

Life Has A Purpose

[Neville Goddard 1963 lecture series]

Life has a purpose, and that is saying God has a purpose. You and I may have plans in conflict with God's purpose, and God allows it for a short while – you and I can realize our dreams, but only within the framework of God's plan. As we are told in the Book of Isaiah, the 14th chapter, the 24th verse, "*The Lord has sworn: 'As I have planned, so shall it be, and as I have purposed, so shall it stand'*" [Isaiah 14:24]. No one will thwart God's plan, God's purpose. God's purpose is to give Himself to us, individually, as though there were no others in the world – just God and you. Ultimately, because the gift is complete, just you. That is God's plan, that is God's purpose, and He's mapped the whole thing out for us in the Bible. The entire story He told us in the Old Testament is the plan, and the New Testament is the fulfillment of God's plan. Men will not believe this; even the hundreds of millions who claim themselves to be Christians do not fully grasp it, if they do at all understand it.

Well, it is His plan; it is His purpose. Tonight, it is my desire to share with you what I have experienced concerning God's plan. Night after night, I want to share with you the joy of a change in imagining, really. If I could take you with me and persuade you to believe that you are already the one that you want to be and that you could really believe that you really are and remain loyal to such an assumption that you really are the man, the woman, that you want to be, I know from experience that you would become it. I trust you will do it just as we are told in scripture within the framework of his purpose. You will not try to influence me, influence the other, but you will do it just as we're told in scripture, to alert him that I am what I want to be, and do nothing about it, just live in just as though it were true; and I, in a way I do not consciously know, I will become it. That I know from experience.

Tonight's purpose is to show you, to the best of my ability, God's purpose, which we said earlier, is to give you Himself. In the very last book of the Old Testament, the thirty-ninth book, the Book of Malachi, he said, "*The son is the honor of the father, as the servant honors the master. If then I am a father, where is my honor?*" [Malachi 1:6]. That's the end, the very last book, "If the son honors the father, as the servant honors the master, if then I am the father, where is my honor?" The entire thirty-nine books have prophesied such an honor, that God is going to give Himself – God is God the Father – He's going to give Himself to me. And I do not know that I am a father. If I really am a father, where is my honor, where is my son? The Book of Malachi closes on that note. The first book of the New Testament begins to express beyond: He gave the son. But people do not understand this great mystery.

Tonight, listen carefully and let me share with you the mystery, as I know it from experience. For you could be rich, you could be poor, you could be known, you could be unknown, and you could be anything in the world; it hasn't a thing to do with God's promise. God's promise is the most fantastic thing in the world, for He gives you Himself. You actually become one with the body of God – it's your body. You are He. You contain all other beings. Whether you are, in part, a rich man, a poor man, a beggar man, or a thief, these things are really not important. They don't add up to God's promise. But God's promise is not given in [inaudible] to any work of man. You can be the wisest man the biggest man, or the richest man; it still

doesn't entitle you to His promise. His promise is a gift; you can't earn it. It's a gift. It's grace; it's all grace, and He actually gives you Himself.

The promise goes back to Genesis. We read the first inklings of the promise in His promise to Abraham. Then we find the promise coming through, evolving slowly, and we find it really crystallizing in His promise to David. Then we find it maturing; and finally, we find it in its fulfillment in the New Testament, in the story that we've been taught – the story of Christ Jesus. The story is true, but not as I learned it in my church. I was born and raised in the Episcopal Church. We had it in school. I had Sunday School every Sunday. We had it every Wednesday. Yet it was not the story that my minister taught me. It was not the story that my mother understood and she taught me. It was not the story that my father understood. And they were all Episcopalians. That's not the story.

It's a fantastic story, how God gives Himself to us. Now listen to it carefully; it's true. I am speaking from experience. God becomes man that man may fully become God, one body. As we are told, *"As there is but one body and it has many members, and all the members one body, so it is with the body of Christ"* [Romans 12:4]. The day will come that you will be brought into His presence, believe it or not, into the presence of God. And in spite of the year 1963, where our scientists could not conceive of God as man. You will be brought into His presence, and He will ask you a very simple question, in your own tongue. If you speak only English, it's asked and you hear it in English. If you speak only Hebrew, you will be asked in Hebrew and you will hear it in Hebrew. You will hear it because it's thought you hear as words.

He asks a very simple question, "What is the greatest thing in the world?" and you will answer correctly, as though you are supernaturally prompted and you cannot fail in the answer, and the answer is love. You will answer in the words of Paul, *"Faith, hope and love, these three, but the greatest of these is love"* [1 Corinthians 13:13]. And as you answer, God Himself will embrace you and incorporate you into His body. And strangely enough, it becomes your body. You occupy, as your own body, the body of God, as though there were no others, just you. No loss of identity, but none whatsoever, and you're actually incorporated in to the body of God. We are called this way, one by one. And after this incorporation, you are sent into this world to tell it to the best of your ability. You will never in eternity forget that incorporation. Although you wear a little garment that wears out in this world, subject to all the pains, all the limitations, and all the restrictions of garments in this world, you have the memory of the garment into which you were incorporated. And it is the body of God.

You have no doubt in your mind who asked you the question, none whatsoever. You have no doubt who addressed you when you answered correctly. The whole thing is gone in the most glorious manner, and you feel as you never felt before – well, or since for that matter – a delight beyond the wildest dream of man. A joy you can't describe when love, personified as man embraces you, and it is God. Then it's God's purpose to take each and every being in this world and save him by incorporating him into His body, and the body becomes His body. You are one with God. It's God's purpose to give Himself to us, individually, as though there were no others in the world, just God and you, and finally, only you.

But God is a father. Listen to the words of Malachi, “The son honors the father as the servant honors the master. If then I be a father, where is my honor, where is my son?” The end of the Old Testament comes on that note. You’ll read it in the first chapter of the Book of Malachi; I think it is the sixth verse. It is you asking a question, “All these promises to us through the ages have been made, where is my honor?” If God is going to give me Himself and God is a father, He can’t give me Himself unless I am aware of being a father. My child is a father, he can’t give me himself unless I am aware of being a father. My child in this world, I know I am the father. I fully believe that I sired my two children; I fully believe it. But millions and billions have done the same thing. That’s not what God intended. God has a Son, an only begotten Son, and unless he gives me that Son, I am not God the Father [Psalms 2:7]. But God gives you that Son.

It’s the most fantastic thing in the world. I’ve talked, since it happened to me, to dozens and dozens of ministers, and they all turn away from me. They think they’re in the presence of mad men because they were not taught it any more than I was taught it. I was raised in the same strict orthodox background that they were. I’ve talked to rabbis; I’ve talked to priests, Catholic priests; I’ve talked to Protestant ministers; and none of them see it. And it’s true. God gives the individual His only begotten Son, and that son is David, David of biblical fame. The only one, it’s David.

One day you will have this experience. There will be an intensity you’ve never felt before all possessing you; and then you’ll explode, your brain will explode, and standing before you will be God’s only begotten son, but He’s your son. You know it more than you know anything else in this world and he knows it. David, the symbol of humanity. But he is a single youth, beautiful beyond description, and he looks into your face and calls you father. You know you are his father, and he knows that he is your son. And then the fulfillment of the 89th Psalm, “*I have found David. He’s cried unto me, “Thou art my Father, my God and the Rock of my Salvation”* [Psalm 89:26].

Here, you come to fulfill scripture, and God is fulfilling His promises. He’s promising in man. He promised everything to man, which is Himself, that’s everything. And then He’s the father, and the honor of the father is the son and “if I then be a father, where is my honor?” Well, the Old Testament ends on this note: It hasn’t yet fulfilled the promise of God. Then comes the New who makes the claim – and men to this day will not believe that it happened because they were misinformed – it has happened and it is happening. At every moment in time, it is happening in every child born of woman. God is giving Himself to every one of us, but actually giving Himself. Then you will have to complete knowledge of being the father of God’s only begotten son. He doesn’t walk with you as a companion; he’s your son.

When we are told He gave His only begotten son, people misunderstand it, and they speak of Jesus Christ. And I swear I do not know anyone that will take His words, but when I quote the words of the 14th chapter of John, they’ll say, “We’ll I’ve heard that, but it isn’t literally true.” And I tell you it is literally true. The day is coming that you will know who God really is. You will actually be that being, and His name is Jesus Christ, and you are He. You will be the father of David. It is said to him, “Show us the Father and we’ll be satisfied.” He said, “I have been

with you so long and you do not know the Father. He who sees me sees the Father. I am the way to the Father. No one comes unto the Father save by me.”

But they didn't understand Him – that I am the Father – and I said that after it happened. A man said to me, “Well, it's not recorded in scripture. You've got to go back in scripture; it's got to be recorded in scripture that he's a father.” And when you quote him, he still can't see it. But now he goes further. No one asked him, if I said to you, “I am the Father,” would you not normally ask me, “Well then, where is your son?” Wouldn't you? I can't be a father unless there's a child bearing witness of my fatherhood. There must be a child, so where is the child if I am the father? No one asked him the question, so he brings it up, “What think ye of the Christ? Whose son is he?” They answered, “The son of David.” Then he replied, “Why then did David, in the Spirit, call him Lord? If David calls him Lord, how can he be David's son?” And they asked him no more questions thereafter. The word “Lord” translated is Adonai, which is “my father, my lord.” But every child spoke of his father as Adonai, my father, my lord. David, in Spirit, calls him “my father.” He revealed who he is.

But who believes it? Who accepts it? It's a mystery. As I told you over the months, a mystery is a matter not to be kept secret, but a truth that is mysterious in character. How can I explain to anyone this peculiar, mysterious experience where David of biblical fame – go back now unnumbered centuries – and out of my own skull comes a child, David? An explosion, and David looks into my face and calls me “Father”? I had no feeling, prior to that moment, of any relationship to any biblical character. I was taught it, and then suddenly to find the whole thing recorded in scripture unfolding in the individual, that God inwove the whole drama in man and then inweaves it and all these characters become personified, and there they are.

Now listen to this carefully, it's the 4th chapter of Ephesians, only three verses, the 4th, 5th, and 6th. The word “one” is repeated seven times in three verses. Each time it is attached to a noun. The first noun, “There is one body.” Then comes the next, “One spirit, one hope, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all.” One. Now, here in Zechariah, the one next to the end of the Old Testament, [inaudible] Zechariah comes, the thirty-eighth book, and this is the 14th chapter, 9th verse: “*And the Lord will become king over all the earth; on that day his name one and be one. On that day the Lord will be one and his name one.*” [Zechariah 14:9]. One body, one Spirit, one Life, one king, one everything, just one. And then you are absorbed into His body because you answer correctly, “The greatest thing in the world is love,” and He absorbs you. He incorporates you into His body, and you are He. The body of God you wear – it's your body – without loss of identity.

Today, there are three billion of us in the world, and they project billions to come. I wouldn't care how many millions. We're told in Scripture, “more than the sands of the sea,” and yet the whole vast world and the sands of the sea, how many billions? It would make no difference; each is the one. That's the great mystery. God gives Himself to us as though there were no others in the world, just God and you. Finally, the gift is so complete, there's only you, and you wear the divine body that is God. That is the great mystery. And then we understand the story that is told in the very end of the 2nd chapter of Genesis, for it is all God. It is God who is called man in that chapter. Man must leave everyone and cleave to his wife until they become one flesh. It is God who emptied Himself and became man and redeemed man, became one with

man and gave Himself to man. That's the story. He gave everything up and became man and redeemed man.

We are told in the great mystic's concept – the works of Blake – “And those in great eternity who contemplate on death said thus: ‘What seems to be, is, to those whom it seems to be...even of despair, torment and eternal death; but the Divine Mercy steps beyond and redeems Man in the body of Jesus’” [Jerusalem, Plate 36]. You and I, and you prove it, what seems to be is to those to whom it seems to be. You can assume anything this very moment and rise to the very highest position in the world of Caesar, or you can go down to the very depth in the world of Caesar. What seems to be is to those to whom it seems to be. And you can't save yourself. No individual can save himself. He is redeemed because Divine Mercy steps beyond and redeems man in the body of Jesus. And that's the body. But when you are incorporated into the body, you are He. Now you know the 2nd verse, “*It does not yet appear what we shall be, but we know that when he appears we shall be like him*” [1 John 3:2]. It doesn't yet appear what we shall be, but we know that when He appears, we shall be like Him. As He embraces you, you are the very being who embraced you, you are one with God, and no loss of identity, none whatsoever. You dwell upon it. This is God's purpose because life has a purpose.

But within the framework of God's purpose, you are free to be anything you want to be in this world. You can be rich, you can be poor, you can be known, you can be unknown, and you can be anything in this world, if you really believe God's principle. And God's principle is very, very simple, very simple. Whatever you desire, make it known to God and do nothing. That's what you're told, just do nothing. Sleep this night as though you were the man, the woman that you would like to be, just as though it were true. Have confidence in that assumption, just as though it were so. And in a way that no one knows because all are incorporated into the one body and all things, by a law divine, in one another's being mingle, it will influence every being in this world that can play a part to aid the birth of assumption. If you assume that you are (you name it), and if I can play a part, without my consent I'll play the part. Without my knowing, I am playing the part to aid the birth of that assumption; I'll play the part. Everyone in this world will be used if they can be used.

God knows it all, for he [inaudible] me it all, “All things by a law divine in one another's being mingle.” I can, without anyone asking me, if you dare to assume that you are what you want to be; and if I can be in any way instrumental in aiding the birth of your assumption – you don't need to influence me deliberately and consciously – I will be used. And I will be used totally unaware of the fact that I was used in the birth of your assumption. So, you take anyone – leave them alone; you don't have to take any person and use them – you simply know what you want. And it may not come within the framework of his purpose; but in these short distances, it works anyway.

God will adjust it. As we're told in the 16th chapter of Proverbs, “*He has made everything for its purpose, even the wicked for the day of trouble.*” But He tells us in the beginning of that 3rd verse, “*Commit your works to the Lord, and your plans will be established.*” [Proverbs 16:3]. If you start to work on them yourself, it may be in conflict, but just commit them to the Lord. Well, how would I commit them to the Lord? If tonight I wanted (and I name it) without telling you,

without asking anyone to help, I would this night see the world as I would see it were it true that I am the man that I want to be. I would see my friends, seeing me as they would see me, were it true. I would see the world as I would see it were it true, and then I would sleep in the assumption that it is true. And I know from experience it would work. Everything in the world would move and adjust itself to mirror that which I am assuming that I am; and in the not distant future, I would externalize it. I would become it in my world.

I am not in conflict with God when I commit my work to the Lord. If it's not within His purpose, that's something entirely different. But He'll work it; He'll externalize it. And to show us how He allows it, the 18th chapter of the Book of Jeremiah tells us how He allows it. He warns us, and He tells the prophet, *"Go and tell them to amend their way and change, and turn from their evil doings"* [Jeremiah 18:11]. *"But they said, 'We will not. That's all vain! We will continue in our stubborn, evil way.'"* And then God said you've plotted and planned the consequences of their acts. He isn't going to hurt; their concepts produce what appear to be God's plans and the consequences of their misbehavior. God doesn't hurt; He'd be hurting Himself because we are all God. It's all God. For He tells me to change my way, to amend my way, but man will not. You read it carefully in Jeremiah 18. Go and tell them what's going to happen if they do not amend their ways. And then man will not do it.

In that same wonderful chapter, He tells us how you and I should operate in this world, just like a potter. We take anything in the world and refashion that being in your mind's eye, just as though he or she were as we would desire them to be. Just do it and believe in the reality of that reshaped being. A man unemployed, see him gainfully employed; a man who is up against it, see him freed; a man who can't make the grade, see him already on the top in your own mind's eye. Don't tell him what you're doing. Don't ask his consent. But do it lovingly. Whenever you operate this law lovingly, you are doing it wisely. You aren't hurting anyone if you see him as a better person than, formerly, he appeared to be. Take any person in this world without their consent and see them as a noble, glorious being – don't tell them that you've done it – and then be quite satisfied to see them become that being. And give full credit to other people, completely rubbing you out as something that had nothing to do with it, perfectly right. You know God's law.

But within the framework of His purpose, these wonderful promises are made in the Old Testament. For He said to David, "I'm going to bring forth out of you a son, and I will be his father." The very end of the book, it didn't happen, it didn't happen. The promise is made to David. Where is his son who could reveal me as God the Father? And no one understands it. I said it to this minister – a very prominent minister right here in this area, the head of his very, very large following, running, so they tell me, to over a million – and when I quoted the 2nd Psalm to him to tell him who David was, he confessed he never saw it in that light. In the 2nd Psalm, addressed only to David, *"Thou art my son, today I have begotten thee"* [Psalm 2:7]. That is established in the beginning. But man never saw it.

Because as a speaker, I was misinformed; I was told that Jesus was God's son. I believed it. I was raised in that environment as an Episcopalian, and I did not know, even though I read it myself, that he was God the Father. I always thought he was the son. And yet, He tells me the whole vast world who will receive His word, "When you see me you see the Father." But no

one believes it. It doesn't make sense. How can the Father condense Himself, empty Himself, and become a man, a simple man, as you are? How could you and I, plus individuals in billions in the world, occupy one body, and that body is our body? It doesn't make sense. How can He so give Himself to me that I am the father of His son and give Himself to you to the same extent that you are the father of the son? If you are the father of God's only begotten son and I am, are we not one? How could I ever reach unity unless there's a son to unify us? Only one son, and if I am the father of that one son of God and you are the father, every being in the world is the father, are we not one? Can't you see this great mystery unfolding where all the people in the world become the only father of the only son? Not sharing, occupying the only body that is God. And is that one body? Listen to the words, "Divine mercy steps beyond and redeems man in the body of Jesus" and that one man we call Jesus the Christ, and you are He.

If you see Him on the outside, you don't see the right one. The day will come you are He. You'll stand right in His presence and then the 82nd Psalm is fulfilled: *"And God has taken his place in the divine council, in the midst of the gods he holds judgement."* And you'll be taken in Spirit right into His presence, and He's just as He's described in the Book of Daniel. Believe it. Just as Daniel the prophet described the Ancient of Days, there He stands before you. You don't have to ask who He is; He's infinite love, but infinite love. And then you see an attribute of Him, and it's almightiness, and it's a man, everything is man. There's nothing but man. And then you see infinite wisdom is man. But God himself is love, infinite love.

When we are told in the letters of Paul that God is love and the letters of ohm that God is love, believe it. They didn't manufacture this; it happened to them. God is love, infinite love. And you will stand in His presence and He'll embrace you, incorporate you right into His body. And you don't see anyone else, just you. You are He and the body of God is your body. So go back in Ephesians, one body...it begins with the word body. *"One body, one spirit, one hope, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all"* [Ephesians 4:5]. And then you will know what it means, He's [inaudible] one, only one body, only one Spirit, only one hope.

When Paul tells us, as he stands before the king, "Here I stand in chains, stand on trial for hope in the promise made by God to our fathers." What promise? He promised me Himself. He promised to give me Himself because He's going to draw from me a child who is His child. If a child comes out of me, it's my child, and God makes it his child, so He brings out of me a son and calls the son His son, and then gives it to me as my son. Then I wait and wait and wait through the ages and wonder, "When is this thing ever going to happen?" And I was misinformed until it happened to me. When it happened to me, then I knew how it happened to everyone. And so, I tell you, whether you be Christian, Jew, or Mohammedan, or you call yourself an atheist, it's going to happen to you. It's the only way in the world that we will ever be unified. And when we are completely unified in one body, it's the body of God. And each will be the father of God's only begotten son, the personification of humanity.

In the 8th chapter of the Book of Proverbs, he is personified as wisdom, the very first act of God. As you are told in the 22nd verse, and it goes through the 36th verse, *"God created me in the beginning of his way, the first of his acts of old."* Before He brought forth the heavens, before He brought forth the earth, *"I stood beside him as a little child."* Now scholars are all

agreed that this personification in the form of a little child is the personification of wisdom. All right, Christ is defined as the wisdom and the power of God. When Paul writes his letter to the Corinthians, the 1st chapter of 1 Corinthians, he said *“Christ...the power and wisdom of God.”* All right, I would go along with the scholars that the teacher who wrote that 8th chapter of the Book of Proverbs meant wisdom, but he personified wisdom as a little child. But I still say the whole vast world of humanity is personified as youth, just as you are told, and you look right into his face. It represents the whole vast world of humanity, and he’s your son and it’s David.

Who would you hurt when every being in the world rolled into one makes one youth, and that youth is your son? Who would you hurt, who would you rob, who would you destroy when it’s all going into one being, and it’s David? A beauty beyond the wildest dream of man, you can’t conceive of the beauty of David of biblical fame, when he symbolizes and personifies the whole vast world of humanity, and it’s all your son. For humanity is the son of God, personified as a single youth. It’s told so beautifully in the Book of Samuel, if one could only see it. And here is the one; if he succeeds, he will set his father free, and we’re all set free by the son. So, if he succeeds, the promise of God is *“I will set his father free”* [1 Samuel 17:25].

The king asks a very simple question, “Whose son is that youth?” And no one knows. Then he said, “Inquire whose son the stripling is?” No one knows. So, he turns to the youth himself; he said, “Whose son are you, young man?” and he answered, *“I am the son of your servant Jesse the Bethlehemite”* [1 Samuel 17:56]. Well, the word Jesse is any form of the verb “to be.” In other words, I am the son of who I am: I am self-begotten. That’s what he’s telling you. That’s exactly what God does to us. God’s name is I AM, *“Go tell them I AM has sent you”* [Exodus 3:14]. The father of David is I AM. When you are embraced and you see Him, that’s your name, I AM. It’s all in the Bible. Check me.

You are the being spoken of in Scripture as the one who has been promised this fantastic gift from God, and the gift is the gift of Himself. He gives man Himself. And there’s no way in the world that He can prove to man that He gave Himself unless there was a son, for God is God the Father. So, to go back to Malachi, *“The son honors the father, as the servant honors the master. If then I am a father, where is my honor?”* And then the book closes. And no one can read the story other than the [inaudible] unfold in Matthew, Mark, Luke, and John. For the Old Testament closes on the question, “Where is my honor?” This promise is long overdue; if, then, I am a father, where is my honor, where is my son? And then comes the unfoldment: here is your son.

And who believes it? As I said, I’m testing the limits of the rabbis, the priests. Who can follow the reasoning behind the visions, an actual series of mystical experiences? They won’t believe it. How can David be the son? How can David be Messiah? How can Jesus be the Father in spite of all the confession: “He who sees me sees the Father”? “And I tell you there is only one body, one spirit, one hope, one faith, one baptism, one God, and Father of us all.” No other, only one, “And in that day the Lord will be one and his name one,” and you are that one. To prove who you really are He sends His son and gives him to you as your son.

Now, you believe it. But whether you believe it or not, it is true. And because not a thing that man can do to thwart it, I’ll prophesy for you: you’re going to have the experience. If you oppose

him with all your might, you can't thwart God's promise to you, which is to give you Himself. And God is a father, and He can't give you Himself unless He gives His only begotten as your son. No other way in the world that He can give you Himself unless He gives you His son. I am telling you in advance, before it takes place, that when it takes place you may believe. For I tell you, He gave Himself to me. And although fragile as I am and wearing out this garment as all garments wear out, and it can't be too long delayed before it's worn out, I still know the body that I have inherited. There's only one body, and that one body we call Jesus the Christ. It's my body; and it is your body, and it's everybody in the world, the one body. Man cannot, looking into this fabulous world, believe that God is man and that man is God. But I tell you it is true.

Now let us go into the silence.

Q: [inaudible]

A: [inaudible] within the framework of His promise for us, we can be anything we want to be. So, take a noble dream, assume that it is true, just as though it were true, and relax into it, just as though it's true, and then let it work. It works.

Q: [inaudible]

A: [inaudible] why Jesus cursed the fig tree? My dear, nothing should be barren in this world, nothing. If I come to a person who says, "But I've had this condition so long that no one can help me." And they'll tell you that, "You couldn't help me. I went to all the doctors, went to all the psychiatrists, went to all the people in the world, still none could help me," and they're feeling very sorry for themselves. They're in a state. But there isn't a state that man cannot vacate. There isn't a state in this world that a man is in, whether he did it consciously or unconsciously fell into it – he either entered it knowingly or unknowingly – be he can leave it, as I would leave the city. I am in this city, and I love it, but I don't have to remain here forever. I can leave it, so can you. A city's like a state. If you go into a state, you must bear the fruit of that state and partake of all the experiences while you're in that state.

He comes to a tree that doesn't bear. Nothing should be barren in God's world. And so, he cursed the tree, the state. That's the state, permanent to himself, but man doesn't have to fall into it and remain in it. You pass through it. Or not even go into it and avoid it. There's all the difference in the world between individuals and states that individuals occupy. The fig tree is only symbolic of a state of barrenness. That barrenness need not be of the womb; barrenness of things in my life, that I'm not bearing the fruit that I need to bear to support my family in the order that I would like to see. [Inaudible] barren fig tree. So don't accept anything based upon the evidence of your senses – don't, unless it's in keeping with what you desire in this world.

Q: [inaudible]

A: No, my dear. I said that, within God's framework, you and I are so free. It's just fabulously free within the framework of his purpose. Men try to thwart His purpose. But He even allows that for a while, and then God makes an adjustment. If I [inaudible] have a tension within a machine, you must release that tension. Well, the world builds tension, and then volcanoes,

earthquakes, and wars – all these are the release of tension. Well, man does it. But God allows it, within the framework of his purpose. What I said when I first started, it is my desire to get more and more men, more and more often to assume a higher level of imagining. For if they do, without effort on their part, then things will follow normally and they will unfold these higher dreams in our world.

Today we have a fear – crisis culture. Every morning's paper produces another crisis. If we don't have one, they're going to make one. It's crisis after crisis after crisis. If you read the papers, as I do, undoubtedly you do, they sell by what you read on this level, and they simply are stocking themselves on that level. It is my hope to get everyone who will come here to more and more adopt a higher level of imagining. What would it be tonight? Regardless of favors, if things were as you nobly would love them to be? What would it be like? If one could only, more and more, sustain that level of imagining, then things would follow normally in the world. But if tomorrow morning's paper is more important to us than our imaginal activity, well then, you come right back down with the [inaudible]. And it's day after day after day the same old thing, one crisis after the other.

You can see it plotted and planned, if you read the paper carefully. Some little [inaudible] goes out, and we see they're going to follow through. It's all plotted and planned to keep us in a state of uneasiness, to make us feel that he or they are going to pull us out of it. They cause it in the first place and then pull us out of it. [Tape ends].