

## THE HOLY ONE

[Neville Goddard 1963 lecture series]

Tonight's subject is "The Holy One." We are told in the Book of Isaiah, the 43<sup>rd</sup> chapter: "I am the Lord thy God, the Holy One of Israel, thy Savior. I, I am the Lord; and beside me there is no savior." Read it carefully, only one savior: I am the Lord. I am the Lord, and there is no other savior. One has to dwell upon it, and really dwell upon it to extract from it its message. One cannot discover the true character of God by investigating or discussing him. One must let him save; then one knows. He's a savior in every sense of the word, so one must let him save. And only then does one really know the character of God. You can discuss him, investigate him, from now 'til the ends of time, but you will never really know God.

So tonight, we're discussing this Holy One, and this Holy One is I AM. God has clothed himself with humanity, completely clothed himself with man. He's put man on as you would an outer garment, and so with the garment on say, "I am." That's God, the only God, there is no other God. Is he really God? Well, he tells that he is a savior: "I am the Lord thy God, the Holy One of Israel, thy Savior. I, I am the Lord: and beside me there is no savior." Is this really true? Well then, I should really test it. If when I stand here and I say "I am" before I say I am this, that and the other, is that really God? Is he really a savior? Well then, test him. See if he really can save me from my present restriction in this world. Just test him. Well, I've done it unnumbered times. I've been trying since I discovered it to share it with these aspects of my own being, for they're only my being pushed out. There's nothing but God in my world. We think the Bible is something that records the past. It's contemporary. We think that the Israelites were saved from Egypt by some miraculous act of God unnumbered years ago, thousands of years ago, and we don't know it's taking place now. We think the pharaohs died thousands of years ago and we don't know that they are in our present; that any tyrant in this world who can enslave you, who can restrict you, he is a pharaoh, and he will not let my people go.

So, without my consent, without any desire on my part, I was picked up, like millions of others when the world thought it needed manpower and put into the army. Then at that very moment instead of making, say, \$10,000-12,000 a year, I was told from now on until they would let me go, I'll make \$50 a month, not a week. They'll give me my clothes. I had clothes. They'll give me my food. Well, I had food, much better food. They'll give me shelter. Well, I had shelter. I had a home. I had everything I wanted. No, they didn't listen to that, so they put me into a compound, they called it camp, and here, in this area, reduce from \$12,000 a year income to \$50 a month, without my consent. And I had a lease that ran for quite a while, with a wife and a child to support, and all these things. They didn't consider that. Who is pharaoh in this world?

But then I believed in scripture. I believed that with God all things are possible, and I firmly believed that God is I AM. There is no other God. I will not in eternity know another God. But the God that I know is a present-tense, first-person experience: "I am the Lord thy God" – first person, present – and so I firmly believed him, and I trusted him. So, he clothed himself in

me and made me alive, that's how I became alive. And now I will trust him implicitly. His name is I AM. He has no other name. There are other names, but the real name is I AM. And so, I will now trust him and test him. And so, while in Egypt – Egypt means Camp Polk, Louisiana. So that's Egypt – I am in a compound, can't get out of it – a pass to get me out of the gate and then to get back, show the pass again, and there you are, completely restricted. My pharaoh whose heart was hardened...when I applied for an exit from this land called Egypt, it was denied. Same story as told us in the Old Testament. So, pharaoh said "no" to the children of Israel, "You cannot go. I will not let you depart from Egypt." And so, all the pleas in the world would not soften his heart. He said no to my application. So, while this night, believing in the scripture, that the only name of God is I AM, I assumed that I am the man that I wanted to be. I assumed that I am where I would be were my assumption realized, and there I slept.

In the wee hours of the morning, four in the morning, before my face came a sheet that resembled the sheet that I had signed and applied for my honorable discharge. And here it came back "disapproved" and signed by a colonel. Didn't sign it pharaoh, but that was pharaoh. He had the power to hold me there forever. That was the power invested in him by the laws of the land. That was pharaoh. But in spite of pharaoh, denial of my application for escape from Egypt, I believed in God. And God's name is I AM. I simply assumed that I am the man that I want to be, a man that is now a civilian, a man that is honorably discharged, a man living in the outer world, not in this compound that is Egypt. And that night this paper came before my eyes and a hand up to the elbow. The Bible uses the Spirit of God and symbolized it as a finger, as told us in the Book of Judges, that is the finger of the Lord. It tells us in the Book of Daniel the hand appeared and wrote. It tells in Isaiah of the arm of God. So, the finger, the hand, and the arm, they are symbols of the activity of God, when one who believes in his name, which is I AM. So that night before my face came this sheet and then the arm came out, right to the elbow, it held a pen, and it scratched out "Disapproved" and it boldly wrote in above it "Approved." Then I heard the voice of God. It's my own voice in the depth of my soul and the voice said, "That which I have done I have done. Do nothing." So, who can stay the hand of God? And so, nine days later the same pharaoh who disapproved my application for my exit from Egypt wrote in the word "Approved" and I was honorably discharged.

So, we think this means a history that took place 3,000 years ago? It's taking place if you believe in the name of God. There is only one God. He actually clothed himself in humanity, clothed himself, and we the outward garment, this is the outward garment that he wears. So, I ask you a question, you say I am before you say, "I am..." That's God. You may not believe it. You're called upon to believe it. The children of Israel found it very difficult to believe in the present tense. They addressed him as "Thou art." That's not his name at all. They speak of God, "he is." That's not his name. His name is I AM. But man can't believe that's the name of God. It's the only name of God that works in this world. You can pray forever to some external god and another being, it isn't going to work. Go and tell them when they ask you my name, I am has sent you. Tell them I AM who I am, I am what I am, I am that which I am. Just say I AM (Exodus 3:14). But what man will believe that this works? Well, I am speaking from experience. And the only God in this world that never, I would say, I would ever outgrow...I could never outgrow this God, not in eternity. But I could never lose the God that I know through a present-tense experience. How could I ever outgrow that God that produced my escape from Egypt? I know exactly how it works. I know exactly what I did. I fell asleep, who fell asleep? – I did. That's his name. It's one, the Holy One. So, I really fell asleep. In what manner did you fall asleep? I fell

asleep as though I were a free being out of Egypt, living in New York City as a civilian and honorably discharged, so that no one could ever question my exit from that area. My papers were in order. And the one who opposed it nine days later had to sanction my departure from Egypt. And we think Egypt is the northeast shoulder of Africa? Egypt is here. Egypt is wherever you are where you are confined, and you can't escape. And the only exit from it is the name of God. If you don't know the name of God, you'll never get out of Egypt. And so, Egypt is the world of restriction. And the Holy One's only name is I AM.

Now here is a true story. You might have read it. It came out in one magazine, oh, maybe a year ago. A man is shaving and his little girl, six years old, comes in and watches the father shave. Suddenly out of the blue, she said to him, "Daddy, where does God really live?" and he, shaving, said, "In the well." In the well. And she said to him, "Oh Daddy!" with this disgust in her voice because the reply, the response was so silly, so stupid. So, at breakfast that morning his wife said to him, "Say, what have you been telling Debbie about God living in a well?" And he said, "\_\_\_(??), did I say that to Debbie, that God lives in a well?" It came so absent-mindedly he didn't know he had said that. Suddenly in his mind rushed a picture that took place in his boyhood, when he was five years old, thirty-odd years ago in Poland where he was born, Then the story came...five years old, and here a troupe of traveling Gypsies and they always travel, they have no place where they can remain forever, and they stopped in his father's courtyard for a drink of water. This giant of a Gypsy, fantastically, marvelous man, with a short-cropped beard that was brilliant and fiery, fiery red, and he drew from that well a bucket of water. With his feet wide apart, he took it as easily as you would take a cup of tea and held it to his mouth and drank from that wonderful pail of cold water, and it dribbled down his red beard. And this little boy, five years old, was intrigued.

When he was finished with his water and placed the pail down, he bent over that well and held the side of the well and peered into the very depths of it. The little boy was so curious he tried to climb up the side of the well to see what this giant of a Gypsy was looking at. Then the Gypsy saw the little boy and with a big smile on his face he scooped him up in his arms and asked him, "Do you know who lives in there?" The little boy nodded his head "no he didn't." He said, "God lives there." Then he picked him up in his arms, and pushed him over that well and said, "Look!" The little boy said, "Why, it's me!" Then the Gypsy said, "Ah! Now you know where God lives." That's God. There is no other God. "It does not yet appear what we shall be, but we know when he appears we shall be like him" (1 John 3:2). There is no other God. God has clothed himself in humanity, actually clothed himself with all of us and he's wearing these garments. He is in the depth of our souls; the only God and his only name by which he responds is I AM. You can call him anything in the world – but when you call these names it's another. When I say Jesus, and the whole vast world of Christendom crosses themselves, and bends their knees, and they bow; they think of another. So, I speak of the Lord, I speak of God, I speak of Jehovah, I speak of any name, but when I say, "I am", it's first person, singular. "Go and tell them my name is I AM. Well, if I say to them, I met the God of Abraham, and the God of Isaac, and the God of Jacob, and they say unto me, "What is his name?" what then shall I say?" "Just say, I AM" – the only name in the world that really works.

And I am speaking from experience. My pharaoh said no, he will not get out from this compound, he will not leave Egypt. And so that was pharaoh's decision. Then I remembered the name of God by which all things are possible, and I assumed that I am what I wanted to be, and

that was 2,000 miles away. I assumed that I was not only 2,000 miles away, but I was there so I wouldn't have to run anymore; I am there honorably discharged. And so, nine days later that pharaoh's heart melted and then he wrote "Approved" when before he wrote "Disapproved." But the hand of God appeared before my face. We think this is all symbolism and it is, but oh what beautiful imagery! The finger of the Lord appeared, as told us in Judges 6, and then the hand of God appeared in Daniel, and this hand appeared in Isaiah. When the hand appears, it's God in action. It is God. So the Spirit of the Lord, when it possesses man, you can dramatize that possession in the most marvelous way by seeing God actually clothing himself in that person, and actually wearing that man as though he were an outer garment. For I wore that home of mine like an outer garment. We're told, "Be ye imitators of God as dear children." If I would imitate God and God's name, is I AM and he made me alive by wearing me, I'll make anything in this world alive by wearing it. And so, I will wear it. I wore that home that normally would not have been seen by me physically until the end of the war, at the end of 1945. Maybe they'd even send me back in 1946, and they did many. But I didn't wait for any end of the war. I didn't wait for the voice of pharaoh. There are always pharaohs in this world. And the man who played the part of a pharaoh, may I tell you, was an awfully nice chap. He didn't know he was playing pharaoh, but he played it for me to make the effort to believe in the name of God. And so, if I did not accept the name of God as reality, I would have played the part and gone through the entire five years, or whatever it was, four years.

But I remembered God's word as revealed and God's word is contemporary. People think it happened thousands of years ago, and that this is an entirely different age, it's a different age altogether. This is the same age, and all the same people that thousands of years ago believed in the historicity of the story on this level, are reenacting the entire scene. Now they're plotting and planning a trip to a holy land, and they believe the holy land is on north shore of Africa. They're going to see where he was born or where he's buried. He is entombed in the skull of man. It's out of that same tomb that he's born, whether you be here in America or in part of the world, or in Europe, no matter where you are. He is not born in the physical little area called Egypt. Egypt is the world, this whole vast world, and there is always that Egypt from which the children of Israel must escape. So I tell you I'm not speaking from theory, I am speaking from experience. I have experienced scripture, and I know the whole thing is true; every word is true. What a man knows from experience he knows more thoroughly than he knows anything else in this world, or than he can know that same truth in any other way. Tonight, I told you what I did to escape from Egypt in spite of Pharaoh's denial of my journey. And you know what I have done, or you believe I did it, but you will know it more thoroughly when you apply it and do it. So, if tonight you are unemployed, or some loved one is unemployed, and you would only think of it, put him on, and see this radiantly happy world in which you would live after the event, and remain faithful to it. It will be hatched out just as normally as God hatched you out as a living reality in this world. But everything has its own appointed hour. And you can't, because you want it tonight, say it must happen this night. It has its own appointed hour, and it will ripen, and it will flower. If to you it seems long, well then, be patient, wait, for it is sure and it will not be late.

So here is this fantastic world in which we live, and the story of scripture is true, every word of it is true. You could clothe yourself this night in anything in the world, and it's the same thing that God did to make you alive. He clothed himself with you. He is wearing you as an outer garment. What is the core of that outer garment? – I AM. If I tell you, "Tell me, who are you?" before you answer, whether you use the words I AM or not, you say, "I am so and so and so."

That's the core, the heart of you, that's God. But you may not believe that is God, because you identify yourself with the outer garment. But God is working in the depth of our soul, and he is breaking down the wall of division between these two and making of the two one, as told us in Ephesians. He breaks it down and makes of the two one new man in place of the two, so we have peace (Ephesians 2:14). He makes peace that way, because two is division, two simply is conflict. And so, he breaks it down within himself, so the two become one to fulfill scripture. And so, he leaves everything in this world and cleaves to his wife until they become one flesh. I am his emanation; you are his emanation. Then he enters his emanation and then he leaves everything until the two become one. So, he breaks down that wall of division. So, I speak of God – that's two – I speak of the Lord, I speak of this, I speak of Jesus, I speak of Christ; but I can't speak of I AM; when there's only I AM. That's the Holy One – one, not two.

Now listen to the words carefully. It's from the 43<sup>rd</sup> chapter of the Book of Isaiah: "I am the Lord thy God, the Holy One of Israel, your savior. I, I am the Lord; and besides me there is no savior." Now the word translated, and listen to it carefully, go back, "I am the Lord" – the word translated Lord is the same "I am" – "I am the I am." Now the next word is "your God," that is, "your I am." I am the I am that is your I am – that's what literally it means. "Your savior" – you have no other savior but your own wonderful I am – "and beside me there is no savior." So, I could have written to the President and said, "I'm a good Democrat, and I will vote for you, and I've got the whole community behind me. I want to get out and I'm thirty-eight years old plus." Maybe he would have believed me or investigated my claim and maybe acted upon it. But I didn't write the President; I went straight to the I AM. And so, I granted my colonel his right to say no, "Disapproved." That's his right. He is Pharaoh. So, am I not the child of Israel asking to let me go? And so, I'm pleading, "Please let me go from Egypt" and pharaoh said, "No, disapproved." And so, I slept on my little cot, and I assumed that I am, and I named it. I clothed myself in that which I desired, and I remained nine days hatching it out. So, nine days later he, pharaoh, whose heart formerly was like flint, now melts, and he signs the petition without any further appeal on my part. He called me in; I didn't go see him. Nine days later he called me and said, "You still want to get out?" I said yes sir. So, he signed the petition, and then nine days later I was out of Egypt into a land of freedom.

And so, I am trying to share with everyone in this world what I know God's name will do. So, you think yourself poor? Alright, maybe you are poor and therefore you're restricted in the land of Egypt, praying the name of God will get you out. Well, where is it? It isn't God, and it isn't Lord, and it isn't Jesus Christ, none of these, it's I AM. That's the name of God. And so, when you go to bed, "I am...you name it" and you clothe yourself in it, just as God clothed himself – and his name is I AM – with you. He clothed himself – and his name is I AM – with you. He clothed himself – and his name is I AM – with you. He clothed himself with a man and put it on as you would an outer garment. And then he believed himself the garment; until finally he knows he's not the garment, he's the wearer of the garment. And the wearer of the garment is I AM. So, you try it. And may I tell you no power on earth can stop you from realizing your every desire in this world. And then will come the most fantastic predetermined series of events, that God in the beginning to prove he could come into death, actual death, and escape from it, expanding himself beyond the wildest dream. It is God's doing...and God will do it.

So, this is the story of the Holy One. The Holy One, the Infinite One, is seated right here in everyone. When you say, "I am" that's he. But if you identify yourself with the garment that

you wear and think “I am limited,” and look at the world just as you see it, then you will remain in Egypt. The purpose is to get completely out of Egypt, until that moment in time comes when you really get out by a series of the most fantastic mystical experiences that could ever be conceived. Normally, one could not conceive the visions. But they’re all prophesied in scripture, that series will take place when that moment in time comes for you to completely depart for the last time from this world. But until that moment comes, he who has had the experiences must share it with everyone who is left behind. And so, they told him not to talk about it.

These are his words in the 20<sup>th</sup> chapter of the Book of Jeremiah: “If I say I will not mention him or speak any more in his name, then there is in my heart as it were a burning fire, all shut up in my bones, and I am weary with holding it in, and I cannot” (verse 9). I could no more restrain the impulse to tell you what has happened to me and what I have experienced than I could stop breathing now and expect without breath to be five minutes later still in this world in what you call a life, I couldn’t. I can’t restrain the impulse to talk about it. If I say I will not mention him or speak any more in his name, then there is in my heart as it were a burning fire, all shut up in my bones, and I cannot take it, just cannot. For, I cannot restrain the impulse to tell you of the true God in this world. And the only true God is housed in you as your own wonderful human imagination. So that, “All that you behold, though it appears without, it is within, in your own wonderful human imagination, and this fabulous world of mortality is but its shadow.” (Blake, Jerusalem, Plate 71). You have never really been included in the world that you describe. The world that is described from observation is always, as it is described, relative to the describing observer. He can’t put himself into the thing he describes, not in eternity. It is always less than himself, the observer, I don’t care who you are. When I describe a world, it is always relative to myself who describes it, and I can’t include myself, the describer, in the world as I am describing it. I am always greater than the world I describe, and that’s God. And so, you simply describe a world. And then, although it is less than you, to have the experience of it, then put it on as a garment. It’s less than you but put it on as a garment. So, God put this thing on as a garment, he put all these on as garments; he put the world on as a garment. But he who wears it is infinitely greater, and always will be greater than that which he wears and that which he describes. He can’t include himself into his description of the universe.

So, you try it. You try it this night. And if it doesn’t work tomorrow morning...mind didn’t work the next day, although I saw the picture. The very first night I did it the hand came, the hand of God, and I knew it was done. But I waited nine days, and nine days later it was done. I didn’t go berserk in the interval waiting; I waited patiently; I knew it was done. And I knew, in spite of that wonderful man, who was my colonel, he had no choice in the matter. No, not even if at that very moment he had to drop dead in the world and his successor would sign the thing, it would make no difference to me, none whatsoever. I wouldn’t have killed him. I wouldn’t have shot him. But no matter what happened, either he, himself, as the bearer would sign it or he would be displaced and someone would sign it, that’s the law. For when the hand of God appeared...and “who can stay his hand, or say unto him, “What doest thou?” So, when you see the hand, the hand is like the Spirit of the Lord. In the fact, in the Book of Matthew they use the word Spirit in the 12<sup>th</sup> chapter and Luke in the 11<sup>th</sup> chapter uses the word finger: “If I by the Spirit of the Lord cast out demons,” and then in Luke, “If I by the finger of the Lord cast out demons.” So, they accused him of casting out these things in a strange way. So, the Spirit of the Lord in one book is called the finger of the Lord in the other. When you see it, all the imagery of scripture is true. They didn’t make it up. The evangelists did not sit down and try to figure out some workable

philosophy of life. They simply had the vision and put it down. In the Old Testament they weren't working out some philosophy of life. They had the vision and they put it down. So, when one called it the finger of the Lord, and one called it the hand of the Lord, and one called it the arm of the Lord, it's the same thing as the Spirit of the Lord.

So, when the Spirit of the Lord descends upon man in bodily form as a dove it never departs thereafter. But until it descends upon man in bodily form as a dove, you can have it descend upon you temporarily by remembering his name and invoking it. But when it descends upon you in bodily form as a dove it never departs from that moment on. But until then, it will come in temporal form, and you can do as I did when pharaoh said no to my request. And in spite of his no, you get out anyway. So this is the story that I have this night on the Holy One. It is One with a capital O-n-e, and "This is my name forever, for all generations" you're told -the 3<sup>rd</sup> chapter, the 14<sup>th</sup>-16<sup>th</sup> verses on in the Book of Exodus – "Go and tell them, it's my name forever; I have no other name." The 3<sup>rd</sup> chapter of Exodus, beginning at the 14<sup>th</sup> verse, when this fantastic revelation is made to man. And so here, when you say "I am" that's he, and there is no other God. He isn't today in some high office, other than where he is where you are now. So don't go to \_\_\_\_ (??) yourself. You'll never find him, where he was born or where he was buried. He is buried in your own wonderful human skull, that's where he's buried. And he's dreaming the most fantastic dream. I'm showing you how to change the dream by the use of his name, until that day when he awakens from the dream to find himself entombed, and then he comes out. When he comes out, the whole world changes to him. Never again will he enter that tomb. He's left it. He enters an entirely different world, a world that is prepared, waiting for the out coming of the Dreamer, who is God. Now let us go into the silence.

Q: (Inaudible)

A: \_\_\_\_ (?) since this night? No, no. \_\_\_\_ (??) it was so vivid. In fact, I should have told it, but a friend of mine who came to me in correction of the manuscript of my book when I told that story, I told the entire story to him, and he said, "Were I you, I would delete the mystical aspect of the story, because people reading the book will think they must have that vision in order to get similar results." And so, I abided by his decision and did not tell it as it actually happened. I told the story, but deleted the mystical aspect of it, which I should not have done. But he prevailed and told me that it would be better for posterity if it did not have it attached to some mystical aspect. Because, whether you actually saw the hand or not, if you believe in the name of God and trusted him implicitly, falling asleep clothed in your wish fulfilled, it will work without the name of the hand, or the finger, or the arm. But I did not incorporate into that story the actual experience that I had for the simple reason I thought he might be wise in his recommendation. Some, never having had a vision, would think, well now, I must have the vision in order to make it work. So, I believed him and so I didn't tell the story in its completeness.

Q: (Inaudible)

A: The first coming? The kingdom of the Lord? I stood in his presence, and I knew exactly, he incorporates his body and makes us all equal, one by one. But I would not be the first who told it. It's told in the Bible, in the Book of Daniel, the Book of Revelation. (Tape ends).

