

Neville Goddard

November 1 1966

Behold the Dreamer

Tonight's title is "*Behold the Dreamer*." I am told that a great interest has been revived in scientific circles concerning the Dreamer in man and his dreams, but they do not turn to the Bible for any light whatsoever. They're experimenting, trying to find out who or what the Dreamer within us is, and of whom is this Dreamer talking. We would turn to the book of books, the Bible. The Bible teaches, from beginning to end, all about this Dreamer: that God speaks to man in a dream and makes himself known in vision (Num. 12:6).

Tonight I have four stories that this artist brought me, or rather sent me this past week. Now, if I ask you to share with me your dreams, your visions, I do it for a purpose: I want to see how near we are getting to scripture. For the whole thing is contained in us and when we begin to awake, the entire book begins to unfold in us and it comes in the form of a dream, it comes in vision. Paul made no doubt about this Dreamer. He didn't say what the Dreamer within us is, he said, "I know whom I believe." Not what I believe, whom. I make you a promise, you too will find him. You will find the Dreamer. When you find him, you will find God. When you find God, you find yourself. The day will come—may it be tonight—if you are near the end where you have only one God. You can't find him while there are two gods. You can only find him when you really only serve one God.

Now this one God was revealed, we are told, to Moses. Well, Moses is not a man any more than Abraham, Isaac, and Jacob. These are the eternal states of the soul through which the immortal you must pass to awaken as God. So the word Moses has a great significance... all the words, all the names of scripture. The word Moses is the old perfective, that is "tending towards" or "tending to make perfect" of the Egyptian verb "to be born." There is something to be born from man that must be perfect as God is perfect. No imperfection, just pure. That's the prototype of the one we speak of in scripture as Jesus Christ. It's something to be born. We're told in scripture, And the Lord said unto Moses, behold, you are about to sleep with your fathers. That's a nice way of saying die. When you die, this people will rise and play the harlot after the strange gods in the land where they go to be among them, and surely I will hide my face in that day on account of all the evil which they have done. I'll tell you why: because they have turned to other gods (Deut.31:16).

He equates the evil of man with turning to another God. He equates these two with harlotry, he equates them with idolatry. The only idolatry recognized is turning to another God. This he calls playing the part of the harlot. They'll rise and play the part of the harlot. Hasn't a thing to do with what the world calls the harlot in this world, not a thing to do with sex as you and I understand sex; it is all to do with turning to a strange God. Yet man can't help it, for he foresaw that when this sleeps in man and is not there to guide man, then man will look out on a world that seems so vast, so great he'll be dwarfed by it, and he will not know who brought it into being and for what purpose. He will make strange gods. So you can't blame man.

So here we are told that the divine name Jehovah, which is Yod He Vau He, which we translate as I AM was not known prior to its disclosure to Moses. Jehovah was, yes. The same God who appeared to the patriarchs—these eternal states from Abraham, Isaac, Jacob—but they knew him by a different name. As we're told in the 6th chapter of the Book of Exodus: "I am the Lord" said he to Moses, "I am the Lord" (verse 2). In other words, the word translated Lord is I AM. I am the I AM. I appeared to Abraham, to Isaac, to Jacob as God Almighty, El Shaddai, but by my name the Lord I did not make myself known unto them. So in these states you were not told who the true God was. You saw him only as God Almighty. You saw him in the thunder, in the lightning, in all

manifestations of power, but you didn't know the real God. He was not revealed to man prior to the disclosure as made to Moses, the state called Moses. That's the most difficult thing in the world for man to keep...and the only God is I AM...he finds it so difficult.

Here, let me give you a series of pictures, a series unfolding by this artist. It happened between December the 17th when I closed and my re-opening day on January the 4th. "The first one is a dream and in this dream I found myself in a dim light observing a figure. Here before me stood a slender, beautiful lady in a wonderful dim light. As I looked closer, I am looking at myself; as I looked closer here my very self stands before me." She said "That's all, that's the first dream." "The second, I find myself standing in a grove of trees. They are separate, maybe say ten, twelve feet apart. The trunks are perfectly straight and very smooth. I didn't look up but I sensed the foliage, the beautiful foliage above. Then I wound my way among, in and around the trees, like a procession of one. And then I heard this divine voice and it spoke so clearly and it spoke as though it spoke in a chant. It said "Impollinate, impollinate, impollinate the child yourself." It repeated it, "Impollinate, impollinate, impollinate the child yourself." She said, "I know of no such word impollinate. That's all. The vision broke into speech in the form of a chant and I do not know the meaning of the word impollinate. Pollinate yes, but not impollinate."

Now she said, "The other two are not dreams, these are experiences. Quite often when I wake in the morning my head is filled with a golden light, and in this light if I draw up a name or a face or something, eventually I will hear good news, wonderful news, exciting, productive news about another person. But the morning that I write of this experience, I was thinking only of the presence of God. All I'm thinking is the presence of God, and here I heard the chirping of a bird. I turned to my right, at my window, and between the window glass and the screen is a little bird. There he is looking at me and chirping urgently. I said to myself, well, the screen must be torn, because reason dictated that. She said, "I knew it wasn't torn, yet reason said it must be torn, there's a hole somewhere. How could a bird get between the screen and the window? I was about to get up to investigate, and then set the bird free into the room, when he made several circles around the inside of the window, and looking directly at me, he turned and disappeared through the screen. Was his message to me to tell me to follow him? That nothing, but nothing really finds us in this world? What was his message to me? There he was a little bird. I got out of bed and examined the screen thoroughly. There wasn't a tear, there wasn't a hole, the screen was in perfect order, and fitted perfectly.

"A week later as I woke, the same wonderful light and then this similar voice of the bird, I turned and there is the bird, the little bird between the screen and the window. As I looked, he didn't circle the screen as he did the first time, he remained at the top, and he chirped so urgently, looking at me intently. Then he departed as he did the first time, right straight through the screen. Now that's all... is it in scripture?" Yes, it's in scripture. You'll find it in the 10th chapter, the 20th verse of Ecclesiastes: "Even in your thought, do not curse the king, nor in your bedchamber curse the rich; for a bird of the air will carry your voice, or some winged creature tell the matter." We think we are alone because we are in our bedchamber and we think that no one sees what I'm thinking. Just as it will carry the curse, my curse of the important relative to me, the rich, the king, it will carry the blessing as well. All of this is imagery, yes, beautiful imagery, but these are the eternal images that you will find in the soul of man. It comes after, in her case, after she found herself. She actually looked right into this slender, beautiful lady's face and saw that she was looking at herself. That's when man really knows "I am He."

I can tell you from now to the ends of time that your wonderful I-am-ness is God. I can't persuade you to the point of belief or conviction until you drop all other gods, when you have no other God beside me. As we are told, "I am the Lord who brought you out of the land of Egypt, out of the house of bondage" (Ex.20:2). "You shall have no other gods besides me. I, even I, am He...and there is no god beside me" (Is.43:11). "I kill, I make alive; I wound, I heal; and none can deliver out of my hand" (Deut.32:39). That's the being in you—it kills, it makes alive; it wounds, it heals. So, "If anyone should ever say to you, 'Look, here is the Christ!' or 'Look, there he is!' do not believe

it” (Mat.24:23). Do not believe it! For take heed, I’ve told you all things beforehand...before I disappeared in you as your own being, I told you all things. “It may not yet appear what we shall be, but we know when he appears we shall be like him, and see him as he is. Therefore, the man who thus hopes in him purifies himself as he is pure” (1Jn.3:2).

I purify myself as he is pure...well, how do I do it? Change my diet? No. Change the things of the world? No. Purification comes only in one way: giving up false gods. I can eat all the meat in the world, drink all the liquor in the world, if I can hold it, do anything; that doesn’t make me impure. Impurity comes with going after strange gods. “Blessed are the pure in heart, for they shall see God.” The man who hasn’t seen himself as God is not yet pure in heart. He is not yet free of the false gods of the world. He turns to all kinds of gods on the outside. Call them numerology, call them astrology, call them teacup leaves, call them entrails of fish, entrails of birds—yes, they look at all these things and call that God—to tell them the future. Yet we’re told so clearly in the book of Daniel, the 2nd chapter: There is a God in heaven that reveals secrets...and makes known unto you what shall be in the latter days. Your dream and the visions of your head as you lay in bed are these (verse 28). Sitting alone or maybe in a crowd but you are alone to yourself, all the thoughts you entertain—these shall be in the latter days; for the bird of the air will carry your voice or some winged creature will tell the matter. And just as you entertain it it comes back, bringing itself an hundredfold, and there is your harvest.

But no man is free until he finds the one God, the only God. For in that day when you find the only God, you have found the one spoken of in scripture as Jehovah, and he is your very being. God became man that man may become God. As you walk the earth, little as you think you are, that’s God walking the earth. If you can turn to any other god, you still have one to overcome, and you must overcome and overcome until there’s only one God. That one God isn’t on the outside. You can’t turn to anyone on the outside. So no matter how wise the man appears to be or wonderful he appears to be, don’t look there. So there isn’t a figure on the wall that you worship. When you go to church you have all these icons, go into these homes and you see all these pictures of what they consider Jesus to be like. Is he like you? If he’s not just like you, he’s a false god. I could take you to the library in New York City and show you at least forty-six beautiful paintings of the great artists, each claiming that this is the true likeness of Jesus Christ.

I’ve gone on panels on TV where these men are trying to persuade me that this little shroud that they have is simply the impression of Jesus Christ as he lay in this tomb. So I asked this archaeologist, “Does he look like you?” and he wondered, “Why do you ask me a question of that nature?” If he doesn’t look like you, then you’re worshipping a false god. He is so unlike what you could ever be, therefore, that’s not Jesus Christ. Don’t you know scripture? When I was on radio back east when there were twenty-six states tuned in, these wires would come through and they pinpointed the 13th chapter, the 21st verse of Mark. I could almost wait for it. The telephone would ring, some lady or some gentleman would say I’m setting myself up as Jesus Christ, ask me to go and read that passage. Well, I would give it backwards...I would tell her to go and read the 1st epistle of John, the 3rd chapter. And if you don’t know what you look like, may I tell you, you’ll know him when he appears because you will be like him (verse 2). And if now the God that you hold in your mind’s eye isn’t like you, well then, you haven’t found him.

Keep on bringing all of these gods into your world and they’ll die. Man is purified by the death of his delusions. So every god dies, one after the other, and finally there’s only one left, and you are he. Your own wonderful human Imagination, that’s God. Your own wonderful I-am-ness, that’s God. Yes, you pass through all the furnaces; you did it purposely. You entered these furnaces for a purpose and limited yourself to this called man. When you begin to expand, you break through, and you’re infinitely greater than you were prior to the great journey that you yourself initiated.

As we are told in scripture, “God has consigned all men to disobedience, that he may have mercy upon all” (Rom.11:32). Here is...Bible is teaching that...in the Bible? Yes, God has consigned all men to disobedience, that he may have mercy upon all. For if Moses did not sleep—and listen to the

story carefully—and Moses died, God buried him; and to this day no one knows the burial place of Moses, for he only comes out of that burial place as Jesus Christ; comes out of you when you're perfect. He's the old perfective of the Egyptian verb "to be born." It must be perfect before it can be born. It can't be perfect with two gods, there's only one God: "Hear, O Israel: The Lord our God is one Lord" (Deut.6:4). This wonderful compound unity! So here, if I put it into this language of ours it is, "Hear, O Israel"—we are Israel, the man of God—"the Lord, the I AM, our I AMs is one I AM." No loss of identity, no loss of individuality, and yet one God.

The question is asked, "Who established all the ends of the earth? What is his name and what is his son's name? Surely you know" (Prvb.30:4). Well, when he asked what was his son's name he revealed the name of he first question. He has a son, so he is a father. So whoever created the end of the earth and established the heavens is a father. And what is his son's name? That is the great problem. It comes only by revelation. You can sit down and read that book from beginning to end, and trained as you and I were trained—most of us were trained in the Christian faith—and trained in the Christian faith I was trained that the son is Jesus Christ. My mother taught me that, the priest taught me that, my school teachers taught me that, and so having been conditioned that way I saw no other but Jesus Christ the Son of God. I didn't know that Jesus Christ was God the Father.

I did not know until revelation possessed me and it was revealed to me that the only begotten son that bears witness to the Father is David. It is David who showed me the fatherhood of God, that I am the Father. The same David will one day appear before you. No doubt in your mind when he appears who he is and the relationship between you and David: You are the Father. And if everyone that walks the face of the earth has and must have this experience and all are revealed as the father of David, then the question is answered in the Book of Proverbs, "Who established all the ends of the earth? What is his name and what is his son's name? Surely you know." Well, David's father's name in scripture is I AM. The word is Jesse and Jesse is any form of the verb "to be."

If you take it as it really is recorded in the early manuscripts, there is no parent of Jesse, none. The most scholarly criticism of the Bible in the world today is the Encyclopedia Biblica. One hundred fifty scholars worked on it for years and years, and here they will show you there is no early manuscript support for the claims made in the Book of Ruth and the claims made in the genealogy of Matthew and Luke (4:17). Some scribe inserted that to make it a natural birth. But I am not dealing with a natural birth; I am not dealing with a natural man. Jesus Christ the perfect in man that is coming out is a wholly supernatural being. He is God the Father. God the Father became man that man may become God the Father. God the Father has the sum total of all the generations of men fused into a single being, called in scripture "eternity," the eternal youth, and it's David.

David stands before you and calls you Father. You know it, no doubt whatsoever. I have two children. I firmly believe that I sired these two children. I have never doubted for one moment I'm the father of these two children on this level. But there is never any uncertainty when David appears. There are no doubts whatsoever when he appears before you and calls you Father. You know that more certainly, more surely, than you know anything else in this world. So that is hid in man, that eternal being called "eternity" or called "the word" in scripture. The word is Olem; it means "eternity." But eternity is personified as a youth, not an old man as our... I wouldn't call them blind, they have partial sight but not true sight...and our Greek scholars personified eternity as an old man with a scythe; but they didn't know David.

So I can speak from experience that you are the Father spoken of in the Bible as Jehovah. Jesus Christ tells you, I am the Father...when you see me you see the Father. "How then do you say, 'Show us the Father'?" Philip said, "Show us the Father, and we will be satisfied." Jesus said, "I've been so long with you and you do not know the Father? He who sees me sees the Father; how then can you say, 'Show us the Father'" (John 14:8). Then he brings up the most wonderful thought that no one asked, he said, "What think ye of the Christ? Whose son is he?" because they're talking about Christ being the son. Whose son is he? They answered, "The son of David." He said, "Why then did David in the Spirit call him Lord?" (Mat.22:42). That's the word used by a son of his

father. Why did David call him Father if he is David's son? Yet in a way he is, because he comes out of man. He was buried in man for a purpose and when he rises, he rises out of man. So man in some way was his father. When he comes out of man and then the son of man—all the generations of men and all their experiences fused into a single being in David—and that calls him now Father. So man matures when he becomes his own father's father.

So here, this lady, this artist, the sequence is perfect. It started with seeing herself. And you can't conjure it, it comes when these gods die; when they all die leaving only one God. And that God is your own wonderful I-am-ness, your wonderful human Imagination. Then you know that "Man is all Imagination and God is man, and exists in us and we in him. The eternal body of man is the Imagination, and that is God himself" (Blake, An. to Berkeley). So when you know it you don't turn to any other god...they all die. Then you come out of Egypt. You're told in scripture, "He brings us out of Egypt with signs and wonders" (Jer.32:21). Only signs and wonders bring it out. You see these fantastic things in the depths of our soul, and everything recorded in scripture is happening in you, and you are the center, the star of the drama. You come out and you are he.

But you don't tell anyone that "Here is the Christ!" for that's a lie. Christ is buried in everyone in the world. Christ is the reality of every being in the world, and Christ is being formed into that perfection foretold in the story of Moses. But you cannot enter the Promised Land. Who's going to enter the Promised Land?—Joshua. Well, the word Joshua is the Hebraic form of the anglicized word "Jesus," same thing. You spell it the same way. So Moses cannot go into the Promised Land, but Joshua does, and Joshua means Jesus. So Jesus and Jesus only in the end comes out of man, and he then becomes the Father...the promise that was made in the beginning. Because of this, no one can fail. There can't be one failure in the world, not really.

So here, today they study the Dreamer and they wouldn't turn to the Bible. You take the story of Jung, the great Carl Jung. He had this vision in 1944, but he would not allow it to be printed until he died. So in the '60s the book came out, giving the vision of Jung. He was ashamed to admit that he, the great teacher, also had dreams, also had visions. But he recorded this in 1944...and in a dream—which to him was more than a dream; it was so clear it was almost bordering on vision—he found himself walking on a country road and here was a little chapel. He thought it would be a Christian chapel. The door was ajar, so he stepped through the door, walked up the aisle to the altar; and to his surprise there was no picture of the Virgin Mary, no crucifix, but in the place of these a wonderful arrangement of flowers ____(??). Looking down he noticed a Yogi in the lotus posture, looking closer it had his face. He was looking at it and he saw it was his face and it scared him almost to death. He woke startled. He said to himself, "So, aha, you are the one who is dreaming me. You have a dream and I am it, and when you awake I will no longer be."

Well, he's right. But Jung had not yet awakened or he wouldn't be frightened. He's David going into the deep. He calls it the "unconscious mind, the collective unconscious" where man is actually going deeper and deeper into himself, but he calls it the unconscious. I don't like the use of the word, because it means the absence of psychical activity. Yet all that he recorded was the result of a psychical activity. How could it be the unconscious or the absence of consciousness? And it's a person...and he doesn't want to believe that God is a person. He doesn't want to believe that the real self has form. I tell you, you are a person; God is a person. He doesn't differ from you at all. Only when you see yourself, if you're ever startled you're startled only because you can't believe that you could be so beautiful, that you could be so perfect...a face with such majesty, such strength of character, such wisdom, everything embodied in that one face...and you know it is yourself. You don't believe eternity is long enough to achieve that goal, but you're perfect. You look right into your face and it's perfect! There you are glowing like the sun.

When you only have one God, well then, it doesn't frighten you at all. You simply come back from it and there you are cognizant of the fact that the Bible is true. Go and tell them to "Be still and know that I am God" (Ps.46:10). Go and tell them I am he. Also tell them "Except they believe that I am he, they'll die in their sins" (John 8:24). So you want to be healthy, wealthy, this, that and the

other? Unless you believe I am, and you name it, you remain where you are. You have to actually claim it and let it come from the depths of your soul and wear it as you would a suit. This is the teaching of the scripture. There's no one to whom you turn. Yes, you can turn to a friend and say, "I'm too close to the picture; hear for me that I have achieved a certain goal." Because he knows there is no other, he's actually doing it for himself. Because, really, there is no other, for if I am the father of your son and you are the father of my son, are we not the same father? Here is a tremendous diversity as told us in the very word itself—a compound unity, one made up of others. The whole vast world pushed out is the one God...and you are that one God. And the day will come, this series, this fantastic series will unfold within you, and you will know who you are.

What I want to convince you of tonight is that the Dreamer that our scientists are trying to find is your very reality...it's Jesus Christ. He's housed in you. He is uniquely and profoundly related to that inner being of every man in every age. He's the one rising to the surface. And when he comes to the surface, and he's only one God and he is it, you turn from all other gods; then what was foretold and foreshadowed in the story of Moses has come to fruition in Jesus Christ. That which was tending towards perfection has become the perfect; and then you see God. "Blessed are the pure in heart for they shall see God." No one but the pure in heart can see God. The pure in heart doesn't mean a thing about purity as the world sees purity. It means "those who are not going after strange gods." For they are called the harlots of the world. "I will hide my face from them on account of all the evil they've done, because they have turned to strange gods, to other gods" (Deut.31:16). And there is no God besides me.

So as long as you can believe in some god other than the only God, and that God is your own very being, you won't see God. I have had people say, "I wish I could see God. I expect to see someone else" and you can't persuade them that they aren't going to see another. When all the gods die they will see God; see themselves as they never dreamed they could ever be so perfect, and that's the God. Everyone, one after the other, will be gathered into this one God. As you're told, "In that day the Lord will be one and his name one" (Zec.14:9). Well, can you say I AM and mean two? The Lord will be one. What's your name?—I AM. "Go tell them I AM sent you. If they ask any more, just say I AM...that's my name forever...and by this name I shall be known throughout all generations" (Ex.3:14). I did not always reveal myself by this name. To your forefathers Abraham, Isaac and Jacob I was known to them, by them as God Almighty; but to you I reveal my true name. My name is I AM. So whenever you read the word "the Lord" in capital letters in scripture, it is I AM. But the translators quote as the Lord, Adonai; they do not like to use the name I AM. They use it in the 3rd of Exodus and they will use it in the Psalms and certain portions of the Old Testament, but the Book of John is filled with it. It's the grand declaration of I AM, the very end.

The day till come you will know you are the very being spoken of in scripture as Christ Jesus. Don't tell anyone. There's no reason to tell anyone. You're telling the story, and the story unfolds within man. So we'll show you on Friday how the story begins and through what medium it comes to man. Can't come through the greater revelation...that's the end; it comes through the lesser. We'll show that from the beginning to the end it's the appeal to this lesser which has to be accepted, only on faith. When it comes through the greater, you are at the end; you don't need faith, you have the experience. It comes first through the lesser revelation. Man has to hear it and believe what he's heard; then it unfold within man and comes to the surface.

Now let us go into the Silence.

* * *

Are there any questions?

Q: Where is the quote where Christ says, "How long have I been with you...?"

A: The 14th chapter of John.

Q: These dreams that you speak of, do you mean dreams like those that occur when you're asleep or

while you're awake or...?

A: Every dream has significance. The Bible only recognizes one source of dream: all dreams proceed from God. Even the most disturbed dream has meaning. But the dreams that I speak of that are scattered in scripture, these are the eternal pictures...like the lady's bird.

We're told he was crucified upon a tree. She found herself in a grove of trees. The word tree defined in scripture means "the spine, the backbone of man." It also means "the carpenter"; it means "the gallows." So where is this tree that the scientists are looking for, the tree of life? They think they're going to find it in the laboratory in some little vial. Every week they come out saying they're closer and closer to making life. They'll never find it. As Blake put it so beautifully: "The gods of the earth and sea sought through Nature to find this tree. But their search was all in vain; there grows one in the human brain." It's this [pointing to the body] tree where God is crucified, and he has to rise from this.

Q: Was she awake when the bird left or was she still in a trance or a dream?

A: I can only take the lady's word. She said this was not a dream. "I was in my own room, looking at my own window, my own pane, a screen, my bed, the window, and it ought to be relative to my head on the bed. So I was in my own room and fully aware of the fact I'm in my own room, entertaining the thought that that screen must be torn, because how could that little bird be between the screen and the windowpane?" As she's about to get up, the bird was so pretty she kept on looking at it, when it departed. Then she got up and examined the screen thoroughly. She didn't return from a dream...this was an experience right in her room.

Q: Neville, maybe I'm clear off the track, but is this...how is this analogous to your belief always ___(??)?

A: No.

Q: No? This is something different? Because that was something you found you were able to do yourself, is that the idea?

A: The leaves?

Q: No, the bird flying by...

A: Yeah, no this differs from that. This is the perfect, perfect experience. What was the message of the bird? First of all, the word called "impollinate" is not in my dictionary.

The prefix "im" before a "p" or a "b" they say adds intensity. So she has to impollinate the child herself. Now she has to dwell upon that. It's to her this thing came. The divine voice spoke to her, using a word that's not in the dictionary. But the prefix—you can look up—when it appears before a "p" or a "b" it intensifies. So in her case, there is an intensity here that she has to match.

Q: Then Divine Imagination and human Imagination, the only difference would be intensity?

A: Intensity! I'm glad you are here, Art. Congratulations!

Art: I'm glad to be here, Neville.

Neville: You wrote a marvelous letter, where you moved from scratch to a considerable sum weekly—unfortunately, he's now in another city and comes all the way from Long Beach—but his jump is a considerable jump in the financial world. From nothing, behind the eight-ball, two eight-balls! So let me congratulate you. I see Bill here tonight.

Tell him for me that that's enough. I got the call last night from New York. You can tell him.

Q: It seems that so much of Blake's description is about fire and thunder and black pits. Do you believe that these were states that actually exist that he envisioned, or is this just symbolism?

A: It's all symbolism. But may I tell you, all those symbols are true, they're really true...all the hell

through which man has passed to awaken as God. But as Paul said, “I do not consider that the sufferings of this age (this time) can be compared with the glory to be revealed to us,” that which comes as a result of having gone through the furnaces. Then you forget the furnaces. Like a woman in labor, she doesn’t remember after the birth of the child.

Q: It certainly isn’t that this exemplifies a highly artistic state. I don’t know whether I would strive for seeing all these things.

A: You were shown everything before you started. Then you were told that you would forget and in forgetting the one God who’s playing all the parts, that you would go after strange gods. You were told that. So you see, in the end there can’t be any condemnation. “Father, forgive them; they know not what they do” (Luke23:34).

Speaking of dreams, are we not told in the 27th of Matthew that Pilate’s wife sent a message to him saying, “Have nothing to do with this righteous man, for I have suffered greatly because of him today in a dream” (verse 19). But he didn’t listen to it; he played his part. But man ignores the dream, this little dream, it’s just a dream meaning nothing.

And yet a day dream ...what is anything in the world that is now an accomplished fact but what it was once only a day dream? There isn’t a thing in the world that didn’t begin as a dream. There isn’t a marriage that he entertained the thought ___(??) she’ll be my wife, or she entertained it, he’ll be my husband. And before the union they entertain these thoughts...they day dream.

Q: Neville, what do you do with your dreams that are not scriptural, or if you have any?

A: Well, I’ll tell you, not everything is written in the scriptures that he had in dream, but what is there is enough. We have many a ___(??). For instance, the stopping of the leaves and the stopping of the bird in flight, that’s not in scripture, but it is in the Apocryphal scripture of the gospels, the Gospel of James. But it’s not considered something to be included in what we call the canon of scripture; but it is in scripture if you take the Apocryphal books into consideration.

Q: You don’t consider a dream as a reproach at any time, like...

A: It’s a self-revelation. It’s telling you what you’re doing; you’re cursing or you’re blessing.

“I set before you this day life and death, good and evil. Choose life.” But the choice is yours...you don’t have to choose life.

Q: Then the word to describe what a dream is telling you is your progress on the path.

A: Your progress on the way. When you meet yourself, you are out of Egypt. He brings us out of Egypt with signs and wonders. And only one God can bring you out of Egypt; two gods leaves you there. We have multiple gods and you are in Egypt, the land of darkness, the land of slavery, until you find the one God, and that one God is yourself.

It frightens the priesthoods of the world. I sent my book...he asked for it in the Army...gave him Your Faith is Your Fortune. Well, that whole book is based upon I AM.

A priest came by and asked what he was reading, he showed it to him. Priest said, “May I have it for a little while?” The next day when he met the father, the father told him that’s not the kind of literature to read and then he confiscated it. He must not only not read it but not ___(??) be in the Army. The father had multiple gods, filled with devils—he didn’t know it—praying to this saint, that saint, the other saint. If this one didn’t answer, he prayed to the other one. That’s what they do. Give him just so long to answer my prayer. If you don’t answer my prayer, you piece of stone, well then, you’re no good, so he turned to another one.

We are told to be still and know that I AM God! (Ps.46:10)...can’t get it any clearer.

Man looks up and sees the mask that God wears and he thinks that is God. He knows he can’t accept that. No man has seen him, why? When you resurrect in your tomb in your skull, you don’t see yourself; you know you are, you’re perfect, and here is the presence of God. You see all the

symbolism when you go out and you're born from above. But you don't see you because no man can see God. So the witnesses can't see God... they see the sign, the little infant; that's the sign of your birth, but they can't see God. So you know you are more than you've ever known yourself to be, but you don't see yourself. You see your Son and the Son reveals you. But even then when the Son looks at you, you know that you are, and you say of yourself, I am, but you don't see yourself. He looks at you and calls you Father. The Son and only the Son knows the Father, for God is Spirit. Until Friday. Thank you.