

WHAT IS TRUTH?

[Neville Goddard 1963 lecture series]

Read it the 18th chapter of John, "It is for this I was born, and for this I have come into the world, to bear witness to the truth" (verse 37). And Pilate said to him, "What is truth?" Well, he did not answer, Then Pilate went out and he said to the crown, "I find no crime in him. But you have a custom that I should release a man for you at the Passover; will you have me release the King of the Jews?" And they cried out, "Not this man, but Barabbas." Now Barabbas was a robber. That's what they said, "Now Barabbas was a robber." Well, what are they trying to tell us? For the story is eternal, its forever. Here is on who bears witness to the truth. But truth is an ever – increasing illumination, so how could it answer one level to the satisfaction of a true definition of truth? For he said, "I am the truth." You are asking me, Who are you? Define yourself. Tell me, what is the truth that you bear witness to in the world? And he said not a word.

Well, on this level, a true judgment must conform to the external reality to which it relates. I ___(??) the facts. And then If you discover that it is a ___(??), you may say, My judgment is true. Then I say, "I am" and then I define it – "I am rich, I am known, I am this." Then you investigate the facts of life concerning me and you discover that I am not rich, I am not known, I am not the things I claim, so my judgement is false. That's what on this level one would say. But here comes one who bears witness to the truth, and it isn't confined to this level, where a true judgment must conform to the external reality to which it relates.

For we are told, every word of God proves true. Well, what word now in scripture, which is the word of God, will allow me to claim that I am which at the moment my reason denies, my senses deny, and those who would investigate my claim will prove false? I turn to the Book of Mark, and here we find the word, "Whatever you desire" – no restraint to your desire – "Whatever you desire, when you pray, believe you have received, and you will" (Mark 11:24). That's an entirely different level of truth. Is it true? Well, I'm called upon to test it, just test it. Dare to assume that you are what you want to be, and then try to remain to the best of your ability faithful to that assumption and see if it doesn't prove itself in performance. If it proves itself in performance, you have risen beyond this level of Caesar, where things must be confirmed by external facts to prove that judgment.

Now, tonight, just before I took the platform, a lady saw me and told me of a vision of hers. She's never had one before. And it happened within a matter of, well, twenty-four hours or so. She heard a voice speaking to her in the ___(??) and the voice said to her, "Most people can't part with what they don't want long enough to get what they do want." She got up in the middle of the night and wrote it down. It was most startling...a voice is speaking to her, "Most people can't part with what they don't want long enough to get what they do want." She got up in the middle of the night and wrote it down. It was most startling...a voice is speaking to her, "Most people can't part with what they don't want long enough to get what they do want," So she wrote it down. The next morning when she got up, she knew that she had written in the night, and she had written down something. Before she looked to see what, she'd written down, she tried to

recall it and couldn't. She tried to remember what she had written down and couldn't bring one word back, but she knew she had done it. Luckily. In the paper is what she had written down.

Let me repeat it. It's something just revealed. It's been told forever, but this is something modern, in our language, not in a biblical tongue. "Most people" – that qualifies it, not all people, most, ___(??). We need not be among the majority; we can be in the minority. We can be the remnant. "Most people cannot part with what they don't want long enough to get what they do not want." Well now, you here, who are coming here as you do as often as you do, you are not in the "most." You're not in the majority or you would not be here. Were you numbered among the many, you would not be here? You would be satisfied to go on Sunday morning early, so you could get off to the beach during the day, and just say your prayers, and do what you think you should be doing in order to pacify your conscience that you pleased God. But you don't...you come here at your own expense and time and money, and this, to me, is not included in the "most" people; this being that remnant that is not mentioned. That we can, coming here, get away from what we don't want long enough to get what we do want,

So here, on this level of truth, whatever you desire, when you pray, believe you have received it, and you will. If I really believe this night that I am the man that I want to be, I would see, as I fall asleep, the world as I would see it were my assumption true. I would actually see it just as though I would see it were it true. And I would remain in that state not only tonight but when I sleep tomorrow night and the next night and the next night. I would have the persistency to remove myself from what I don't want long enough to get what I do want. That is another level of truth that is not the Jesus level; so, he could not respond to Caesar.

Now, who is Barabbas in this world? The crowd wants Barabbas. They don't want Jesus, crucify him, give us Barabbas. You could take this on many levels and treat it wisely, toward the fulfillment of a desired end. But they want Barabbas and Barabbas was a robber. What robs me now of the man that I want to be? – the facts of life. My bank balance as it comes from the bank tells me I am not really the man that I'm saying I am financially. Alright, so that's a robber. Then, my world as I know it, as my friends view me, everything in my world bears witness to the man that I am at this moment in time. But I don't want this. If I accept the evidence of my senses, yet I don't want to be the man that they tell me that I am, I am being robbed of the man that I could be – if I really know the one who bears witness to the truth. For he tells me all things are possible to God and if I read the story carefully, I find out that he and I are one. For he comes to bear witness to the truth. Now we go on. He said, "My word is truth. I am the way, I am the truth, the life. No one comes unto the Father save by me. If you knew me, you would know the Father. Now you know the Father and you have seen the Father." We have seen the Father. Said Philip. "Oh, show us the Father." "I have been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father; how can you say, 'Show us the Father?'" (John 14:6-9).

Now, a scribe said to him, "What is the greatest commandment?" And he answered, "This is the greatest commandment, 'Hear O Israel: The Lord our God is one Lord, and you shall love the Lord you God with all your heart, with all your soul, and with all your mind.' This is the second commandment" – and it's equal to the first – "Love thy neighbor as thyself. There is no other commandment greater than these" (Mark 12:29). Now, he's speaking now of a commandment, the question about a commandment. But where do we find it? He's witnessing the truth. The

whole book, he tells us, is the truth and that every word will prove itself. “Every word of God proves true. Do not change his words lest you be reproved by him and found a liar” (Proverbs 30:5). So don’t change his words, leave them alone.

So here are the words. The first commandment, and the greatest commandment is to “Hear, O Israel: The Lord our God is one Lord, and love him with all our heart, all of our soul, all of our mind.” And then the second is equal to the first, “Love thy neighbor as thyself.” Here we find the compound unity: the Lord is I AM. The word translated “our God” is plural, Elohim, the immortal, the eternal, the God – the first word translated God in the Bible. “In the beginning God created the heavens and the earth,” that’s the Elohim, that is “our God.” And then the last one, “the Lord,” is back to I AM. So, “Hear, O Israel: I AM, our I AMs, is one I AM.”

Well, how can you prove that? Must I love my neighbor as I love myself? Well, yes. But does he mean that? Is he witnessing that truth or is it something deeper? It’s something far, far deeper. I must love him as myself because we are one. And I will show you how we are one, he tells you. Don’t just love him as you love yourself, love him because you are the very being that you think to be other than yourself. On this level, God is fragmented, and every being is saying “I am,” yet there’s only one I AM. So, the one I AM is fragmented, and all are saying “I am.” I say, I am Neville, I am Jane, I am Peter, I am that – but only one. Well, how would I know it’s only one?

Well, you wait. I will witness now and tell you how you will know that we are one, that “Hear, O Israel: The Lord our God is one Lord.” Well, how will I know it? Well now, “Our Lord” is Father. Now we go back to that 12th chapter of Mark that I quoted earlier when they asked the question, “What is the greatest commandment?” So, he answers, he brings it all out, as I quoted earlier, and then the one who asked the question ___(??) said to him, Teacher, you’re right; the Lord is one and there is no other Lord, just one. And all the sacrifices that man could make are not comparable to that command to love thy neighbor as thyself. He turned to him and said, You are not far from the kingdom of heaven. And then no one dared ask him another question.

So, the question was asked, and now he brings in a mystery. He’s going to show them how they will know that the Lord our God is one Lord. And you listen to it carefully. Nobody asked the question, but he makes the statement, How do the scribes say that Christ is the son of David...when David in the Spirit calls him Father? If David thus calls him Father, how can he be David’s son? (Matthew 22:42). And no one asks the question. Here is a mystery. He’s leaving it, for he is now bearing witness to the truth. For he said to Pilate – on this level the embodiment of reason – “For this I was born and for this I came into the world, to bear witness to the truth.” And now he makes the most fantastic statement in the world, because, if you take it as of 2,000 years ago and he’s speaking of a being, if you take it chronologically, who lived 3,000 years ago. So, no one saw David, for David was not born on the earth. David in Spirit calls him Father. If David in Spirit calls him Father, how can he be David’s son? David calls him, Lord, and the Lord is one. He’s telling everyone who hears him, wait, I have come to bear witness to the truth.

The day is coming that the same David will call you Father. Then you will know why I tell you, “Love thy neighbor as thyself,” for there is no “other.” You’re living on this level in a fragmented world, and everyone is saying “I am.” But really, we aren’t billions of I am’s; in the end, all are the Father. And you will know that greatest of all commandments, “Hear, O Israel;

The Lord our God is one Lord.” I AM, our I AMs, is one I AM. So, he comes bearing witness to the truth. But while we are garmented in this world, keep this in mind – and yet play it fully and wisely on this level – his invitation to ignore the facts of life and dare to assume that you are the man, the woman, that you want to be. For his words are true. He said, “Every word of God proves true. Do not change these words, lest you be rebuked by him, and found a liar.”

Now we are told, “The words of the wise are like goads, and like nails firmly fixed are the sayings, the collected sayings, which are given by one Shepherd. My son, beware of anything besides these.” Then he insists, “This is the end of the matter.” It’s all over, no other words, this is the end of the matter. Now, “Fear God, and keep his commandments; and this is the whole of duty of all men. Now these are his commandments: fear God; keep his commandments; this is the duty of all men” (Ecclesiastes 12:11). And so, I seek out his commandments and I start reading, what did he command? Every word is a commandment, on different levels. So, I ___(??) my world, the world of Caesar. But it doesn’t really matter where I start in the world of Caesar, how many stripes against me. If I have no financial, intellectual, social, or other background, it doesn’t really matter if I know God’s word.

It doesn’t matter where you are this night if you know God’s word, and you will accept that word. For his word is “Whatever you desire, believe you have received it, and you will.” And don’t be a month the majority, as the lady brought out this night, “Most people can’t part from what they don’t want long enough to get what they do want.” They can’t divorce themselves long enough from the evidence of their senses to actually put into practice God’s word, which is that 11th chapter, that 24th verse of the Book of Mark. Whatever you desire. It doesn’t say let the priesthoods of the world tell you that it’s good for you. It doesn’t say society tells you that you should want to transcend, or you should not want to transcend your present level. Hasn’t a thing to do with that. It’s something entirely different. From that moment when John was arrested all things changed, that’s what we’re told. And here is John who is telling us to be satisfied. He tells a soldier to be satisfied with his wages; those who have two coats give one to one who has none; if you have more than you need to eat for food, give it those who have none. But then John was arrested. When John was arrested, here comes Jesus into the world. Hasn’t a thing to do with doing things on this level in order to get things. Not a thing to do with it.

This past month in New York City, I had one of these marathon radio...it ran five hours through the night. I had two of them, really. But this night, my opponent was Rabbi Silver, and Kylie ___(??), the actor, and then, ___(??) Oursler, the son of Fulton Oursler wrote The Greatest Story Ever Told. He’s quite a successful writer in his own name. They were my opponents, and the moderator was ___(??) John. Well, the Rabbi said to me, “Don’t you tell your people to give to certain charities, to give this, to give that, to give the other?” I said no I don’t. “Then what sort of a teacher are you? Don’t you tell them that you must do this and do that?” I said, I am not in the school of John the Baptist; I am in the school of Jesus Christ. If you want to tell your congregations to give all kinds of money to your synagogue, all well and good, do it. You think you can enter the kingdom of heaven by merit. You’ll wait forever. You’ll rust on this level until you accept the teaching of Jesus Christ. Jesus Christ transcends John the Baptist, who said give one coat if you have two; you have more money than your needs, give it away to those who haven’t; you have more food than you need, give it away.

So, you go out to your congregation, and you tell them all the time what you must do to

earn the kingdom of heaven. You can't earn the kingdom of heaven. It's a gift. But I'll tell you on this level what I am telling you now; you will transform this ___ (??) on this level. It isn't going to earn you the kingdom. In God's own wonderful way, he'll single them out, one by one, and bring them into the kingdom. It's a gift. You don't earn it and you think you can earn it. Well, go on thinking you can earn it and remain in the world of John the Baptist. Although you do not recognize John the Baptist because you stop at Malachi, and I tell you John the Baptist is but a continuation of Malachi. They're trying to earn the kingdom of heaven by good deeds.

I'm not saying that you shouldn't be good. I find it easier to be good – I have to live with myself – to be kind, to be considerate. If someone asks help of me and I have what it takes, I will part and I will share. But I don't go out saying I've got to share in order to earn the kingdom, because you can't do it that way. So, someone asks me for some money and if I have it and it doesn't distress my immediate family, they can have it. I've done it and still do it and will undoubtedly continue to do it. But that's not the way that one goes into any kingdom. So, I tell you how this thing works in this world. Well, he was against me, so was Oursler, the whole bunch, because they live on a level that is, as the lady said, "Most people can't part with what they don't want long enough to get what they do want." People go to bed thinking, only if Mr. Brown, Mr. Jones, Mr. So and so gave what they should give, with all that they have, to the charity he's trying to raise. It doesn't work that way.

Well, you should have heard the response – the phones ringing, the mail coming in, the wires coming in, and all kinds of things plus the letters that followed. In the next two, almost three weeks, they were still writing that program and yet the program goes on six days a week. But it was so much of an impact on those who heard it. It covered twenty-six states and most of Canada. And so, this is something altogether different. They talked about a man who claimed he was Christ Jesus. What if I say to them, "I am and so are you"? That would shock then all the more. They are all Christ Jesus. There's nothing but God in this world. God is playing all the parts. There's nothing but God, and God individualized is Jesus Christ. But God individualized as Jesus Christ is still God. And everyone who actually goes through that series of events awakens as Christ Jesus, without the loss of identity. There's no loss of identity, yet Jesus Christ. There's only one body. So, the Lord is one and his name is one, only one body.

Everybody will one day awaken to a series of events and awaken as Christ Jesus. And then you will know the meaning of these word: For this I was born and for this I came into the world to bear witness to the truth; and everything said of me will now unfold within you, but I can't share it with you, he said, You must believe it and trust me that I am bearing witness to the truth, and everything said. For I dictated the words to my prophets of old, that's what he's saying. Everything in that book I dictated to those I organized by my own providence for spiritual communion with me, and they took it down beautifully, just as the lady did. She forgot it within a matter of hours. Didn't know what she had written, but she knew she had it. Luckily, she wrote it down as the prophets did. And then she woke in the morning to find that there it was recorded on paper, that regardless of different memory that she had, she still could bring it back to the surface mind because she'd written it down. That's vision. That's revelation. So, the book is written that way, and the whole thing is dictated by Christ Jesus, by God, the only God.

So, he comes into the world in which the whole thing unfolds within him, and everyone will one day have the identical thing unfold within him. And he will know why the greatest

commandment is that “the Lord our God is one Lord.” And that if God is father before being individualized, then that in which he is now individualized must also be a father. And if you are the father of only one son prior to the individualization, then that same son must be the son of the one who is now individualized. So, he appears, and he asks the one simple question, “How can the scribes say that the Christ is the son of David...when David in the Spirit calls him Lord? If David thus calls him Lord, how can he be David’s son?” (Mark 12:35) No one asked any further questions. It’s a little mystery inserted into a conversation between a very wise scribe and Jesus Christ.

So, he asks the question, Teacher, what is the greatest commandment? What is the first commandment? Well, you and I know from your commandments, that’s not the first. It’s recorded in the 6th chapter of the Book of Deuteronomy, “Hear, O Israel: The Lord our God is one Lord.” But as you read the commandments it is, “Love the Lord they God.” It’s something entirely different. And as far as “Love they neighbor as thyself” as a commandment, you read that in the 19th chapter of Leviticus. It’s not in the commandments. All we have are the ten. It’s something set aside, but it is the second commandment and equal to the first. And then he ties it altogether. So “Love thy neighbor as thyself,” for the simple reason this a fragmented God, and the “other” is not really another, it’s yourself.

If I could only share with you what it feels like when you reach the apex and the whole, and it’s all you. For I saw the fragmented stone, the stone the builders rejected it is called by Peter, and “The stone that begot thee, thou are unmindful.” The stone...it broke into unnumbered fragments. When it was all put together, it formed that of a man, and as you looked at it, it’s all yourself. So, when it’s all put together and you see it, you will see yourself. And it’s man. The one grand stone fragmented, then regrouped into a form, not a stone but a man. And looking at it, you look right into your own face, beautiful beyond the wildest dream of this level, with a dignity of features, with a majesty of face, with a courage that you could not conceive that you could ever have from this level. And there you’re looking right into your own face when all are put together. And who are they all? – everyone here, the whole vast world is part of the being that I am.

I saw it one night, saw one being and here is myself. But I came closer, and I saw infinite people, all the races, all the races, all the nations of the world, all incorporated into one being, and I am he, the heart glowing like a living ruby. And here is a whole being, I’m looking at it and I’m looking at myself. I come closer. When the vision is contracted, you see nations, you see races, you see people, unnumbered people, and altogether form the one being that I am. And it’s you. So, you’ll look upon your own being, and this that is now speaking to you will be incorporated into that being. And that’s the mystery. And all of us incorporated into one being – as you look at it, it’s ourselves – you’re the only being.

So, “Hear, O Israel: The Lord our God is one Lord” – not tow, only one – the greatest of all commands; and the second equal to the first, “Love thy neighbor as thyself,” for the very simple reason he is not another. On this level, for the great mystery of ___(??) individualizing God as you, we are scattered, and we are enemies on this level. But while on this level, I come to bear witness to the truth. And I know that this, if I say that this is a lectern and this is a microphone, this is a table, and you come forward and you feel it, examine it, and you will say, “Well, Neville is telling the truth. That’s right. These are what he claims that they are.” And all of

a sudden, I say, "Well, isn't it lovely." And you think, "You mean the table?" And I say, "No, the flowers. Aren't they beautiful! Can't you smell them?" You say, "Now he's gone off his nut. There aren't any flowers." There is no external fact relating to my judgment. So, at that moment you think, "Now he's really gone." But I insisted there are lovely flowers here. And so, I will assume that they are, and I will smell flowers and feel flowers, and live as though they were, convinced that there will be flowers. And you will have, one night, the impulse or maybe when I'm not even here, I don't have to be here to see them – there will be flowers. I have done it. I have taught others how to do it. And so, whatever I desire when I pray, believe I have received it. Whether that be for things or for a transformation of myself from being what I am at this very level to another level. So, if I desire this night to be elsewhere, I should sleep in my apartment in the assumption that that is the apartment in which I slept last night. I must sleep where I would sleep where my desires this night fulfilled.

And when someone looks at someone in this world and they see them as their senses dictate and they think now that's the truth, that isn't true if that individual could be improved. It's not the truth. But what does the word say in scripture concerning such a thing? Well, "God own to the potter's house, and there I will let you see and hear my word. So, I went down to the potter's house, and there he was working at his wheel. And the vessel in his hand was spoiled, but he reworked it into another vessel, as it seemed good to the potter to do" (Jeremiah 18:2). He didn't discard that material at all, didn't discard it as you and I would discard people who are not coming up to our ideals. He simply took the same vessel and reworked it into another vessel, as it seemed good to him to do. So, someone in your world is not as you think they ought to be, don't argue with them, don't discard them from your life, because it's yourself. Don't cut off a finger. We're all one. Leave him just as he is, and then reshape him in your own mind's eye, and to try to remain faithful to that concept of him that at the moment his behavior denies and live in that state just as though it were true. And see how true God's words are.

But come back to what the lady said earlier, "Most people" – and don't be among the most people – "they just can't part from what they don't want long enough to get what they do want." So don't be among the most people who cannot part with it long enough. Someone comes into your world and he's no good. He's always asking for help and you're always pouring it out, because you don't know how to say not. Well now, don't just pour it out and then do nothing. In your mind's eye do something about it because he's yourself. "Love thy neighbor as thyself," for he's an actual self in a state of fragmentation. And one day we'll all be gathered together and not one piece can be missing. "Not one is lost in all my holy mountain." So, all gathered together, they form the man. When you look at that one man, you are he.

So, he comes to bear witness to the truth, and the truth is an infinite, an ever-increasing illumination. So, the question asked cannot be answered on any one level to the satisfaction of the whole definition of truth. But something infinitely greater than truth is love. For it is true that if a murderer came through the window right now and asked me where a certain man has gone, I would tell him, knowing exactly where the man is, I would say I don't know. I would like. I would lie to the murderer, and I wouldn't tell the truth. I know exactly where the man is hiding, but I would like because love is greater than truth. I would lie and save myself, because the man that I am saving from this murderer is myself. And I would save myself from the violence that he intended. And so, love is greater than truth.

So, when I stood in the presence of infinite love, who is Christ Jesus – I can see him now more clearly than I can see my own face – and when I answered, “the greatest thing in the world is love,” then he embraced me and incorporated me into his body. We became one being. And I am that body, yet no loss of identity; yet containing a greater self, a greater presence, which is the one being gathering all together into that one body. And so, love is just infinitely greater than anything in this world.

But don't discount the truth, for truth is forever going to higher and higher and higher levels of illumination. What holds good here will not be denied on a higher level but will be incorporated. Whether it is perfectly true here on this level, it doesn't exist on a higher level. I could stand suspended in the air and have no power on the outside holding me, just hold myself, because all things are subject to my own imaginative power, allow anything in motion in my world, rearrange it, without any concept of gravity, and hold it there forever if I so desired. Not one would cease to be waiting for me when I arrived at a certain point, still my ___(??), my own self. That is the world in which we all move as we rise from this level to that level.

So, “What is truth?” and he doesn't answer. And then he goes out and the crowds are screaming, and he says, “I find no crime in him. But you have a custom, that I release a man for you at the Passover. Would you have me release the King of the Jews?” And they scream, “Not this man, but Barabbas.” Then it added, “And Barabbas was a robber” (John 18:40). They chose the law – the robber being the evidence of the senses. Don't release truth on higher levels, give us the robber on this level; I want to feel secure. And a friend of mine, who is a practicing psychiatrist in this city of ours, I knew him back East, and when I wrote him how I got out of the army by believing in scripture, by sleeping physically in the arm as though I slept physically in my home 2,000 miles away, and in nine days I was transported physically to my home 2,000 miles away, honorably discharged; he being a Freudian and a practicing psychiatrist doesn't even answer my letter.

I met him when the war was over. He was still in it when the war was over, and I got out in March of 1943. He came out when the war was over, the end of '45, my age, dying to get out. But he was too much...so he chose Barabbas because he was trained to believe in the reality of his senses. He once said to me, “I love listening to you, Neville. You know what I do when I hear you? I put my feet into the carpet” – that was in New York City where we had carpets – “I put my feet into the carpet, and I would hold the chair with my fingers to keep my sense of the reality and the profundity of things.” So, I took him away from reality and profundity of things. I let go of the cot and slept in my lovely bed, which I still use here, I brought it with me. So that same bed, I knew it so well, I slept in it, and saw as I would see were it true that I was honorably discharged. One thing I made very sure to myself I'm not here on furlough. I'm not on furlough; I am here honorably discharged. ___(??) no AWOL, I am honorably discharged, and this is no furlough.

And so, when I got that whole mood and bathed myself in it, I slept, and I proved the word of God. And so, we are told in the Book of Proverbs, I think it's the 23rd chapter and the 23rd verse, “Every word of God proves true. Don't change his word, don't add to it, don't alter them, lest you be rebuked, and be proved a liar” (Proverbs 30:5). So just take his word. His word told me to do exactly what I did. You really know what you want? – I knew exactly what I wanted – well then, believe that you've got it. But if I, had it, where would I sleep if I had it? I'd sleep in my

own home in New York City...well, where I slept, all in my Imagination. So, when I tell you that Blake is right, "Man is all Imagination. God is Man and exists in us and we in him" (Annotations to Berkeley, page 775). "The eternal body of Man is the Imagination, and that is, God himself" (Laocoon, page 776). Now let us go into the silence.

Q: (Inaudible)

A: ___(??) tell no man. Well, that's not actual, because on other occasions, "I will tell you, before it takes place." In the 13th chapter of the Book of John, "I will tell, before it takes place, so that when it does take place you may believe" (verse 19). But for those who have not the courage to face the heat when – friends will always say and point their finger at you because you confided in them and told them of your hopes and your dreams and your wishes, and so you told them – but you didn't have the strength, the faith, to persist in that you are what you told them that you are. And then when you don't actually hatch it out, they invariably point the finger of accusation at you. So, to avoid that, he said, "Be silent, tell no one." But he himself having proven the law beyond all doubt, he said, "I will now tell you before it takes place that when it does come to pass, you may believe."

And so, I tell you now having experienced the birth from above before you have it, because I know I've had it. I've experienced these things, so I don't care what the world will say. I'm telling you before it takes place in your life and when it does take place, you'll believe it. So, he didn't qualify it at all. But on other things on the world of Caesar where man is more rooted to the evidence of his senses, to cushion the low, if they haven't the faith to sustain the assumption, tell no man. When it hatches out, rejoice in the law. If on hindsight you tell then this is what you did, they may or may not believe you.

My brother Victor, who has made a fortune in this world, a real fortune, he only confided with my mother, only told my mother, wouldn't tell my father, never told us. And for two years he remained faithful to a certain vision, where he saw the biggest building on the main street of little Barbados reading J.N. Goddard & Sons. He... (tape ends).