

Neville Goddard 09-26-1969

## **BIBLICAL LANGUAGE**

You may ask yourself what Blake is talking about, yet this is the language of the Bible. Biblical language evokes rather than describes. It is telling of another world, another Man and another age; for in truth, all of the places in the Bible are human.

In the Book of Revelation, John sees Jerusalem become a woman, descending out of heaven adorned like a bride for her husband. And in the 5th chapter of Micah we are told that Bethlehem is that woman out of which God comes. Listen to the words carefully: "You, O Bethlehem, are so little to be among the thousands of Judah, yet from you will come forth for me, one who is to rule in Israel, whose origin is from of old, from ancient times. Therefore, he will give them up until that time when she who is in travail has brought forth." Then we read in the 63rd [Chapter] of Isaiah, "O Lord, thou art our Father, our Redeemer from of old is thy name." Here we see the Ancient of Days as our Father and Redeemer and, like Bethlehem, we are all in travail, redeeming everything and bringing forth the Father of all life as our very self!

One day you will know an imaginative world where the mountains, rivers, cities, and villages are human. Everything will be possible to you there, for when your imaginative faculties awaken, every thought is objectively real. I don't care what it is, your every imaginal act will instantly become an objective fact. This we are told throughout the Old Testament, but its language evokes and man finds it difficult to understand.

In the 14th chapter of Jeremiah you will find these words: "Thou, Lord are in the midst of us. We are called by thy name; leave us not." The Lord's name is "I am." How could anyone exist and have the name "I am" taken from him? If you couldn't say "I am" you would cease to be. You could suffer from total amnesia and not know where you are, who you are, or what you are; but, because God remains faithful to his pledge, you can't stop knowing that you are. And that which is buried in your soul must come forward, and when it does, you are God.

You don't boldly claim, "I am God" without any assurance that you are. That would be silly. To walk the streets proclaiming, "I am God," not having had his plan of salvation unfold within you, would be the height of insanity. But when he reveals himself in you, you don't proclaim it to anyone, you simply know it and live by this knowledge. And the only way he will ever reveal himself in you, as you, is to have his son stand before you and call you "Father." Then, having fulfilled the 89th Psalm, you too will say: "I have found David. He said unto me: 'Thou art my Father, my God, and the Rock of my Salvation.'" When this lad stands before you, you know exactly who he is and who you are, for this relationship was established before that the world was.

Knowing you are the Eternal God who is Father, you will share this fantastic knowledge, not expecting a hundred percent acceptance, but allowing everyone to respond to what you say. Seeing your weaknesses and limitations, some will believe you and some will disbelieve. Don't

let it matter to you, simply tell it and go your way until the end of your allotted time. Then, with the discarding of your garment of flesh and blood, your weaknesses are removed and you awaken as God. Those who heard and accepted your experiences will prove your words in the not distant future and they, too, will awaken as the Ancient of Days.

Mortal eyes cannot see the being I really am. I know I am the Ancient of Days. I never began and I will never end. I appear to have begun in time. That is because I buried myself in my creation, in time. I am the Melchizedek of scripture - he who has no father, no mother, no genealogy, no beginning of days, or ending of days. I am eternity, buried in and waking in my creation. And because I am the Father of all life, my son, David - the personification of everything I have given life to, through experience - will stand before me to witness my fatherhood. David's father was called Jesse, which means "I am." It is that father who, recognizing David, says: "Thou art my son, today I have begotten thee."

This experience will be yours when you come out of the fiery furnaces, which each one of us must and will go through. Did the Lord not tell us: "I have tried you in the furnace of affliction (experiences) for my sake; for my own sake I do it, for how should my name be profaned? My glory I will not give to another." There is only God, so he cannot give his glory to another. Having buried himself in his creation, when he rises from his burial place, he is still God, but enhanced beyond measure by reason of becoming his own creation and rising in it, individualized. We are all members of a body which shares in this grand play of rivers, mountains, cities, hills, and villages - all of which are humanity, all men in eternity.

Have you ever reclined in a chair with your eyes closed as in sleep and pictured a stream of water so real you could put your mental hands in it and they are wet? When you cupped your hands and brought them to your mouth, could you feel the water going down your throat? If you have, you know that the state you have entered is very real and personal. That is the power which is in store for you. That is your power tomorrow, when everything will be at your disposal, all based upon your own wonderful human imagination, for that is God.

Taking upon himself all the weaknesses and limitations of the flesh, God became as you are, that you may become as he is. And when he awakens within you, you are he. If you will believe in your own wonderful, imaginative world, everything will be under your control - but everything! And you will know that everyone in your world is within you, to be contacted at will. That no one can escape you; and when you rise within yourself, everyone rises with you. That is the story of scripture.

While you are here you can test your creative power based upon your desires. You may desire something you think you cannot afford, or you don't have the time or the know-how to enjoy it. You can think of a thousand reasons why its possession is impossible; but - hearing that imagination creates reality - you can imagine you have it. But to imagine is not enough; you must have faith enough in your imaginal act to believe in its reality. When you imagine you are the person you want to be, you must firmly believe you already are it; then wait in faith for your

assumption to appear in your world, for that imaginal act has its own appointed hour. It will ripen and flower. If it seems long to you - wait, for it is sure and will not be late.

The link between your imaginal act and its fulfillment is your faith, which is nothing more than your subjective appropriation of your objective hope. Hoping your desire - subjectively appropriated - is true, faith is your link to its objectivity. Act as God, and simply let it be so. God said: "Let there be light, Let the sun appear. Let the moon appear." After his imaginal act, God let everything appear, sustaining it by faith, knowing that without faith it is impossible to bring it to pass. "Faith is the assurance of things hoped for, the evidence of things not yet seen." If you have faith in the reality of your imaginal act, it must objectify itself in your world.

Now, in order to really understand scripture, you must have some knowledge of the experiences recorded there, because they are not of this world. The Bible speaks of the New Man who is in you. It is that Man of Spirit that I am appealing to, as he can believe in the reality of an imaginal act. The outer you knows a reality which it can touch, see, and hear. Its belief is based upon the evidence of its five senses and reason. But I am appealing to the Christ in you, who is your own wonderful human imagination, and one with the Lord. This magnificent creative power is buried in you and will rise in you - not as another, but as your very self. This will be done when the wall of perdition, which divides the two of you, is broken down. If I speak of him I am implying the existence of two; but when I say, "I am," I am speaking of only one. So Christ becomes one with me by becoming my very self. But I will not know that I am he until I have experienced everything scripture tells me only happened to him.

My rebirth is the result of the resurrection of Jesus Christ from the dead, for it is said that he rose from the same grave in which he was buried. Since there is only one skull, only one grave, and I awoke within my skull to discover I am alone, am I not the one who lay down there to sleep? If asked who was having this experience, I would answer, "I am," and "I am" is not two - "I am" is one. I awoke in Golgotha - my own skull - and I came forth from that skull, as it is said that Bethlehem will bring forth someone for me, one who will rule as God.

Try ruling as God! Knowing that all things are possible to your imagination, imagine something that your reason and senses deny, and see if it works. If it does, then did you not rule your world as God? That's how God acts. He imagines and lets it appear. And who is he? The Ancient of Days.

In the Book of Daniel, you are told: "There came one, like a son of man, who was presented to the Ancient of Days and they became one." The word translated "son of man" is the Aramaic for the word "I" or "one." That's all it means. So when Jesus uses the word, "son of man" he is designating his function as the mediator between the world of man and the kingdom of God. In the Book of John he says: "O Holy Father, I have made known unto them thy name, the name thou gavest me." Here he tells you the name is "Father," saying, "Holy Father." Now he wants something else. "May the love with which thou hast loved me be in them and I in them," for the Holy Father wears the body of love.

When you step into the presence of the Ancient of Days, you see God in the human form divine, which is infinite love. And when he incorporates you into himself through an embrace, you fuse with love, thereby becoming the Ancient of Days. You know this because you feel it, but love cannot be seen with mortal eyes; and when you tell your story, those who hear you will say: "You? Why you are not yet fifty." In the speaker's case they would say: "You are not yet seventy, yet you know Abraham?" And I would answer, "Before Abraham, was I am." They would then pick up stones to stone me with the facts of life.

Your birth certificate, place of birth, your social, intellectual, and financial backgrounds, are all cataloged, all available as stones to be thrown when you dare to claim that you are known by one who - as a forefather - lived unnumbered centuries ago. One who not only rejoiced to see your day, but saw it and was glad. To claim that you not only know him, but came before him, does not make sense, but is true. That which has no origin, buried itself in that which began in time, in order to raise that which began in time to its own level - which has no origin.

Here we find the story of Nebuchadnezzar and Melchizedek all rolled up into one. Nebuchadnezzar was an insane king - just like Man in this world. And Melchizedek, who has no father or mother, no origin, no beginning or ending in time, is buried within Nebuchadnezzar. Rising in that which began in time, he transforms time into eternity. Here again we have the story of the coming of the Father.

To find the Father of all life is all that is worthwhile. What else is worth finding? To find a million dollars would be wonderful for the moment, but one day the money will be gone, for everything dies here. Even the very heavens are dissolving; but your imagination cannot dissolve, for he is the Father who was before that the world was. So when imagination rises in you, you are God, even though you are still in a garment which wears out. And when the world calls you dead, it is because you have returned to the Father, as the Father.

As imagination rises in you, you understand the words: "I came out from the Father and I have come into the world. Again I am leaving the world and returning to the Father." Now the same "I" makes this statement: "Go to my brothers." If we are all brothers, we do not differ from this one "I" in whom the whole thing took place. The gospel is only the record of experiences seen and heard in the soul. So, "Go and tell my brothers I am ascending unto my Father and their Father, to my God and their God." There is no other Father but the one Father, and no other God but the one God, who is in us all as our own wonderful human imagination. When you say, "I am," that's he, and there is no other God.

You will not know you are God, however, until scripture becomes alive and fulfills itself in you. For that purpose and that purpose only did you come into the world. You did not come here to put things right, as the priesthoods would say. This world is a schoolroom, where man is searching for his father; and how long, vast, and severe the anguish before he finds his father, is long to tell. I do not know when God will awaken within you; but I do know that he will, and then you will see the reason behind it all. So leave the world just as it is and make no attempt to change it.

Every day politicians are trying to change the world. We have many who claim to be our saviors, yet each - like the Hitlers and the Stalins of the world - have clay feet. Still, people will believe in them and you can't stop them, because they are dreaming. Being all imagination, you can't stop man from imagining, and imagining creates reality. Tonight they are trying to stop cigarette smoking. They tried to stop alcohol back in 1919, and in their doing, those who lived in the gutter became billionaires, making billions that they could not - and did not - declare for taxes. Al Capone made 130 million dollars net a year for fourteen years without paying taxes. They got him for a few thousand on some small infraction - but what happened to the 130 million a year? So, the do-gooders will do it all over again. Now they are going to start banning cigarettes; and instead of receiving six billion dollars in taxes from the industry, the money will go into the hands of those who will see to it that those who want cigarettes get them.

Man never learns his lesson. I can remember prohibition well. I came to New York City in 1922 and remained there until 1952, so I know New York City well. Old man Rockefeller, the one who really made the fortune, owned about six blocks between 5th and 6th Avenue. His entire family occupied one block on 54th Street. Before Radio City was built, he owned and rented out the two- and three-story buildings there. One day his son said: "Do you realize that all of those buildings are speakeasies?" Here was a Baptist - who gave millions for the dry campaign - renting houses to be used as speakeasies. So you see, you can blind yourself to anything.

I tell you: prohibition is stupid. You can educate a man out of a state, but you cannot prohibit him from occupying it. If I told you I would give you the earth if you would not think of a monkey for the next 24 hours, I would keep my earth, for you could not do it. Every commandment that is negative will be broken, for "God has consigned all men to disobedience that he may have mercy on all." The moment I give you a command that is negatively worthy, I have consigned you to disobedience. There is only one commandment which is not negative. That one is "Love thy father and mother." Every commandment has to be broken, yet man thinks he is so holy.

A man who recently celebrated his 100th birthday was asked what he thought contributed to his longevity, and he answered, "Smoking! I have been smoking every day of my life since I was eight years old." Another lady, dying of throat cancer at the age of 30, told reporters that she had never smoked a cigarette in her life. My mother never smoked or drank, yet she died a very painful death at the age of 62. My father drank like a fish. He broke every health code. He never read anything concerning what he should eat in order to live, he just lived. He ate what he wanted when he wanted it. He drank what he wanted when he wanted it, and died at 85 from sheer exhaustion. Having these two examples before me, I don't believe in this nonsense relative to what I should eat and drink. I will wear out this body just as I have a suit of clothes, and when I do, men will call me dead; but I will not be dead, I will be one with the Awakened Christ, for I have experienced scripture. David, in the Spirit, called me Father, so now I know my name and will return to that awareness.

Remember, the Bible evokes, it does not describe. There are three kinds of writing: journalism, literature, and scripture. You can study journalism or literature, but not scripture; for it is all

revelation, all vision - written to evoke, not describe. As the visions possess you, you will discover that everything in scripture becomes man. The rivers, mountains, cities, villages - all are man.

In the 4th chapter of his book, Daniel shared his vision, saying: "I saw a watcher, a holy one come down from above and heard him say, 'Cut down the tree, cut off its branches, strip its leaves, scatter its fruit, but leave the stump bound in iron and bronze.'" Now the tree becomes a person. "Water him with the dew of heaven. Take from him the mind of man and let his habitation be among the beasts until seven times pass over him and he learns that the Most High rules the kingdom of men and gives it to whom he will, even to the lowliest among men.' "The tree spoken of here is the tree of life, which grows in the human brain. It has been cut down to the root; but out of that tree of life (called Jesse) will come a shoot, which is what the Father is waiting for. He is waiting for himself to come out of man, individualized as the man he is bringing with him.

So God - he who created the world and all within it - descended into his creation. And when he rises, in all, he wipes away time and space as we know it, and becomes the only reality.

Now let us go into the silence.

Translated by Athena Minerva / GnosticLibrary.org  
<http://www.libreriagnostica.org/> <https://gnosticlibrary.org/>

If you encounter any errors or have suggestions for improvement, please don't hesitate to reach out to us at [books@gnosticlibrary.org](mailto:books@gnosticlibrary.org). Your feedback is greatly appreciated