

The Story of Salvation  
[Neville Goddard 1963 lecture series]

(???) by one of our great educators – whether you agree with his political opinions or not that’s irrelevant, really – but his name is Robert Hutchins. Regardless of what you think of man’s political opinions, if the man has accomplished much in this world as he has, then listen to what he has to say. He said, “When I taught Macbeth as a professor in school” – now here are these great schools preparing your young men for great universities – he said, “My pupils looked upon it as a blood and thunder story. That’s all that they saw in Macbeth. They could not understand Macbeth as Shakespeare meant it to be understood by us without the experience, vicarious or actual, of marriage and ambition. For that’s the story of Macbeth. They thought it was simply a great Scottish western. And so, these are fellows just entering our great universities. But you couldn’t understand the great story unless you had either a vicarious experience of it, someone who had experienced it and told you, or that you yourself experienced it.

And here is one of the truly great tragedies of all time taking as its theme marriage and ambition. What it can do to man, distort all values in this world, if ambition goes outside of the bounds of your moral and ethical code – what it does to marriage. So here, I say the same thing is true of the greatest story ever told, and that is the story of salvation, as given to us in scriptures in the life of Jesus Christ. You cannot fully understand it save vicariously or unless you have the experience. I hope you will listen to one who has had the experience and believe it. For salvation is pinned upon hearing the true story of salvation, understanding it, and believing it. For belief is essential for it to take root in man.

Now we will turn to one of the many stories in the gospels. This is the gospel of John, the tenth chapter. In essence, he calls himself “a door.” He says, “The sheep cannot enter save they come through this door. They will hear the voice of no one but the voice of the shepherd. The shepherd will lead them first, and they will follow the shepherd.” Well, that’s not the point I want to make tonight. The point in the same chapter is this, “I and my Father are one.” It’s the boldest claim that man ever made, the 30<sup>th</sup> verse of the 10<sup>th</sup> chapter of the gospel of John: “I and my Father are one.” Then we are told, the Jews took up stones to stone him, and he answered them saying, “I have shown you many good works from my Father; for which do you stone me?” They answered, “For no good work do we stone you but for blasphemy; for you being a man, make yourself God.” Then he answered, “Is it not written in your law? – now bear in mind he was born and raised a Jew, fully familiar with the law – “Is it not written in your law that “I said, you are gods’? If they are called gods to whom the word of God came, (and scripture cannot be broken), then why do you feel that the one who is consecrated by the Father and sent by him into the world blasphemes when he has said, “I am the son of God’? If you do not believe me, believe the works. Believe it just for the works sake if you cannot believe me that you may know and understand that the Father is in me, and I am in the Father” (verse 34). Then we are told they tried to arrest him, and he escaped from their hands.

Now here is the boldest of all claims, “I and my Father are one.” My Father can never be

so far off as even to be near, for nearness implies separation. He can't be so far off as even to be near, for it implies separation: We are one. And then he turns to that wonderful scripture, the 42<sup>nd</sup> Psalm, where it's a sad, it's a lonely psalm, "As the hart panteth after the water brook, so panteth my soul after thee, O God" (verse 1). And then he paints a word picture of the sadness of life. He has a thirst that nothing can change but an experience of God. Then he speaks of his own tears, he said, "My tears have been my food day and night" – intensifying the \_\_\_(??)ness of the tears, intensifying these things – "while men say to me and say continually, "Where is your God?" They'll do it all the time. If you dare to claim that I and my Father are one, let the smallest little thing happen to you in this world, a toothache, let there be a rip in your hand because you simply got your finger cut, let anything happen to you, and you'll find crowds liking to say, "Where is your God?" You dare to claim that I and my Father are one and you go further and say, "My Father is he whom you call God; but I know my Father and ye know not your God."

Make these bold assertions and see how the whole vast world – when your food day and night happen to be your tears, and you think you can conceal them; you can't conceal them – men will say to you and say continually, "Where is your God?" But in the midst of it all you still must persist in identifying yourself with God. You're one with God, and he's molding himself on you, in you, and his very being. Then you start from there to prove things. As he said, "You don't believe me, then believe the works." Believe the works, for you must begin to believe for the thing to take root in you. If it doesn't take root in you, it can't grow. Salvation believing it – that you don't see it as blood and thunder. For if you take the story as it really is presented by the churches of the world, it's blood and thunder, a little child, and they try to snuff out the little child and slaughter the innocents. Tens of thousands of innocents were slaughtered in the hope of reaching the one. That's how the story starts, blood and thunder.

Then, his family denied him, his brothers wouldn't believe him, no one believed him as the story began to unfold within him. No matter what he did in the world, all the signs of the world did not convince them that he was the one promised who would come into the world. For the world looked for something entirely different, some conquering hero would come out of the clouds and enslave the enemy of Israel; and then himself would set up as this conquering hero, and that would be the one they called Messiah. Messiah doesn't come that way. For Messiah makes this statement, "My kingdom is not of this world." It's not of this world. Everything you see here is fading; it's vanishing, but everything is vanishing like smoke, and everything is wearing out, just like a garment. There isn't a thing in this world...all the medals of the world will be poured out and emptied. This building, solid as it is, will make way for something greater than what it is today, or maybe just an empty parking lot, like the one next door. That was a lovely old building too just a matter of months ago; it's now a parking lot. So, everything is changing in this world, and nothing endures in this world. But says he in the 51<sup>st</sup> chapter of Isaiah: "Lift up your eyes and see; look at the heavens, they'll vanish like smoke, and lower your eyes to the earth, it wears out like a garment; but my salvation will be forever, and my redemption will never come to an end" (verse 6).

So, listen to the story of redemption. How is it done? It's a simple story. The most impossible thing in the world but it's true. I stand here because I only have two more lectures; and if you've heard it a hundred times, hear it again. For if tonight you got a million dollars by the application of God's law and you didn't know the story of salvation and didn't understand it

so that you could believe it, the million dollars would be as nothing. That's part of the earth that wears out like a garment, that's part of the heavens that vanish into thin air, leaving nothing. But there is a plan that God has for the whole vast world, to redeem the world, and he redeems it with himself.

So, his statement, "I and my Father are one" is a true statement. For when God redeems you it's himself because God himself became as you are that you may be as he is. That's a true statement. God actually became you, taking upon himself all the limitations of this fragile little garment and all the weaknesses of the being called Neville, but all of them, not a few of them. He actually entered into me and partakes of everything that I am in this world, to redeem me. He redeems me by a predetermined plan. It's a blueprint inwoven into the soul of man that is God's prophetic blueprint. And at a certain moment in time, it begins to unfold. When it begins to unfold, go back into scripture, and then you'll see it all foretold. Every word was in scripture, beginning back in the Book of Genesis and coming all through the thirty-nine books of the Old Testament. But no man understood it until it happened. When it happened, the one in whom it happened then told it. But that's not the way they thought it should happen, so they didn't believe it. And still today they don't believe it because the churches are not telling it. May I tell you, no church in this world can save you. No church in the world can in any way produce a Christian. A Christian can only be produced by the hearing of the story of salvation, hearing it with understanding and believing. It's the most incredible story in the world.

To understand a picture of it, let us go to the 7<sup>th</sup> chapter of 2<sup>nd</sup> Samuel. This has been completely violated throughout the century, and yet it's essential to the picture. I say now to my servant, my prophet Nathan, "Go to my servant David." David is humanity. David is not the little individual; David is symbolic of the whole vast world of humanity. Go and tell mankind not to build a house for me; I will build a house for him. The word house has a peculiar meaning; it means "a dwelling place" and it means "Family." Mankind must not build a dwelling place for me, "for I the Lord do not dwell in buildings or houses made by hands" (Acts 7:48). I dwell with them who believe in me. That's where I dwell: right in the heart of all who believe in me. I will build house, meaning now a family, for him. He personifies David as a single individual. Although David represents the whole vast world of humanity, in speaking to David he speaks to David as a unit, as an individual being. Let him not build for me, I will build for him. I'll build him a family. And that's the great secret of salvation.

God, in the soul of man is building a family for David. He's building out of David – this is David – he's building out of David and in David, a father. For David could not call him, Father; he always spoke of him as The Lord, as God. But he's going to build in David, and out of David, a father, and when David sees him, he can't restrain the impulse to call him Father. This is what he promised David: "When you sleep with your fathers" – in other words, saying, when you die, and this [world] is death – "I the Lord will raise up your son after you, who will come forth from your body. I will be his father, and he shall be my son" (2 Samuel 7:12, 14). So out of David – you, the speaker, every being in this world – God is actually bringing forth himself, for the words I first started tonight with, "I and my Father are one." He isn't bringing forth another, he's bringing forth himself: "I and my Father are one."

So, he's bringing out of David himself. He is begetting himself on David. So, begetting

himself on David, the thing begotten is his son; yet it's one with himself that is God the Father. The minute he completes it, David awakens, and David sees what came out of him. But David has to call that which came out, Father. He redeems humanity. He redeems the individual first, and eventually redeems the whole vast world of humanity by this wonderful process of salvation. He redeems the individual by bringing out of that individual, himself. But the thing brought out has form; it's begotten, and the being who brings it out is the unbegotten; it is God. And so, the being begetting is the Father; the being begotten is the Son. The being begotten is the father of that out of which he came.

And here is a mystery. He comes out seemingly as the Son of man. Well, he is, he came out of David – he comes out of you, comes out of me. If he comes out of me, then he's the Son of man, yet the Son of man is the Son of God. For what comes out of man was begotten by God. And yet you can't deny it came out of man; therefore, it is the Son of man, and yet it is the Son of God. So, the Son of God makes this statement, "I and my Father are one." You'll say to me when he calls you God, and who hears the word of God and is called the Son of God. And he's quoting in that chapter, the 82<sup>nd</sup> chapter of the Book of Psalms, it begins, "And God has taken his place in the divine council; in the midst of the gods, he holds judgement." Then he turns to those that he brought forth, "I say that you are gods, all of you, sons of the Most High." Well, then he told them the story, before this was accomplished, "I say, 'you will die like men and fall like any prince'" (verse 1 and 6). And so, you and I die like men and fall like any prince, although eventually, what is brought out of us is begotten of God and, therefore, the Son of man can say, "I and my Father are one, though my Father is greater than I."

Let me repeat it, my Father, if I really believe it, can never be so far off as even to be near, for nearness implies a separation. So, in that 42<sup>nd</sup> Psalm – it's a very lonely psalm – he turns, and he communes with himself, that's how he finds God. He turns to himself. And then, at one moment, it didn't come to him, that communion with God, and then what does he do? He turns to memory, he said "I remember thee." Then he turns to memory, and that's it: there is the secret. He's revealing to us the means of escape.

So tonight, if I am now troubled because someone said, "Where is your God?" Haven't you, had it? One Sunday night, I am lecturing in New York City but hadn't the slightest idea I ever had a gall bladder. Had no knowledge whatsoever that I had such a thing as a gall bladder. Here I am lecturing in town hall – but dinner party is scheduled the next night, and then that Sunday night, when I came home from my lecture, colic beyond the wildest dream, pain, excruciating pain did not subside, not a thing I could do; they rushed me to the hospital, and that was it. Then came my wonderful friends, "Where's your God, Neville?" It only fulfilled the 42<sup>nd</sup> Psalm of David. I came to fulfill. Everything is a word in the word of God, I must fulfill. If I didn't have a friend in my world, who would say to me, "Where is your God?" part of scripture would be unfulfilled. I can see him coming through now, before he even started to know that this is Neville; he was asking the question on the outside, "Where is your God, Neville? Why did it happen to you?" In other words, I'll go back now to my own concept of God, whether it be lighting a candle or saying a little prayer on the side or giving to charity in the hope of appeasing something up in space. But someone must have sent to me here, as you know he is, because were he here, one with me, and he and I are one, why should you be there in that bed? And so, this happens to everyone in the world.

So, I have come, said he, to fulfill scripture. And every word of scripture must be fulfilled, for scripture, said he, cannot be broken. When he's quoted in that 10<sup>th</sup> chapter – the words are set aside, “scripture cannot be broken,” the 10<sup>th</sup> of John – and calls you gods (verse 35); and yet he tells you you'll die like men and fall as any prince? And the one that he's consecrated, and he's sent into the world, and you tell me he blasphemes because he said, “I am the Son of God?” Well, “Don't believe me now, believe the works.” “Have you seen the many things that I have done?” said he. Well, believe the things that I have done if you don't believe me. Well, the things that happened to me I can't share then with you, but I can share. The eyes being open, I can share those who wanted to dispose of \_\_\_\_ (??) and dispose of it to celebrate the thing that they used: the imaginal act. I can share with you the unnumbered things that happened in the world when I told of my Father's law, that imagining creates reality. If a man dares to imagine that he is the man that he wants to be and remains loyal to that imaginal state regardless of what happens in the world, if he is loyal to that state, it must become an objective fact in his world. And it does!

Have you followed the story? Said he. It all happened, didn't it? They conceded that it happened, they were miraculous. But no matter how many and how multiplied the number, neither the number nor the nature of the signs that he produced in the world evoked faith. They had no more faith because he did all things. So, he asked us to believe in the things if you can't believe in me. For he couldn't take them into the depths of his soul where these things take place and really show how they took place. He could only tell them. So, to come back to the first statement, the little pupils did not believe it, and they could not understand it without the experience whether that experience is first vicarious or actual. And so, a vicarious experience is all I can give you. I ask you to share with me my experience, and to you, before you experience it, it's vicarious. After you've experienced what I tell you, you will know how true it is, and then, it is something that is real in your life. And you will not look upon this as blood and thunder. For the story of Jesus is really blood and thunder, for that's the story of life. Every child born of woman goes through all these horrible experiences in the world. It's the story of Job. And in the very end, he's salvaged, he's saved. How is he saved? He's saved by God who saves himself because God played all the parts. Only God is playing the part in this world today. No matter what the man is doing, whether he's the most horrible beast in the world, God is playing that part, because there's no other being to play it. “God only acts and is in all existing beings or men.” God actually became just what I am. I've done so many things of which I am not proud, but today I know, in the very end “Though my sins be as scarlet, they shall be white as snow.” In the very end, all is forgiven, because I the end I am one with the being who begot me. Then he lifts me up completely, beyond this level, and I'm in an entirely different world.

So, the story of salvation, although difficult to grasp, I am not repeating it because I heard it. I am like Paul. It was revealed to Paul, in the sense that he experienced it; it was revealed to me in the sense that I experienced it. And although these events are separated in time, they form a single complex, and they start with resurrection. You can completely forget the crucifixion. You were crucified with God in the beginning of time. That's behind us. Forget that you aren't facing that; that's behind you. But what is ahead of you, and the first event in the series that awakens the entire drama is resurrection. You only resurrect if you're dead. Therefore, when you are resurrected, you come out of the grave, the grave of your own wonderful skull. Coming

out of that is in itself a birth. The next event is the discovery of the relationship he promised David, "I will build for you a family." David doesn't know, but he promised him, "I will build for you a family. Do not you build for me a dwelling place; I will build for you a family." And so, he builds a family using you, his own begotten self, as the father of David. So, David has a father. What is the father's name? Your name. What in the Bible is his father's name? Jesse. What does Jesse mean? I AM. So, who is your father? My father's name is I AM. So, he builds David – he keeps his promise, he never fails in his promise – so he builds David – he keeps his promise, he never fails in his promise – so he builds for David a family, a relationship of father-son. Then he takes the next step, and he tears the curtain of the temple from top to bottom so there's no more intermediary between his son and himself: they are one. Then the son as the father – his own begetter, his own redeemer, his own creator – move up and ascend into Zion. They move up in this wonderful living liquid light state, right into Zion, into the skull. And then he remains for the few remaining years to tell his story. He tells it to as many as will hear it. Let them all be exposed to it, but they must hear it as it really took place, hear it, and understand it, and believe it. So that is how salvation takes place in the world.

For no priest, no man, no church in this world can make you a Christian. Christianity is the unfolding of the promises made to Israel. The New Testament is simply the unfolding and fulfillment of the Old. It's not a new religion, one as old as the faith of Abraham, one scripture. And so, you hear it with understanding. You're told that it first took place in one person and naturally rejected because it wasn't as they expected it. Forever it's the same, same story. They called him a drunkard, they called him a glutton, one who loved harlots, one who loved tax collectors, one who loved all kinds of things that the good people thought should not be done by one who makes such a claim. For they had their own concept of what the one should do in this world if really, he was anointed by the Lord. He certainly shouldn't do the things that they would judge harshly. And yet every time it comes, it comes in the same way. He could never be accepted by those who have their own standards, their own codes by which men should be judged who make the claim that God has consecrated him and sent him into the world to tell the story, one in whom the entire thing unfolded itself. We don't look the part, and so if he is stumbling block into the world who's looking for an entirely different personality, a different character, something different, a mental giant, or maybe a physical giant, or maybe a combination, or maybe someone with a marvelous social background, a great wonderful background but he isn't that at all. When he comes, he comes into a very simple environment, completely unknown.

But then the time is right in the eye of God for the seed that was hidden in the soul of man to begin to unfold, and at the appointed hour, it unfolds in the individual and all he can do is tell about it. If they believe it, all well and good. If you won't believe, he will say to them, "What do you want? I will tell you how to get it." And then he will tell them the simple story of causation: That causation is mental, as told us in the Sermon on the Mount. It's all mental, not physical. You see that woman? You like her? Would you like to know her intimately? Yes. You really would? You have already committed the act of adultery. Your very longing to know her in that intimate state is the act, therefore, causation is mental. That's what he's saying right away. Now if causation is mental, I'll show you how to create. It's very simple, for here was the act: by longing on your part, you committed the act. And this is what we do. Causation is the assemblage of a mental state which occurring creates that which the assemblage implies. And so, I would like (and I name it). You would? Yes. Well then, what would happen if you had it? Well, I would

do so and so, and they would say so and so to me. They would? Well, then, bring so and so into your mind's eye and let them say to you what they would say were it true. Would you? Yes, Well, then do it.

Last Tuesday night my friend at home, who drives me home from these lectures, he said, "I've been thinking over your very, very brilliant statement, "Assume the feeling of the wish fulfilled. What would it be like were it true? How would I feel were it true?" And then said he to me, "Here is a statement, a very common statement, but it really fits" and this is what he said, "Try it on for size." It's a very marvelous statement. Try it on for size. You want to be (and you name it), something much bigger than you've experienced before, much bigger. Well, it's too big! But try it on for size, and then we can adjust it. You can fit it. Try it on. How would the world see you were you now the man that you want to be? How would they see you? Well, I'm embarrassed, it's too big. Well, we'll cut it down, bring it down until finally it seems natural. You do it until it seems natural, when it seems to take on the tones of reality. What's real to you, what's natural? Well, try it on for size. What would the feeling be like were it true? And so, you feel that it is natural, and it feels natural. From that moment on, things will begin to happen. It's going to come into this world as a perfectly normal, natural fact.

Now, the world will know of it, because you will tell, others will tell it, and they'll have all the evidence in the world. And they will say, "Well, he told me this law, and this is what happened; and this is what he did and that's what happened." Well, let me meet him in the flesh. He doesn't look like a person who ought to be person that God consecrated. I once met him at a party and he drank too much, and I'm quite sure he ate too much. And so, all the stories go concerning the person, the individual, the external garment that he's wearing, and they judge him by the garment; because they haven't ears to hear and eyes to see the God housed within him. They don't know that being at all, and they can only judge from appearances. But when he comes into the world, as told us in the 11<sup>th</sup> chapter of the Book of Isaiah, he judges not by what his eyes see, nor does he decide by what his ears hear. He doesn't, he can't. He doesn't care what you look like. All he asks, "What do you want? 'What wantest though of me?" and you name it. Well, he knows causation, so he assembled in his mind's eye the necessary imagery that would imply if true that you are what you want to be, and he remains loyal to that assumption. He doesn't waver in his loyalty to that assumption. He doesn't waver in his loyalty to the assembled imagery, regardless of what happens to you in the interval between your request and the fulfillment of that request.

So, when it happens, you may turn back like the one percent and say "Thank you"; or you may, like the nine percent, forget it. Nine percent \_\_\_\_ (??), but it really is ninety percent, for there were ten and one turned back, and nine never turned back. So, nine will receive the word and go their way, oblivious to the fact that one heard good news for him, and off they went unmindful of the act. He doesn't care. He only asks a very simple question to go on record for the word of God: "Were there not ten of you? Where are the other nine? For you're all cured of leprosy, so where are the other nine?" And so, here is the entire story of salvation. Hasn't a thing to do with a church, lovely as they are, but I am warned in the 2<sup>nd</sup> Book of Samuel, the 7<sup>th</sup> chapter, not to build him one. Let no one – David is the whole vast world – Let no one in the world of humanity build me a church; I will build for you a family. The word is a play on the two meanings of the word house. Do not build for me a house; I will build you a house. And David \_\_\_\_ (??) do

not build a dwelling place, for I do not dwell in buildings made by hands. I dwell in the heart within who believe it. But I will build you a family. And then he builds me the family, and David doesn't know until finally the Father appears, and then he calls him Father, automatically. The two view each other as though they knew each other forever. He builds him a Father; he builds him a family, and this relationship goes on forever and forever; it never comes to an end.

So, he hid him in man, and then brought him forward as man's son. You can't call it a reward because this is grace, and grace is an unmerited gift. But he brings him forward as the most glorious gift in the world, the gift of a son. Now we are told in Isaiah, the 9<sup>th</sup> chapter, "To us a child is born, yes, but to us a son is given" (verse 6). It's a gift: David. And to us a son is given, and David is given to us, individually, as son. Then in the very end when the curtain comes down on this drama everyone will be the father of one son, and that son is David. The father can say of his own begetter, "I am the son of John," but in this case "I am the one with the self-begotten. He isn't begetting another; he's begetting himself. So, God is begetting himself, but as he begets himself, the self-begotten is God. And you are God. So don't be embarrassed. And when they start throwing stones, and a stone is not a stone we see, the stones are the literal facts of life, these are the stones.

So, they pick up the stones in their mental hands and show you that they know who you are, when you were born, how old you are, the limitations of your background, both intellectual, financial, social, and every other way. They name them all. These are stones they throw at you: the facts of life. So, they throw all the literal facts of life to stone you. Then you will ask a simple question, "For which good works do you stone me?" and they will say, "Not for any good work but for blasphemy. Because you are a man" – I know you, I know where you were born, we have your birth certificate, all about you" and you being a man dare to make yourself God." And if you say to them, "Is it not written in your law 'I said that you are gods'? And if he calls them gods to whom the word of God came (and scripture cannot be broken) then why is it blasphemy when the one whom God consecrates and sends into the world makes the statement, 'I am the son of God'?" Now, you don't believe that? All right, you don't have to believe in the works. Ask nothing but the works – don't ask him how it happens – where it's a simple, simple mental causation. Do not believe in the one in whom the whole thing happened, believe the works. And then at the very end they were still denying \_\_\_\_ (??). Now let us go into the silence.

Q: (inaudible)

A: \_\_\_\_ (??) Cinderella? Well, they have far more of vision, real vision than all the morning papers put together. \_\_\_\_ (??) Alice in Wonderland, you read it and think, well, that's a lovely story; and you forget it. It is filled with vision, filled with it, Now that's where the two little girls, I mean, where Alice comes. Tweedle Dee and Tweedle Dum and they say, "Let us go to see the King," And then, of course, the king is sleeping he's dreaming. I wonder what he is dreaming about." Alice replies, "No one can know that." Tweedle Dee exclaims triumphantly, "Why he's dreaming about you. And what do you think will happen to you if he stopped dreaming?" You look at and smile. \_\_\_\_ (??) of that story is true, what would happen to us if God stopped dreaming? He isn't going to stop dreaming until he awakens us as himself, because the dreamer must be awakened. Because if he stopped dreaming this dream, we all would vanish into thin air and leave not a rack behind. Only those in whom he awoke would be one with him, the dreamer. If he stops the

dream before he awoke in all, those in whom he has not awakened would vanish like smoke. And so, this great author saw it, saw it clearly, and put it into picture form. So little Alice goes, and the king is sound asleep, and Tweedle Dee \_\_\_(??) said, "Why it's the king and I wonder what he's dreaming about? And the poor thing, she replied, "No one can know that." He said, "Why he's dreaming about you, And what do you think would happen to you if he stopped dreaming?" We go blindly on thinking that's a .... isn't that lovely, it means nothing. That's how sound asleep we are. And that is a child's story. I'll see you Monday and I'll reread my Cinderella.