

Neville Goddard 1972

GOD'S SON

I thought I would gather all of the pieces together that I've been trying to tell you over the years. Tonight, we will take the opening passage of the epistle to the Hebrews. "In many and various ways, God spoke of old to our fathers by the prophet. But in these last days, he has spoken to us by his son." This son reflects the glory of God and bears the expressed image of his person. This is the heart of the Christian message. This is the gospel spoken in the universal language that all would understand. Whether you are living here in our marvelous land of America or living in any part of the world, we all know the relationship of father-son.

So, he spoke in many and various ways. As we're told in the 19th Psalm, "The Heavens declare the glory of God, and the firmament shows his handiwork and man has done marvelous things in the study of the heavens and the study of things of earth." You and I are now benefiting from the things that we've discovered in this search right here on earth. And with the great telescope, we've discovered a number of beauties of the heavens, and we've gone so far as to actually walk on the moon.

But all of these things will fade into nothing compared to the final revelation of God. In the last days, he reveals himself by his son, you will not find God, no matter how you find the things in the wonders of the earth, and we find them day after day. You will not find him if you go to all the heavens of the world, you aren't going to find him there. But you will find him, and everyone in the world will find him in the relationship of father-son. This is God's final revelation of himself to man. And so, whether you be living now in Africa, living here in America, living in China, everyone knows this relationship. You could be today without a child, never married in your life, but you know the relationship.

You could be female, and still, you know the relationship of a father-son. I will tell you that in this state when you are above it all, you're neither male nor female. As we are told, "Male-female made he them, and called their name, man."

So, in Christ, there is no Greek, there is no Jew, there is no male, no female, no bond, nor creed. We are above it all. But we all know this relationship. And it will not shock a woman to know that she is God the Father when the time comes for it to be revealed in her. Revealed in a man, revealed in anyone in this world. So, this is God's final revelation to man, and he reveals it by his son.

Now, let me share it with you. In this same book—what is the source, I do not know—he tells us that Moses was told to see clearly and make everything according to the pattern that was shown you on the mountain. Make it according to the pattern. So, we are living in a world that is only a copy. This is a copy. The reality is not here at all. This is all a copy. Why the author of the letter to the Hebrews stated that the urn, the golden urn that contained the manna and that the rod

that budded, Aaron's rod that budded, was in the Holy of Holies, I do not know because I know from experience it is himself.

Now we are told by our historians and our archaeologists that when the temple was destroyed in the year 70 A.D., and Jerusalem was destroyed, when they opened the Holy of Holies, it was empty. There was nothing there when they opened the Holy of Holies. Why he incorporated this into his story, I do not know. What was his source, I do not know. It is not in the Old Testament. There is not one line in the Old Testament where the rod that budded, Aaron's rod that budded, and the urn that contained manna, the golden urn, was found in any Holy of Holies. And I know from my own experience that the Holy of Holies is right here, and God sleeps in it, and when God awakes without the help of anyone, he doesn't need anyone's help, God emerges from the Holy of Holies, which is called the Holy Sepulcher. And when you awake within that Holy Sepulcher, it is empty, may I tell you. You are the only presence in it, and you come out by your innate wisdom as to what to do and you push yourself out of it. You push and something gives and you come out. And so, the story is true. It is empty.

And so, if our archaeologists found the temple, the temple that was destroyed, and the Holy of Holies lay open, was found to be completely empty, so not a thing is in it but the sleeper and the sleeper in man is God and his name forever and forever is I am. That's God. There is no other God. But he is a father, and then in the not distant future, after he comes out leaving the empty sepulcher, he will know who he is. He still doesn't know who he is when he comes out. It takes his son to reveal him. And the son doesn't even call him. He calls him father, but he doesn't have to call him father. The minute he appears, memory returns, for the thing that God gave up to become man was memory. That was his great sacrifice. He completely gave up all the wisdom of the world, all the power of the world, and the knowledge of who he is. He gave up his memory. Having predetermined exactly what he would do in becoming humanity, in becoming human, God revealed who he is. He is made up of his sons. Elohim is a plural word and God descended and became fragmented, divided into the unnumbered son, he is God, buried in the skull of man. He awakens in the skull of man, you awaken individually. We do not awaken collectively. You are unique. No one can take your place. Salvation external to man is of no avail whatsoever. You can be the Holiest of Holies in the eyes of yourself and your friends—that hasn't a thing to do with it. You could be so good that you can't believe for one moment you could get better—that hasn't a thing to do with it. You can go on diets, go to holy places, do all these things—that's nothing. The final revelation is when the son stands before you. And the son is the resultant state of your journey to this world of death. This is a world of death.

And God came down into death, buried in the skull of man, and overcomes death, and the result of his journey stands personified as a son, the eternal son. So, in many and various ways, God spoke of old to our fathers by the prophet. But in these last days, he spoke to us by his son. That son reveals exactly who you are. You could be now the lady of ladies, unwed, and never known a man, makes no difference. In the resurrection, you are above the organization of sex. But you're not above fatherhood.

And this son is not begotten of sex, he is the resultant state of your journey through the experiences of this world of death. But when Blake wrote in Jerusalem how they come forth from the furnaces, these are the furnaces—and how long, how vast, how severe the anguish. Here, they find their father, were long to tell. This is the anguish. This is the hell, for heaven is nothing more than the presence of the awakened God and hell is his absence. While we sleep, we dream nightmares and God is the dreamer in man—and this world that we think is the waking world, this is a dream, too. And here, this is God asleep. When God awakes in man, it's heaven.

As he awakes, everything within his presence is made perfect. That I know from my own experience, that Heaven is not a realm, it is a character, it is a body, and clothed in that body, no matter where you are, everything is made perfect. If you went through the Petrified Forest, it would suddenly bloom because you are present. If you were in the desert, it would bloom. Nothing can stand in your presence that is imperfect. I know that from an experience at sea in 1946. When I was risen from within, and where they all sang, my praise, "Neville is risen." I'm clothed in this glorious, luminous body. I walked by and thousands waited for me to come and they were all imperfect, blind, lame, withered, shrunken, you name it, there they were. I did not raise a finger to transform them.

I had no compassion to transform them. I did not stop to do anything or talk to one of them. I made no effort whatsoever. But clothed in the perfect body, as I glided by, everyone was made perfect. Eyes that were missing came out of the nowhere and fill the empty socket. Hands that were missing came out of the nowhere and fill the empty shoulder. People who could not rise, jumped for joy. And everyone was made perfect and I didn't raise a finger to make it so. What made it so? I was in my body that is perfect. And everything has to be perfect in my presence. So, I know heaven is nothing more than the presence of the risen God. And hell would be the other. When he has not risen, he dreams these strange dreams of death and decay. And whenever you are risen, and you will be, because he in you must awake. And when you awake you are clothed in your immortal body, and that is perfect. And you cannot be any place where it isn't perfect. If you wake through hell, you will be easily transformed into heaven. And heaven means harmony. Everything is made perfect, made right, in your presence. So, the final revelation is not going to be going to the sun or to the outside planets or finding more of the earth, marvelous as it is. For you and I enjoy the comforts tonight, we have light. We've found that right here on earth, how to do it. It was always there, but not discovered. You aren't going to discover anything that it wasn't, it was always there. We have just unlocked the energy in the atom. It was always there.

We had not discovered the means by which it could be unlocked. We never even believed it contained this power. All of a sudden, man discovered it can be unlocked and devised the means to unlock it. And you and I enjoy all the marvelous things that man today is discovering on earth, as told us in that 19th Psalm: "Not only do the wonders of the heavens declare the glory of God, but his firmament shows forth his handiwork." And here is his handiwork. And day after day to come forward to something entirely different, something new, making it an easier world in which to live, as far as the burdens go. But the final revelation of God is in his son, and

that is the universal language that everyone can understand. Because if tonight I lived in Africa, but I knew the story and I read the story, so I picked only the Old Testament, but that's the story. And in the Old Testament, I read of a man. But as I read it, I think, well, if he lived a thousand years ago, as I read it in the first century, or he is supposed to have lived a thousand B.C., living today. I would say, well, he lived 3,000 years ago. So, I don't associate myself with him at all. I was born and raised in the Christian faith. I call myself a Christian. I knew no other religions. I simply knew only what my mother taught me, what I learned in school, and I call myself a Christian. So, I read the story and my mother would read me these stories. But they belong to a world that was thousands of years ago.

And these men died, as far as I'm concerned, that was secular history and they were of the past. If all of a sudden, one night here in Beverly Hills, sound asleep, my skull explodes. And standing before me as it explodes, and I am sitting at a table, and before me is David—and there is no uncertainty as to who he is. He is not a David. He is the David. He is the David of biblical faith. And he stands before me, and I know exactly who he is and he knows who I am. And before is the severed head of the giant Goliath, right on a table before me. And there he is, leaning against the side of an open door, and I am looking at him, and I know I am his father. And he knows that he is my son. And here is this perfectly marvelous thing, 3,000 years went by, did it? And here it is, contemporary. Then what happened? My memory returned.

Memory returned, all that I read in Scripture was all about me, and I didn't know it. I was told it in the 40th Psalm. In the volume of the book, it is all about me. Well, when you read it, don't think a man called David or one called Jesus is reading that book. Think of yourself, for Jesus is the I am of man. That's God. Jesus is the Lord. He is buried in every man. And in the story, David calls him, my Lord, which is a name referred to as the Father. Every son spoke of his Father as my Lord. So, you read the 40th Psalm and because it was written a thousand B.C., you think, well now, I'm not related. How could I be related to these characters of the Old Testament, and they were all Jews? And I call myself a Christian. And here is the only reality. I am the Father of this great Jew called David.

Therefore, I must be Jesse, and yet I had no change of identity. Then I look up the word Jesse, and it means Jehovah. It means the Lord. It means a self-existent being. That's what the word Jesse means. And Jesse is the Father of David. And suddenly I am aware, memory has returned. So, the only thing that you gave up in your descent into this world was a memory, and completely forgot who you are, that you may experience death and not pretend that you are man. You could not actually accomplish the adventure if you pretended. An actor steps up on the stage, and he plays his part. But he knows after that curtain comes down, and the final curtain comes down, he is going to go home to his lovely home, if he has a lovely home.

If he's a great star who's made money, he goes home to a fabulous home. But that's not the story. You have to completely forget that you are God to become man. And you have completely forgotten that you are God in becoming man. But all day long you call upon his name, and his name is your name. You say, I am. Who are you? And before you answer anything, you say that I am, and then you'd say, John so-and-so, I am Doctor so-and-so, but you precede it with I

am—and that's God's name. But you don't know who you are until the very last of the journey, and that last is when his son comes into your world. And his son is your son, and then memory returns. And now you know that every child born of woman is the same being, is God buried there. And everyone is going to have the identical son, not another David. And therefore, we are one, as told us in the Scripture.

I dwell in them and they dwell in me. And we are one. So, you are now different, and you call yourself by another name. You will not lose your identity. And yet you and I are one because we have the same son. Together, collectively, we all form the Father. And therefore, I only had the son. And that son is David. So, you will not lose your identity, but you and I are one. Having the same son, we are the same Father. So, the Father is a compound unity. The word is Elohim, one made up of others. And the others, we are the others. And the others are called in the Scripture, the sons of God. So, the sons came down, but the sons formed the Father. Now we are awakening individually as God the Father, just raising us to a higher level than we were when we descended. That is the adventure. And God is in this adventure. He is not on the outside of it. He is in it. And he's in it where he is buried. He's buried in his holy sepulcher. The Holy of Holies—and that is your skull, that's where God is buried, buried in his tomb.

And so naturally it is empty when they find it. So, this world is a copy. It's a shadow world. Make everything according to the pattern, which was shown you on the mountain, and so it has to be perfect. So, here at the very end, you see the son, and the son reveals the Father. Everyone in this world is going to have that experience. I promise you because I know it happened to me so suddenly, so unexpectedly. It's going to happen to everyone. Not one can fail.

So, here in these closing nights, I thought I would tie it all together and show you the important things of Scripture—that the Old Testament is a recorded shadowland. I call it an adumbration, a foreshadowing. In a not altogether conclusive or immediately evident way, but when it happens, then the whole thing unfolds within you. As we are told, "This is the God who said let light shine out of darkness, who has shone into our hearts and given us the very light of the knowledge of the glory of God in the face of Christ." Christ is David. Here is the glory in the face of Christ. So, when Browning brings it out in his beautiful poem, he has Christ speak to the sleeping God called in the Scripture, Saul.*

And Saul is simply God, sound asleep and he is called a mad person, because if he is sound asleep, he has strange dreams. And David stands before Saul, and he said, "Oh, Saul, a face like my face shall receive it. A man like unto me, thou shalt love and be loved by forever. A hand like this hand shall throw open the gates of new life to thee." Then he stands before him and his face sees the Christ stand. This is Browning's poem. When David, and it was all inspired by the 16th and 17th chapters of the first book of Samuel, and David came before the demented king and revealed who he is, but the king could not see it. When he stands before you, you'll know it. You'll be completely awake and you'll know that you are God the Father. You could have all the children in the world. A world of death, makes no difference. You could be barren or you could have many. Marvelous, if you are a father or a mother but you are destined to have the son, and the son is only the resultant state. When you have played all the parts, you too will say, "I have

finished the work thou gavest me to do. Now return unto me the glory that was mine. The glory that I had received before that the world was." You're not asking for anything else other than the return of that glory—and glory and God are synonymous terms in Scripture.

Return my Godhead. I gave it up. I gave up my memory to become man, and now return it all unto me. And then you will say, "I have finished the race. I have fought the good fight. I have kept the faith. Henceforth, there's laid out for me the crown of righteousness." And everyone may be crowned with righteousness. And what is righteousness? In the Scripture, when man completes the condition imposed upon him by a relationship, he is accounted righteous. And that relationship is called the Son. The minute it happens to you, you are the righteous being and therefore you wear the crown of righteousness. No mortal eye can see it, but it is seen. It is only the crown, it is not a crown. And Paul used these words in his letter to Timothy, he spoke of the crown, not an indefinite article, but the definite one. "I have fought the good fight, I have finished the race, I have kept the faith. Henceforth, there is laid out for me, the crown of righteousness." He finished it, where he said, "Now I bear on my body the mark of Jesus." And one thinks it means, the great mark that the world will paint on a picture. No. The marks you have done are the stories I've told you concerning how it unfolds within you.

First, you awaken. Then you come out and you are born from above. Then you discover the son who reveals you as God, the Father. Then your body is split in two from top to bottom. And then you take the blood, that golden liquid light at the base of your spine, and then you fuse with it, and like a fiery serpent, you ascend into your skull, and taking with you the blood through the curtain, for you are the temple of the living God. And the only curtain that is split isn't some little thing made by human hands. But your own body is split in two. That's the curtain. And so now you make a new and living way into the Holy of Holies. And that Holy of Holies, it was empty when you came out. And you go back now and you're the only living reality in it. And all of those who preceded you and those who will come, together you'll form one being, one infinite being, which is God, the father. And then your final state is when the Holy Spirit descends upon you in bodily form as a dove. That is the seal of approval of the work being completed. And then you'll tell the story that I'm telling to you now. You'll tell it to anyone who will listen in the hope that they will listen and believe it; for it is destined that they will experience it. But no one can really understand and appreciate Scripture until he has experienced Scripture.

You have no idea how altogether wonderful it is until you've experienced it. The thrill that was mine when this thing happened with David. I jumped out of my bed and I wrote it down. It was early in the morning. My wife was sound asleep and I didn't want to wake her. And the next morning when I told her, I said, "You may not believe this, but do you know I am the Father of David?" Well, she likes all the things that I have in my vision, and she never ridicules or makes little of anything I tell her, and it struck her forcibly. But I said, "Yes, honestly, I am David's Father." But at that moment, believing it to be of secular history, my wife would think of me, is this now a memory of the past? Going back 3,000 years ago, you lived and you were the man called in Scripture, Jesse? Then in time, it all unfolded. The meaning of Jesse. Jesse means Jehovah. And yet here I am, limited in this world, restricted by the body that I wear, imprisoned by this body, and continue to be imprisoned to the very end when I take it off for the last time.

This time when I take it off, I am not reimprisoned, as all who have not had the experience will be, for all who have not had the experience will be restored to life in a body just like this, only young and healthy and nothing missing; perfect about twenty years of age to continue the journey until that last revelation.

All the revelations in the world, marvelous as they are, they must wait to the end. And the end is when he reveals himself in the son. So, we are told, set our hope fully upon the grace that is coming to you at the revelation of Jesus Christ in you. The unveiling of Jesus Christ in you is the unveiling of the Father and the Son. Jesus is the Father. He who has seen me, said Jesus, has seen the Father. And the son is David, who calls him, my Lord. And so, when that whole thing is unveiled within man then he knows who he is. And everyone came here for that one purpose—to give up completely and overcome death. For the last enemy to be overcome is death. Really nothing dies anyway, we all are restored, everything is restored by these eternal images that are forever in heaven. And they are restored by contemplating the image. But that doesn't mean the end, that's only restoration. Resurrection is something entirely different, death comes at the end. And after the resurrection, which is the awakening within the skull, comes the birth from above. Then the discovery of David, then the stripping of the temple, and then the descent of the dove. And these are the marks of Jesus upon the body that Paul says, "I buried upon my body, the marks of Jesus."

He did not spell them out. I am making every effort to spell them out and to give you the actual interval of time between these marks that you may check it. It took me 1,260 days or you can say three-and-a-half months, or three-and-a-half years, pardon me, or forty-two months. These things are all in Scripture. Forty-two months, three- and-a-half years, or "time, times, and half a time," or 1,260 days. It takes exactly 1,260 days. From the 20th day of July of 1959 to the first day of January 1963, comes to 1,260 days. And that was the interval in which the whole thing happened. Our visions came after that but they are not considered the mark. These are the marks that took 1,260 days. Now here because we are at almost the end of the journey, let us go into the silence and give you a longer time tonight to ask questions. If you feel like it. Now let us go.

Neville: Are there any questions, please? Yes, ma'am.

Questioner: [inaudible]

Neville: Did you all hear that question? Why when we have a dream—I wouldn't say all dreams are of that nature, most of them are symbolic, granted—but the lady wants to know why is it that if they are supposed to be instructive, why are they so difficult for the individual who had the dream to understand them?

Well, I must confess that man is a taskmaster at misinterpreting his dreams. He tries to read everything into it and it only has one central jet of truth. But he tries to give every little piece of the dream significance, and it doesn't have that. But we are told in the book of Numbers, the twelfth chapter of Numbers, "I will speak to man in a dream and make myself known in a vision."

He reveals himself in visions but he speaks in a dream. And some dreams are so simple they need no interpretation. Others need interpretation, as we are told in the 41st chapter of Genesis when Pharaoh could not interpret his own dream and the wise men could not interpret it for him. Then he called Joseph. And Joseph came and interpreted the dream, and as he said, so it came to pass. He understood the universal language of symbolism. And so, all I can say to you is, well, make an effort, try your best or ask someone that you trust who can interpret the dream. But don't try to read everything into a dream. Some are very simple; others that seem simple, may have tremendous significance using the symbolism of the dream.

If you want help in a book, don't buy these dream books, they are no earthly good. But there is a book put out today in one volume. I have it in two when it first came out. It's called The Lost Language of Symbolism by Bayley. And he shows you through the centuries, going back to pre-Christian days, the imagery that the Egyptians used and all civilizations prior. And it's a universal language. The animal world and what it means when encountered in a dream. And it's called The Lost Language of Symbolism because it's universal. A man in China could dream of a dog, they have dogs. We dream of a dog. We have dogs. So, it's not necessarily a dog, an animal. It has certain significance. And the actions of the dog. We all have horses. Everybody has a horse in the world. That is, all nations have horses. And if we do not have tigers in our land, we know what a tiger is like. And all these things are part of this one-volume today, and it's a perfectly wonderful volume. It might help you in interpreting your dream.

But he does speak to men in dreams, and he makes himself known in a vision. A vision is just like this, you know, just as real as this, where man is in control, although he's automatically doing all the things, he seems to be in control of what is happening. And yet it's unfolding rapidly but just like this.

Questioner: [inaudible]

Neville: Well, let me, did you hear that question? If you were here last lecture night, you would understand the question better. For we spoke on a different level altogether. We spoke of the impregnation and using the story of a lady, who is present tonight, where she saw me standing at the foot of her bed with my back to her. And then I was sitting on her bed and then I leaned backwards and my entire body sank into her body. And there she is, alone, and yet I am within her. And then I came up by the side of her and then I took my left hand and covered her body with my left hand and felt the body. And then instantly I am on her. And then she had a climax. An ecstatic orgasm, and then I disappeared. She got off the bed, hoping to stand and she fell to her knees. And she wondered, "What was that experience?" Well, I explained it last lecture night that that was an impregnation. That the remnant spoken of in Scripture is not a remnant of a certain race of people but the elect of God. They are the apostles. The apostles are called. They are elected. They are chosen. But the word apostle means to be sent. And so, when you are called, you are also sent. Then you are sent in the capacity of one to sow the seeds. Not everyone sows the seed, any more than when you have racehorses, if you want to breed horses, you don't take every stud because he's a stud and use him as a stud. We have chosen one that we use as a stud. And you'll bring your mare to be courted by a certain stud.

Well, the same holds true in this copy world. That same world takes place above. And the apostle is simply the called, the chosen. They are the chosen stallions who will plant the seed. They are totally unaware because they also have their own moral-ethical code in this world by which they live. And if they were called upon to perform such acts in the knowledge of what they're doing, they couldn't do it, and would not do it because it would be in conflict with their ethical- moral code. So, they are relieved of the memory of it. For it is said of them, "He came to do the Father's will. And then the Father speaks, 'That I have found in him one after my own heart who will do all my will.'" So, it is the Father's will that that seed is planted at this moment. Now, there, there, there. And the chosen ones called the apostles, they've planted the seed. Not everyone is going to be chosen to plant the seed. There are eight ranks in the heavenly structure. The apostle comes first, then the prophet, then the teacher. So, you have a complete rank as you have in the army. And what comes down from the supreme general goes on to the next and the next and the next, and finally, you get to the soldier without stripes. But it's all in writing. So, the apostles in all of the divisions, no matter where you read it in Scripture, they come first. But not everyone is ... [recording cutoff].

Now let us go into the silence.

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