

Neville Goddard 1972

FEEL CHOSEN

I want to ask you to feel that you are wanted, that you are chosen, that you are the elect. As we are told, he chose us in him, before the foundation of the world. But man will not believe it, he will not believe that he is that important. So, we are speaking now of the Lord, the creator of the universe who chose us in him before the foundation of the world. So, tonight I will try to convince you that you are the chosen.

The most controversial verse in Ecclesiastes, the most disputed, is the 11th verse of the third chapter: "And God has put eternity into the mind of man. Yet so, that man cannot find out what God has done from beginning to the end." This is the only time in the Scripture that the word is translated eternity. In the King James version, it is translated the world. The other books, say, Moffatt, James Moffatt. And he translates the word as mysteries. "To the mind of man, he appointed mysteries. Yet so that man cannot fathom God's own purpose from beginning to end." Paul comes on and he tells us he waited for the fullness of time. "And when the fullness of time came, God sent forth the spirit of his Son into our heart crying, Father."

And that he is made known unto us the mystery of his will, according to his purpose, which he set forth in Christ as a plan for the fullness of time to unite all things in him both in Heaven and on earth. Now, the word translated eternity or world or mystery is the Hebrew word olam. Now this is the only place in the entire book where it is translated the world or eternity or mystery. And yet, it is used hundreds of times in the Bible. The word is olam. Here is one. "And when you go to the people of Israel and they ask you, who sent you, simply say, I am has sent me unto you. This is my name forever." The word forever is olam. When you read the word everlasting in scripture, in the Old Testament, it is olam. And you read all of these, it is olam. Here in the 136th Psalm, there are twenty-six verses and each verse ends with the same statement: "Thy steadfast love endures forever." And that forever is olam. Now, he put olam into the mind of man. Remember his name endures forever, "which is my name forever."

What did he put into the mind of man? His name is himself. His name forever is I am. That is the immortal being who created the universe. His steadfast love endures forever. So, into the mind of man came God himself, which is I am. That's the Lord. There is no other God. If you could only believe for one moment, as you are seated here, you are aware of being, awareness of being is actually saying without the use of words, I am. And that is God. If you could only believe that you are that altogether wonderful being that he chose to give himself to, your entire world would change. You will see everything differently. To feel that I am wanted. The average person in the world feels that he is unwanted, he's unknown. And yet you are known and loved by the only presence in the world that matters. That's who you really are. You are the being that God so loved, he actually became you that you may become God. So, when you say I am that's God, and there is no other God. Now, in Hebrew thought history consists of all the generations of men and their experiences fused into a single whole, and that concentrated time into which all the generations of men and experiences are fused and from which they all spring is called eternity.

The predominant sense of the word *olam* is permanent. It means the continuous as against or in contrast to the fragmentary time that quickly passes away. That's something that is forever. So, he put forever, which is himself, in you. So, Blake could quite honestly say all things exist in the human imagination. So, when you sleep tonight, though you may not be able to pay rent, though you may think you are unknown and unwanted, dwell upon this thought: you're not only known but you are known by the only being that really matters. And that only being so cared that he became you. He dwells in you as your own wonderful human imagination. When you say, I am, that's God, there is no other God. And that is God forever and forever. That's the immortal you that cannot die. I could chop off your head right now and see the body turn into dust by putting it into the flames. Yet you cannot die.

That's only a mask that you wore when I saw you. But you, the real you cannot die, it is eternal because it is God, the real you. If you could only catch this feeling, your whole world would change, you'll feel important, you'll feel wanted. Wanted by what? The government? No, that's nothing. That's transitory. All things pass. But this one that so loved you passes not. He simply so loved you, he actually became you. And he is the eternal being in the world. You dwell on that and your whole feeling changes concerning your value in this world, who you really are, and what you amount to; you are the chosen one, you are the elect.

Let me share with you a few letters that came this week. I see a few of them here who wrote them. One lady wrote saying that she found herself in her swimming pool and she was floating on her back. And she decided to make the entire swim on her back from one end to the other. And she said I felt that I had had too much wine. And I felt really to the point of capacity. And I shouted out, "I have had too much swine." And then I got embarrassed that I had so much wine that even my words would not take the proper course. And I corrected myself and said wine. I said, I do enjoy a drink, but it's not wine. I like something stronger. I am not given to excessive drinking, but when I do have a drink, I like something stronger, but here it was wine. And I am floating on water in my own pool. Then she said, I felt your presence. I didn't see you. I couldn't say to anyone, I saw you. And now I cannot actually say that you were another. Yet here, I know you were present and you and I are one. We are one. So, I could no more use the word, "we." I will have to say "I." Yet, I know that you and I are one and I cannot divide it and say, "we," it is simply "I." And then I awoke. Well, she caught it perfectly. Where do you think I am going when I depart this section of time? If heaven is within you, and that's where I am headed, all of my experiences have completed the journey in this world of tears.

Where can I go but within heaven and heaven is within you. Read the 17th chapter of the book of John: "I dwell in them, in everyone, and we are one as thou and I are one." And I mean that seriously, we are one because there's only one God. So, when you awake and you are the Father of God's only begotten Son, you are God. So where are you going to go? But back to your source, which is God. And so, she felt my presence and yet you were not another I could see, I couldn't refer to you as something, as another. I could not even use the plural and say we, and yet I knew we were one. I felt your presence. And yet it is my very being. So, in the end, God played all the parts. There is nothing in the world but God, he conceives the entire play. He

played all the parts for his name forever is I am. You say, I am, don't you? Well, that's God. I say, I am. It's the same God, it's not another God.

So here in this marvelous story but concealed for the word olam means to hide self. It means to conceal. It means to hide from. It also means the lad, the youth, the stripling, the young man, and he put olam into the mind of man. What did he put into the mind of man? There's only Jesus Christ but divide the word. Jesus is the Lord, that's I am. Christ is his Son, is the Son of the Lord. And that Christ is David. He is the man. So, when he stands before the King, the demented King Saul, and Saul said to him, "Whose son are you young, man?" He first inquired of his lieutenant, Abner. He said Abner whose son is that? "As your soul liveth, O King, I cannot tell." Inquire whose son this stripling is. And then when you could not find out, he brings him before the King with the head of the giant, in his hand. And then the King addresses David. He said, whose son are you, young man? He said I am the son of Jesse. The son of Jesse. Well, Jesse means I am. I am telling you, I am the Son of God. The word Jesse means I am, in any form of the verb to be. It means Jehovah exists and Jehovah is Yod Hey Vav Hey, which really means I am.

He is telling you, I am the Son of the one whose name forever and forever is I am. Who stands before you? Well, who did he put into the mind of man? He put himself and his Son into the mind of man. So, Paul, making the discovery could say, "Do you not realize that Jesus Christ, which is the Lord and his anointed one, his Son, is in you?" And at the end of time, his purpose is revealed. God's purpose is to give himself to us literally. So, in the end, you awake and his Son calls you Father. You tell the story to those that he gave you, out of all that he has, that you may bring them to a certain level of awareness. And then you depart—and where are you going to go? Into heaven? For where is heaven, but within? So, when she said, "I cannot say we, I can only use the personal pronoun in its singular form, I, and yet I felt your presence, I knew that we were one, but I can't use the word, we, I am so much you, I can't say we." That's what I'm trying to tell you. So, we come to the end—and the journey is over. I am just simply your own wonderful, I am. So, in the end, when the curtain comes down on the entire drama, God who conceived the entire thing, played it all, and forgave all. Forgave everyone because he played every part in the world.

Now, another letter and he is here tonight, it says through my years, I have used imagination to achieve my goals in this world. And yet I have found myself having used my imagination and I've completely forgotten the incident. Then it came to pass and I reap the results. And I can't get over that belief that I, intellectually, did it. And so, I completely forget that imagination did it. I imagined it to be done and then dropped it. And then in the interval of time, it happened. I'm confronted with the evidence, and yet here I am stuck because I cannot get over that belief that I intellectually did it. And yet I do remember having done it in my imagination. Then he quotes several lovely passages of Scripture. He quoted the 20th chapter of Numbers. He quoted the 8th of Deuteronomy, He quoted the 10th of Isaiah. And the 7th of Judges. If you read these stories, the Lord is trying to convince Israel that Israel didn't do it, that the Lord did it.

So, in the book of Judges, he said, I am now stuck. I can't understand this test that the Lord gave to Israel in the book of Judges. You'll read it in the 7th chapter. He is about to conquer Midian for Israel. And so, the call goes out and 32,000 responded. Now he gave them two tests. The first test was one based upon fear. And 22,000 of them confessed that they were afraid. So, they were released from duty and sent back to their home. He still had 10,000. He thought that's too many for Israel would say, "We did it." But if I can reduce that number from 10,000 to just a skeleton against the mighty hordes of Midian, they can't say that my mighty army did it but the Lord must have done it.

So, then he gave them a second test. Anyone who could lap water as the dog laps water. And so, then they all had to make the test at a running brook, and those who went down on their knees were disqualified. Those who cupped their hands and drank it from their hands, being alert constantly, they were drinking water, bear in mind, that the lady said she was floating on water, and she was filled with wine. The first sign in John is to turn the stone and fill it with water and then turn the water into wine. There are three levels of awareness: there's solid, objective fact, the reality; then the water is the psychological meaning of Scripture; and then comes the wine, the spiritual understanding of it. So here only 300 cupped their hands and drank from it.

And they are put aside, that they were the only ones who would be taken to conquer all the hordes of Midian, that Israel could not say by my own strong hands, I did it. What does it mean? That's a parable. All these are parables. It's a parable of life for all of us. Spiritual nourishment. He's obtained by those who, while they move along the normal, natural paths of experience, feed themselves as it comes. And there are those who think there must be a special occasion, a retreat for my meditation, a withdrawal from the world. I must actually put myself apart and be something entirely different for the spirit of God to come upon me. May I tell you, they will wait and wait and wait for unnumbered of years and it will not come that way. Go about your Father's business, going to the marketplace, and whatever you were doing, do it, but always remember the Lord. So, they cupped their hands but they were alert. They didn't get down on their knees and bury their head in the running stream. They cupped their hands and they were alert for they were on a journey. Three hundred. So, he reduced it from 32,000 to 300.

So, I say to him, you feel that you take credit for your intellectual accomplishment and you know from experience that you did receive that with an imaginal act, and then you forgot the imaginal act. But the imaginal act didn't forget itself. It came to pass and you reaped the harvest of what you had done, imaginably, knowing you did not really accomplish it with your own intellectual powers. Well, go back to seeing now, you do not need any withdrawal from this world for spiritual nourishment. None whatsoever. You think you need some special occasion. If you need some little retreat where you can go and meditate, you have the wrong concept of God, for he is in you. Where are you going to find him more than where you can find him wherever you are? If you're standing at a bar, he's present. No matter where you are this night, he is present in you. He is not in any holy place in the world, wherever you are that's the holy place. There is no cathedral in the world. No so-called holy place, call it a sanctified cemetery. Cemetery of what? He is buried in you, you are the sepulcher where God is buried. He is not buried in any cemetery in this world. He never was. He's buried in the skull of man. That's where he is buried.

So, a lady now writes from San Francisco and she said, you know, I had the strangest dream and I can't understand it. I met you and here you are expounding Scripture. And then you came over to me and you embraced me and I pushed you away. And I said, no, Neville. What I did, I do not know. She doesn't say that in her letter. And then she said, I said to her, you know, I would've married you. And she said, but I am married. And I said, yes, I know, but the day will come when you will know that Jerry, that's her husband, and I are one. It is not a union of sex. It's a union of my teaching. Take my yoke upon me and learn from me for my yoke is the teaching.

So, she loves it. She has the records because she made them herself at the last meeting in San Francisco. So, she made ten, and she tells me she plays them over and over and he made others before that. So, they must have maybe thirty or forty of these recordings. But she hasn't quite absorbed it for she could not have said no. There would be no sex in this. It's a union with God. For I am telling you, I became one with him when he embraced me. So, we are no longer two, just as my friend said, I can't use the pronoun, we; I will use now the singular, I; and yet I feel your presence and I am you. And yet I haven't lost my identity. And I can tell you from my own experience, we're all the sameness of identity; when this thing happens, there is a radical change in form. It's not this form at all. It's spirit.

Now take these words and see if you aren't shocked by them. In the book of Proverbs, the 8th chapter, the 22nd verse: "The Lord created me at the beginning of his way. The first of his acts of old." Look at the word beginning, "at the beginning of his way." And this is the definition given in Strong's Concordance: "To shake the head, the top." The beginning is when that head of yours vibrates, so you think this is the end, and it's only then the beginning. When your head so vibrates that you think this is it, meaning to yourself, never having experienced anything comparable to this, that this is the end of what the world would call, now, you're dying. Far from dying, the Lord shook the head. He vibrated the head. And that vibration woke you. Who did he wake? If you would be asked, who heard it? And who actually was wakened when he heard it and felt it? You would answer, I. I am wakened. And who found himself within the tomb and knew it to be his own skull? You would answer I. And who then knew how to come out? You would say I. And who came out? You would say, I. And who found the child and knew it to be his own? I.

So, the I is buried in there and it's God. And it comes with the vibration of the head when the whole head begins to shake. It is the shaking of the head. Rosh, we have a New Year. We speak of Rosh Hashanah. Rosh is the shaking of the head. It's not another year pass by and I mark it off the calendar and go to another year. This is an entirely new age when that head shakes. You can mark off year after year, we call this now the year 1972. And the Jews speak of their year, going back over five centuries, meaning 5,000 years, but that's not the rosh of the Rosh Hashanah that Scripture speaks of. It speaks of the shaking of the head, of the top. And then it goes on to say the first born, the first fruit, all these are the definitions given to rosh. When the head begins to shake, then you come out, and you are born from the top. You are

born from God. And all ends run through the origins. So, if the origin is God, the end is God. It is God that is born.

So, then you are in this world. You are now only an extension of the Lord, for he extends himself in those that are born, born from above, but all will be born from above. And that's how God expands and expands and expands himself. So, "He has put eternity into the minds of men. Yet so that man cannot find out what God has done from the beginning to the end." Nevertheless, at that end, he does make known his purpose. As Paul said, in his letter to the Ephesians, "He's made known unto us the mystery of his will, according to his purpose, which he sent forth in Christ as a plan for the fullness of time." So, when the fullness of time came, God sent forth his Son who is Christ, which is David crying in our heart, Father. And we look up and he is your Son. And he has called you Father. Who did he call Father? He's calling you God, Father, and God is your own wonderful, I am. Who is he calling? He is calling me, Father. I am his Father and everyone is going to have that experience.

So, in the end, as my friend had the experience, we are one. We are not two. I dwell in them and they dwell in me, and we are one. "Keep them in my name oh Holy Father. And the love that thou gavest me is the love you give them that they may be one as we are one." So, I am not a God of far-off, said he. I am a brother and a friend. But many will not believe it. And he turns down, tired and weary, he turns down that that is God. He won't believe it. He can't believe that the one he dislikes is himself. He can't believe it, that the man who stole from him this day is himself. He can't believe that the man who gave him good this day is himself. They're all separate. And I'm not saying that you're going to be absorbed. As her words are beautifully told in her letter, I felt your presence. The identity was there. No question about it, but for all the sameness of identity, we are one, I didn't lose my identity and yet I am, and I am you. And your presence is an identity. And yet I cannot use the plural in speaking of we are floating on the water.

So, she was filled with wine. Are we not told in Paul's letters to Timothy, "Drink no more water, use a little wine for your stomach's sake and your many infirmities?" Do not constantly absorb the Law and apply only the Law toward the getting of things in this world. From now on, let it become wine, let it become spirit, so it becomes a part of you. So, you drink wine, not the little bottle of wine, although I'm very fond of wine. I love it. I had my full bottle of wine today with some cheese for my lunch, and thoroughly enjoyed a bit of wine and, oh, a section of Edam. Thoroughly enjoyed it, but that's not the wine spoken of in Scripture. The wine is the transforming of the water into wine. That psychological law is forever. Apply it towards becoming the man, becoming the woman that you want to be. But it's enough, after a while, to become this, become that, become the other, set your hope fully upon the grace that is coming to you at the unveiling of Jesus Christ within me. When the Father is unveiled and he can only be unveiled to his Son who reveals you as his Father. And that is the story. So, he has put, yes, I would use the word eternity. I use the word world. For he has put everything within you.

You don't have to go outside of self to find anything. You find it within. And by applying the principle, you rest having done what you are supposed to do and let it come to pass. But do not

forget what my friend so wisely said, in quoting these passages from Scripture, that he finds it so difficult, trained as he is. He's a college graduate. He's a professional psychiatrist, teaching psychiatry to many, and he finds it difficult not to claim that his own intellectual powers brought these to pass. Even though he remembers that there was a moment in time when he, not intellectually, but when he imagined the state by denying the evidence of the senses, by denying reason or reason did not come into it, because he denied what he is now doing in imagination and having done it, he forgot it. And then, in good time, it happened in this world and he reaped the harvest of what he did in imagination. But he said, I find it so difficult, trained as I am, not to take the credit. And that's exactly what these passages that he quoted in the Scripture are against. They will not give the credit where it belongs. They have taken it to themselves, their own puffed-up intellectual state. And this whole vast scene is so unlike what the world believes it to be.

The whole vast world. I haven't time tonight to develop it—I will on Monday—to show you that everything in this world on this level is so unlike what it is on the next higher level, and man can't believe it until he's had that experience, he can't believe that this is not what it appears to be, but I'll show it to you on Monday. But hear that most disputed verse in the book of Ecclesiastes, the 11th verse of the third chapter: "And God has put eternity into the mind of man. Yet so that men cannot find out what God has done, from the beginning to the end." But in the fullness of time, shows it to those to whom he now comes at the end of time. He does not consign them to silence. They may go and tell it to the best of their ability exactly how it happened. So, when Ecclesiastes tell us that we will never find out, now in the end, you do find out God's own purpose. You find his mystery, and his mystery is to actually, literally give himself to us. That's his steadfast love forever. And that is forever.

"And thy name will endure forever." That is olam. The word everlasting, he has made an everlasting covenant with me. That word is olam. David's last words in the second book of Samuel, the 23rd chapter: "And he has made with me an everlasting covenant." And that word is olam. It is forever and forever. And so, he will now be a witness for all generations. He will always come at that appointed moment when I need to be revealed as to who I am. And then he will rise and here, I look into the face of my Son, but I know that Scripture told me he was God's Son, but I have no feeling of God as another. He has so become me that I am his Father. So, he was perfectly right in saying, I can't use the plural. I can't say we are his Father. He has so become me that I am his Father.

And so, she in the floating filled with wine, and may I tell her, don't be embarrassed because you said you are filled with swine. The pig has been the symbol of the Savior throughout all the generations. And so, you've eaten of it. You've eaten his blood. You drank his blood and you ate his flesh, which means you actually absorb the teaching. That's how you eat it. You eat it by absorbing the teaching.

Now, another friend of mine, she's here tonight, and she writes, but here I had this vision. I am in a cathedral and there is an enormous choir. And there are two persons present writing out announcements of my death. And I say it, but I am not dead, look, I am alive, but they're all

writing out announcements, announcing my death. Then the choral group bursts forth into this most glorious hallelujah. This song of praise, hallelujah, praise Jehovah. That's what the word would mean. And I joined in with the chorus singing of my own death. Death of what? It is death to his level. Death to this level. She is joined with the choral group in singing her own departure from this level, moving into another level. So, I'm telling you, you are all awakening. My letters are now becoming more and more along this line. This week, I must have received at least two dozen. I had to give one today to a friend of mine to answer, please answer this for me because I don't have the time. And yet I hunger for the letters.

But if it demands an answer, and this one did, an interpretation because they're not here, they are a thousand miles away. And naturally that has to be answered. But you who are here, I can answer your letters from the platform. But those would come, like my friend from San Francisco, I haven't answered that yet. It's been there for ten days, but I may get to it this weekend, but I have so much to do at home with my wife, that I do not have the time to answer letters. If I could answer them from the platform, it's a tremendous help. So here, I hope I have convinced you this night, how wonderful you are that you were chosen. Not by some head of government. What would it matter tonight if you had the Stalin medal? And so many were given this Stalin medal and the Hitler medal. Well, you should melt it. But to be chosen by the Creator of the universe. He so loved you that he became you. And his name is forever and forever. And his name is I am, and it's buried in you. That's God in you.

Sleep in the feeling of being so wanted, being so chosen, being the elect, and you cannot rise feeling unwanted and feeling shunted in this world.

Now let us go into the silence.

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