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Experiencing Scripture

To unravel the mystery of Christ from all the interpretations put upon it is quite a different task. We are up against all kinds of misunderstandings of the mystery. Most people believe that it is secular history, and the story has something to do with some historical occasion; and it isn't. It is salvation history. The whole thing is taking place in you, the individual. It's not taking place on the outside at all. But how to convince men that this is true? Well, tonight we will try. I will try to explain what I know from my own experience. The story is told of Christ; and the term called "Son of Man" is a term used most to describe the Christ, the Messiah.

We are told in the Book of Daniel: "And on like a son of man came to the Ancient of Days, and was presented before him, and he was given dominion and glory and kingdom." [Daniel 7:13]

Well, "dominion" means "complete control of all human and non-human forces" . . . complete control. That's dominion.

"Glory" is God Himself, as told us in the Book of Exodus: "I make my glory pass before you, . . . and when I pass by." [Exodus 33:18 and following] So he equates "glory" with "I." So here, it is God Himself.

And now "Kingdom" is simply the realm where a monarchical ruler dominates all things . . . the king.

In the New Testament it is said of Him, which is the central figure, that he is the Son of Man. So he asks this question: "Who do men say that the Son of Man is?" [Matthew 16:13-16]

And they answered, "Some say John the Baptist come again, others Elijah, other Jeremiah, and still others one of the prophets."

Then he turned to them and said, "But who do you say that I AM?" He equates himself with the Son of Man.

Then Peter answers, "You are the Christ, the son of the living God."

He accepts that definition. So here we find the Son of Man, the "I" and then "Christ" all equal. They are one and the same. So here tonight, we speak of This-in-You.

And when the Son of Man, as we are told in the Third of John: "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up" [John 3:14]. Now we have just seen that the Son of Man is the "I" of man . . . the pronoun "I." It means "I" or it means "one." So here we can say, "And as Moses lifted up the serpent in the wilderness, so must 'I' be lifted up," or "...so must one be lifted up."

I am not speaking of anything outside of you. That "I" is the One spoken of in Scripture. You must be lifted up from the earth, I will draw all men unto me" [John 12:21]. This is the drama of Scripture.

Today the world . . . I hear it on TV, I read it in the papers; and these very prominent and very popular teachers from the pulpits and from the TV screen are speaking of the signs, and they tell you that we can see the signs of the end of the world. There aren't any signs!

You are told in Scripture that "of that day and hour no one knows but the Father." [Mark 13:32]

"It is not for you to be given the time or the signs." [Acts 1:7]

When the sign comes, you'll understand it. Everything will happen in you just as described in the story of Christ; but earthquakes and convulsions of nature, cosmic catastrophes haven't a thing to do with the end. This is a unique story all about you. It hasn't a thing to do with the end of the world. It's the end of your journey through the tribulation of human experience, that's "the end." Then comes, with shocking suddenness, the "I" awakening in you. It is not another; it is you. You are the Lord Jesus Christ. You are the Lord God Jehovah. You are the central figure of Scripture. It has not a thing to do with another."

So, catastrophes? Well, a year ago in San Francisco I read in the New York Times that every 24 hours we have approximately eighteen hundred what are called "natural" catastrophes in the world like volcanoes, earthquakes, storms, typhoons . . . all kinds of horrible things; but every 24 hours there are at least eighteen hundred of these normal, natural convulsions of nature. And yet, here are our religious leaders interpreting an earthquake, interpreting some convulsion of war.

You are told, "There will be wars and rumors of wars" [Matthew 24:6 and Mark 13:7]; but that is not it. If anyone should ever come to you saying, Look here is the Christ, or there is the Christ, believe him not." [Mark 13:21]

There is no outside "Christ." Christ is buried in you; and when he comes, he can only come by awakening in you. Even though one has actually had him completely awake within himself, don't believe he is the Christ. He has awakened in me, the speaker, but I am not the Christ that you are looking for. The Christ that you are looking for is now buried in you. and must awaken in you as you. it is the "I" of you.

The personal pronoun "I" . . . that is Christ; but man doesn't know it, and he is looking on the outside for Christ. And there is no other Christ. So when anyone tells you because of an enormous following that he can interpret the signs, . . . there aren't any signs on the outside.

Let me show you one simple little story. In the 13th Chapter of Mark [Mark 13:1,2] and the 24th Chapter of Matthew [Matthew 24:1,2] it is said that he turned, after having heard from his Disciples, . . . they said, "Look at these building," . . . speaking of the temple. "Aren't they wonderful?" meaning that they are forever.

And he said, "You see these buildings? I tell you, not one stone will be left standing upon another but what it will be thrown down." Not one stone . . . all will be thrown down.

Then they said, "When will it be?"

Now this is called the "Little Apocalypse" in Scripture. Whether these are words of the Evangelists or words of the central figure, . . . they are all words of the Evangelists anyway; they are all relating their own experience. These "buildings" are not on the outside. So, when Blake said, "Cities, mountains, valleys, all are human," he meant it, . . . that in your own wonderful imagination these structures are erected. These are the beliefs by which you live, and they are powerful in your mind. The day will come, you will see it. They will seem to be, to you, external to yourself, and they are structures; they are buildings.

In my own case, on the 21st day of December 1960 I saw a city. They were not enormous buildings like the Empire State . . . 12, 15 or 16-story buildings; but they seemed to be everlasting. At the very moment, I knew everyone was going to fall. And here came the first one. It all crumbled before my eyes. I knew the next one . . . it crumbled. Everything crumbled, because prior to that day, which is the 21st day of December 1960, I had had the experience of the "birth from above" and the discovery of the Fatherhood of God and the Son of God who actually called me "Father," revealing who the Father really is. I had the experience of that Ascent of the Son of Man. Then all of my previous beliefs by which I lived . . . they all collapsed. I, too, believed . . . as the whole vast world of Christendom believes . . . in the historicity of Christ, in the secular history of Christ; and suddenly the whole thing was not there at all. it's all about me! It is all about you. And when I arose from within myself, then all that I formerly believed in had to collapse. These are the structures spoken

of. He is not speaking of these buildings falling.

If the whole vast city tonight moved into the Pacific, it is not the end. The end come to the individual. It doesn't come to us collectively; it comes to us individually. And all the things that you, throughout the centuries, have erected within you by which you live and believe . . . when it actually happens in you and you realize you are the central Being of Scripture . . . you are the "God" spoken of, you are the Christ Jesus spoken of, then all the things on the outside that you turned to for comfort, they collapse. But they are now projected within you as "buildings."

So, he said, "See these buildings? Not one stone will be left standing upon another," . . . no one. They shall all come down, and it happens within you.

Now we are told, "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up." Well, you have just heard that the Son of Man is the "I" of man . . . the personal pronoun "I"; so it's not something on the outside. You are lifted up just in the same manner that Moses in the wilderness lifted up the serpent. And that is true.

You actually find yourself . . . now we will take the story. He was standing on the Mount of Olives, as you read it in the 13th of Mark [Mark 13:3,4] and the 24th of Matthew [Matthew 24:3]. Now we go back to the 14th Chapter of Zechariah. "Zechariah" means "Jehovah remembers." This is the last chapter of Zechariah [Zechariah 14:40]. "And he was standing on the Mount of Olives," . . . and this expression "Mount of Olives" is only used twice in the Old Testament. Here is the Mount of Olives. It is used first in Second Samuel concerning David [II Samuel 15:30]; but here is the second use of it at almost the end of the Old Testament, the 14th Chapter of Zechariah. Remember, the word means "Jehovah remembers." This is his pledge, his covenant:

"Now, the Lord is standing upon the Mount of Olives, and the Mount of Olives was split from east to west, forming a very wide valley; and one half of the mount moved northward, and one half moved south."

And then came out of Jerusalem, . . . for the Mount of Olives faced Jerusalem, . . . came "Living water," . . . came living water. [Zechariah 14:8]

Now I tell you, the "Mount" is your Self. Everything about the story is all within you. On the morning of the 8th of April 1960 suddenly I am split from east to west, . . . meaning my body, . . . from the top of my skull to the base of my spine; and it parted about six inches . . . a vast valley between the two sections of my body. At the base, which would be the spine, is a pool of living, golden light . . . "living water." Then I looked at it, and I could say with Blake, "I knew it was my Self." I am looking at it, and I not only knew it was my Self, I knew it was my own Creator and Redeemer; and I am my own Creator and Redeemer! I fused with it, and then like a fiery serpent I went up into my skull. That's Heaven! "For the Kingdom of Heaven is within you." That's where the Kingdom is. It's all within you. And when I entered, I made every attempt . . . I can't tell you the force I used to get through my skull, but I couldn't get through my skull, for that is Reality. It's within. You don't get out of it. The whole thing takes place within.

The best I can use on earth to illustrate it would be a rivet. Have you ever seen someone take a hot, hot rivet and throw it to the one who catches it, and then takes it and actually puts it into the steel to make it secure? It's a fascinating sight to see them rivet these steel structures. Well, I actually felt myself being moved right into it. If I could describe it, it's right here . . . a little left of the straight line down my forehead; just a tiny fraction left of this area [indicating]. That's where I felt myself riveted. I made every effort to penetrate and go through, but I couldn't; I was stuck right there.

So, you are told in Scripture, in the 11th Chapter of Matthew [Matthew 11:12]: "And the Kingdom of Heaven is taken by violence, and the violent take it by force." That's how you take the Kingdom. The whole Kingdom is in your skull. The whole thing is being constructed in your own wonderful human skull!

So here, I am talking only about you; I am not talking about any convulsion of nature. Let them

have all their so-called enormous crowds, telling people how they can read the signs that we are at the end of the world. End of what world? This is a unique reconstruction of the Temple of God, and it's reconstructed out of living stone, not dead stones. For when the temple fell, it was made of simply living, but not life-giving, stones. Now we are being turned into life-giving stones, and every stone must be fitted into that temple. And everyone will be called in order. Not one will be missing, may I tell you? Not one in eternity can fail to be called, and he goes through the same identical process. You are called, and then you are raised from within the "I" of man. You are raised. You are awakened; and when you are awakened, you see no one but yourself. You are all alone. That's the Christ, entombed in your own skull; and you, and you alone, come out by an innate wisdom as to how to do it. It's built in within you, for Christ is not only the power of God, he is the wisdom of God. So, there is an innate wisdom how to do it.

I knew exactly how to do it. And you push the base of your skull, and something moves, and you come out. When you come out, and I ask, "Who did it?" and you say I," that's Christ. That is the Son of Man. That is the Son of God who can claim, "I and my Father are one." [John 10:30]

In the world, yes, I seem to be less than my Father, for I am now doing a job. I AM in the world as one that is "sent"; but the Sender and the "sent" are one. I am only inferior to my Self . . the Sender . . when I am playing the part of the "sent," but I'll return to my Self . . the Sender, and I'll be one with my Self . . the Sender.

"I will leave the world and return to my Father."

And "I and my Father are one."

But how to explain that to those who believe in the "Christ" on the outside? When throughout the centuries they have been taught to believe in some external savior, and there is no external savior. You, and you alone, decided to do what you did. We collectively decided to do it: to come into the world of "death" and die . . literally die, and then be victorious and overcome death. That's Who-We-Are. And everyone, in spite of what he has done, what he is doing, or what he may do, . . he is that Christ spoken of in Scripture.

And so, how to tell a man that although the imagery seems strange, it is actually true? You rise just like a fiery serpent. Who would believe that? Who would believe that Mount of Olives is his own body? I stand on the Mount of Olives and I face Jerusalem; and then it's split from top to bottom, as told in the great 13th of Mark and the 24th of Matthew [Matthew 24:27 and Luke 17:24]: "As the lightning comes from the east and shines towards the west, so shall be the coming of the Son of Man.

It's a bolt of lightning, and you did it. You split yourself right down the middle, and the mountain parts in two. So, the Mount of Olives is now cut in two from east to west, and one half moves northward, and one half moves southward. And then out of Jerusalem . . because you can view Jerusalem from the Mount of Olives . . come living water. And I tell you, it is living water! It's golden, liquid, pulsing, living light. And as you look at it, you know it's your Self.

How can I . . a man . . know that I am liquid, liquid light? But I am! And I fuse with it; and as I fuse with it, like a fiery serpent, I go right up into my skull. So, "as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up," . . in the same manner, after the Mount is split in two from top to bottom.

When they are looking now, as they are, . . they go off to Jerusalem physically. They have these enormous productions where some nations give them millions to excavate all kinds of things to try to find where he was buried. Where he was buried! The only place where Christ was ever buried is in the human skull; and it's called in Scripture "Golgotha." IN the Book of Luke they actually call it by the name "skull."

"When they had brought him to the place called The Skull, there they buried him." [Luke 23:33]

Now "Golgotha" means "skull," but it's the Hebrew form of "skull." We speak of "Calvary." Well,

“Calvary” is the Latin form of “skull.” And so, the whole thing is simply your own wonderful human skull. That’s where the whole drama takes place. It all takes place in the imagination of man. There is nothing but God, and God is the human imagination. And the drama of God is unfolding within us.

So, let no one tell you they can see signs of the end of the world. “The end of the age,” but the “end of the age” is the end of the tribulation of human experience. That’s the end. There is no other end. You and I have gone through “hell,” and when we come to the end of the tribulation of human experience, then suddenly . . . with shocking suddenness . . . the whole thing erupts within us. So, you are told: “Do not ask. It comes like a thief in the night.” When you least expect it, He will come. Therefore, be alert, but there shall be no signs. This generation seeks a sign, and there shall be no sign. I tell you, it will come just . . . maybe tonight. I hope so.

I know in my own case, I went to bed as innocent as I had in any previous day. It was a lovely day. I lectured to an audience of eleven hundred or twelve hundred. I went off to brunch, because I didn’t have breakfast, with two friends . . . husband and wife. We went to a simple little place and had what I would call “breakfast.” There was no liquor served, and I didn’t feel like a drink at the time. I had a normal, simple breakfast: orange juice, bacon and eggs, and coffee. Then we went riding all through San Francisco. And that night a friend of mine who worked as a checker in the Fairmont Hotel, who had to be up early came through . . . he had to be on the job, I think, between 4:30 and 5:00, checking all the food coming in. So, we had a very early dinner . . . as early as the restaurant would allow; and we dined at the Sir Francis Drake where I was living. We had a roast beef dinner . . . a simple dinner; roast beef and a baked potato. I did have a couple of Martinis, but may I tell you? That is only a beginning with me. I can go to many, and it doesn’t phase me at all. I can take five or six; it doesn’t bother me. I had two Martinis . . . simply whetting my little tongue. Then I went upstairs because he had to go early. And then at about 9:00 o’clock I called my wife, who was living in Beverly Hills, and then put him on the wire because we are all friends; and then he said goodbye a little after 9:00.

After he left, then I undressed and got ready for bed. I was too early; so I read a little Blake, and then I turned to my Bible; and I must have turned in about 11:00.

At 4:00 in the morning, this strange, peculiar vibration began in my head . . . something I had never felt before. And my interpretation of what I felt was, “This must be a massive hemorrhage.” I never had anything wrong with me physically of that nature, but I thought this must be what they call a “massive hemorrhage,” . . . this must be it, because I couldn’t see how I could survive what I was feeling. My head began to vibrate, and the whole thing was simply like an enormous vibration. Instead of blowing my brains, I began to awake. But instead of waking on the bed as I thought I would, I awoke within my skull! And here I am, completely entombed within my skull, and I knew my skull to be a tomb. I was a sepulcher. I was completely entombed within it, all alone. And then from the horizontal position, I arose within my skull, and my one consuming urge was to get out. And I knew exactly what I ought to do: push the base of my skull from within.

Well may I tell you? . . . all things being relative, when I awoke within my skull, it was a place big enough, say, about a quarter of this room here, and it was my skull! And I stood up within my skull . . . a place about the area of a quarter of this room. I knew exactly where the base was. I pushed it from the inside, and something rolled away from the outside. As we are told, “And the stone rolled away.”

Then I knew what to do. I put my head through the little opening, and I pushed it; and then I squeezed myself out like a little child coming through the womb of a woman, . . . only instead of through the womb of a woman, this was out of my own skull! When I was almost out, I pulled the remaining portion of me out of my skull.

Then I stood up and looked back at this [indicating the physical body] out of which I came, and it was ghastly pale, as told us in Jeremiah:

“Can a man bear a child?”

The obvious answer is, No. “Why, then, do I see every men drawing himself out of himself just like a woman in labor? And why does every face turn ghastly pale?”

[Jeremiah 30:6]

Well, the face was just as white as snow as I came out of it. And then the entire drama unfolded around me. There were witnesses to the event, but they could not see me because God was born at that moment. The sign of my “birth” was there; the child they could see. And I saw the child and could take it in my arms. But they could not see me because “God is Spirit,” and no mortal eye can see Him. So, they could not see the one that was born at that moment. It’s God-in-man that is buried. It is God-in-man, which is the “I” of man . . . the personal pronoun “I.” That’s God-in-man, and that is “born.” It awakens in him and comes out. The pattern by which He does it all is told us in Scripture, and it is recorded as the story of Jesus Christ. Well, Jesus Christ refers to himself constantly as the Son of Man.

“Who do men say that the Son of Man is?” And when they answered, concerning men, he did not answer. He asked another question: “Who do you say that I AM?” So, he equates himself with the Son of Man.

Then one answered and said, “Thou art the Christ, the Son of the Living God.” “Blessed are you, Simon Barjona, for flesh and blood did not reveal this unto you, but my Father who is in heaven.” And “I and my Father are one.” So, I revealed it to you. I allowed you to know Who-I-Am. That’s what he is saying.

That same drama takes place in you. So, I am telling you, everyone in this world is going to awaken, not only as the Lord Jesus Christ, but as God Himself, for the Lord Jesus Christ is God. That is the story of Scripture, but man has not understood it. And today when you see Monday morning’s paper, you’ll read all this palaver, all this nonsense, concerning Scripture . . . concerning the signs that are coming because some rumor of war . . . this goes on forever. This is the conflict. It is after the tribulation of human experience that it happens. And through “hell.” You will have glimpses of it at the very end because then you can stand it. But, oh, the things you have suffered in this world! The things you have come through . . . it is good and merciful that you cannot remember them.

In the end, you can take it, but you had to pass through all. As you are told in Scripture [Isaiah 48:10]: “I have tried you in the furnaces of affliction. For my own sake, for my own sake, I did it, for how should my name be profaned? My glory I will not give to another.”

His “glory” is Himself. He cannot give Himself to another. He has to make you Himself . . . to give Himself to you . . . because there’s only God. In the end, there is only God.

So, here, you are trained not to argue when someone brings up all the stories concerning Scripture. You are trained to answer; and you can confront them, even though you have not had the complete experience. Many of you have had many of these experiences. Not the complete? All right. You will have the complete experience. I am not alone. I am only at the moment one who has been “sent” to tell it. I have been sent to tell it.

So, that Seventh Chapter of Daniel [Daniel 7:13] when this one like the Son of Man came before the Ancient of Days, and was presented to Him, . . . that happened to me in 1929. I was taken, in spirit, into the Divine Assembly; and having gone before the Recording Angel, where my name was checked off this huge ledger, as told you in the 12th Chapter of Daniel [Daniel 12:1]. “If your name be written in the book,” . . . well, every one’s name is written in that book! And she simply looked at me . . . this angelic being. Not one word was spoken between us; she just looked and made a check against the name.

Then I was taken into the presence of the Ancient of Days. He is the Ancient of Days . . . Infinite Love . . . nothing but Love. As I stood before him, I could not think of anything but Love, and he

asked me, "What is the greatest thing in the world?" and I answered, "Love." It has no other answer. How could you answer anything when you are actually looking at the Infinity of Love? And it's man . . . just man.

Then he embraced me. And in that embrace, we fused; we became one being. And "He who is united to the Lord becomes one spirit with him." "One body, one spirit, one lord, one God and Father of all." Then he "sent" me . . . sent me into this world. But he didn't send me as Love. The One who sent me was Himself, because God is a protean being. He assumes every shape; and the One who sent me was Infinite Power. I could not feel in him compassion at all. I could not feel in that one Love, but he sent me. And the words rang out in my ears: "Down with the bluebloods!"

It doesn't mean those who call themselves prominent socially, . . . no. All that is trivia anyway. "Down with all church protocol, . . . all the trappings of the outside world mean nothing. They mean nothing! All the ceremonies, all the rituals, all the things on the outside, . . . down with it all. Don't tear it down, but do not become a part of it. Just completely ignore it.

Well, I can't tell you how many opportunities I have had from those who are entrenched in the protocol of churches to join them. I didn't have to go to any school. They said, "I will now ordain you, and then you can do all the things that we do by law. You can marry, you can bury; you can do all these things."

I said, "No; I want no part of it." These words ringing out in my ears, and I would simply disobey the order: "Down with the bluebloods" . . . which means protocol, and accept the offer?

One chap, he had an audience of over six thousand people. That is, they were all registered; they all contributed every month. And he offered that entire whole thing to me if I would take it.

I said, "I am sorry. I cannot take it. Give it to someone else, but I cannot take it. I have orders. I have orders that I must obey, and it came from the Ancient of Days," Well, he couldn't understand that

"Ancient of Days" . . . these are just words to the average preacher. They mean nothing; they are simply idle words. And yet, every word is true in Scripture. Here stands the Ancient of Days . . . no father, no mother; no beginning, . . . the Ancient of Days. He has no origin. You stand before Him, and He actually embraces you, and you become one now . . . without father, because you are the Father. And as Father, you have no father. You are the Father. Now go and, "Down with the bluebloods," . . . down with all Churchianity, all external things in this world. So, no inducement whatsoever could get me to join any -ism.

Now the end of my days . . . it doesn't really matter. At least, I kept the faith; so I could say with Paul [II Timothy 4:8]: "I have finished the race. I have fought the good fight, and I have kept the faith. Now there is laid up for me the Crown of Righteousness," . . . which means the crown of faith. I have kept the faith.

So, when the little garment is taken off now, it is for the last time. So, here I am just as an example for you, because it's going to happen to you. Whether you now are believing or not, it's still going to happen to you, because not one can be missing in the reconstruction of the Temple. You are the Son of Man spoken of in Scripture, which is the title most often used as Christ. It simply means "I" . . . the personal pronoun "I" or "One."

So, when I am lifted up, that's the Son of Man; and as the Son of Man must be lifted up like the serpent, you can say, "When I am lifted up," like that fiery serpent; and you will be. Just like it. It's a fiery serpent. You enter violently into that skull of yours, and you are riveted into that area prepared for you. Everyone has a special unique spot in the Infinite Brain of God. And you are not only going to be in that unique spot, you share the whole.

Cut me here [indicating]. All right, that's cut, and it hurts. The whole body hurts. Don't tell me because the little finger is not my eye that the eye isn't something, too. The whole body suffers when one little piece suffers. So, everyone is fitted into the Restored Temple, and yet each is the

whole Temple, for God is one, and His name is one.

So, everyone in this Universe is going to experience Scripture. And I can't tell you the thrill in store for you when you experience Scripture. Something changes. You see, we begin within history. That is the incarnation when God becomes man. God became as I am . . . a man, weak and limited and restricted, that I may become as God is! So here, we begin within history. Then comes that moment in time when we go beyond history. And that is called "Bethlehem." We begin. The incarnation is the birth of a child, and the "birth of God" is called "Bethlehem," when from above God awakes, and you are God.

The "I" . . . may I tell you? there is no one else when you awake in that skull. You are not in eternity going to see Christ coming from without. He is within . . . buried within, and he rises from within. He is the "I" of you. And how would you know? Watch the imagery as it unfolds before you. All this pertains to Christ.

Here is the child wrapped in swaddling clothes. What are they told? "Go, and you will find a child wrapped in swaddling clothes. This shall be a sign unto you," . . . what sign? . . . "that God is born." This is a sign that the Savior was born. Well, the only Savior in the world is God. "I AM the Lord your God, your Savior; and beside Me there is no savior," . . . the 43rd . . . 45th of Isaiah [Isaiah 43:11 and 45:21].

If the Savior is born, the God is born. "And this shall be a sign unto you that a Savior was born this day." Where? "In Bethlehem." And "Bethlehem" and "Jerusalem" and "Zion" and the "City of David" are one and the same, and it's the skull of man. That's where He was born, and that's where He was crucified, and that's where He was buried. It's right there!

So, I tell you, play your part fully. Whatever you are doing today, play it fully. Let no one scare you. self-purification? Forget it! You can be as pure as all outdoors in your own mind's eye, it means nothing. This salvation comes suddenly, out of the Nowhere, just like a thief in the night. And when it comes, you are completely possessed. And then it unfolds within you; and all you can do is share it with others. Tell them about it. Oh, they may deny it, as they will, because they know your physical background; they do not know your eternal being. So, they know your father and mother and your brothers and sisters; and they will ask the same question: "Is he not Joseph's son?" . . . the carpenter's son, . . . "and how can he tell us now he came down from Heaven?" How can he tell us these things? That man is mad. He has a spirit.

I tell you, the same thing will happen to you. It doesn't mean that suddenly in the world of Caesar you are going to become a billionaire. You own the Universe. What do you want with the billion when you own . . . "All thine are mine, and mine are thine." You have no desire for the billions or for glamour or for recognition, . . . none whatsoever. You are quite satisfied to go through life telling your story to those who will listen until that moment in time when you take off the "cross," for this [indicating the physical body] is the only "cross" that Christ wears . . . the human form. You take it off for the last time and rejoin those who preceded you into Heaven, and rejoice with them. And then you will know what "dominion" really is, where it's the whole vast world, in time.

You have the power to stop time, change motivation, and then start time. that's what I mean by "dominion." "To him who was given dominion," . . . you can actually stop it. In stopping time, everything stands still. Then you change the motivation of that which is now "frozen" in time. Then you release it within you . . . not on the outside; and they move forward; believing they initiated the change of heart to execute your command, because you have become God.

Now that is what I mean by how difficult it is to take the mystery of Christ and unravel it to those whose fixed ideas will deny it. They will simply get up and walk away. "Why, he is anti-Christ," they will say. "He is against my Christ," because they take their "Christ" and stick him on the wall and cross themselves for luck. That's what they do. They go to church, and they can't cross the aisle before they face the altar and genuflect. I tell you, leave them alone. And what I have told you tonight . . . every word is true. I am telling you what I know from my own personal experience.

Let us go into the Silence.