

"I" AM THE "WAY"

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Good evening. One passage of Scripture, incorrectly interpreted, has kept our world in spiritual darkness for 1700 years. That same passage of Scripture, correctly interpreted, can set the world free, but to accomplish this, there must be "the 10 righteous men in the city" to show forth the correctness, the rightness, the fruitage of an understanding of that passage.

The passage is, "I am the Way." On this one passage hinges man's spiritual ignorance, spiritual darkness—or spiritual enlightenment. And of course "spiritual enlightenment" means freedom, peace, abundance; all that the Master meant to convey when he said "I am come that ye might have life and that ye might have life abundantly."

When we personalize that passage, "I am the way," and believe that it refers to a person—we are then in spiritual darkness. We are not worshipping God, we are worshipping "person." More especially, a person who says, "I can of my own self do nothing, if I speak of myself I bear witness to a lie." And think of the degree of spiritual ignorance in which one lives, the degree of spiritual darkness, when one worships and prays to, someone who frankly, openly, and honestly declares. . . "I can of my own self do nothing, if I speak of myself

I bear witness to a lie."

Rightly interpreted, "I am the Way," means what it says. The Way, the Truth, the Life, Life more abundant, is to be found in "I". . . the I that I am, the I that you are. "For you shall call no man on earth your Father, there is but one Father, this is God."

Therefore, if God is your Father, then if "I and my Father are ONE". . . you and your Father are ONE. And it is in that ONENESS that you find spiritual freedom, spiritual harmony, spiritual Grace, a life by Grace. "Not by might, not by power, but by MY Spirit" saith the Lord.

"I" is the Way. That way reveals that: "I and my Father are ONE; Son, thou art ever with ME, and all that I have is thine; I will never leave thee nor forsake thee, I will be with thee unto the end of the world; even if your mother and your father forsake you, I will be with you."

Therefore it is in this word "I" that you find the entire secret of the spiritual message given to this world by Christ Jesus—and a message that was destined, and still is destined, to set men free. Break from them all shackles, all limitations, that they may live as Children of God, completely free, under the domination of no man, under the domination of no circumstances or conditions—under the Grace of

God.

When this is translated into our practical living experience, we begin to understand some of the passages of Scripture that have heretofore been obscure. For instance, "HE that is within me is greater than he that is in the world."

Now stop for a moment. You are not listening to a lecture, you are not attending a class. You have come here to ponder the deep things of God, not to sit in a chair and hear words.

Therefore, pause for just a moment and ponder this: "HE that is within me is greater than he that is in the world." Who is this "HE?" Is there any "HE" within you, other than the "I" of your own being—your own Self, in other words? Is there another?

"I can of my own self do nothing, the Father within me, HE doeth the works." Ponder this for a moment. Who is this "Father" within me? At least come to the conclusion that it does mean that there is "a presence" within you, "a power" as well, since IT doeth those things appointed for me to do.

"HE performeth that which is given me to do". . . this HE that is within me. Again, let us agree that whoever or whatever this HE may be—it refers to "a presence," "a power" within me.

And all the others. "Fear not, I

am with you.” Again, can you come to an agreement within yourself that this “*fear not, I am with you*”. . . again refers to “a presence,” “a power,” “a wisdom”?

“*Fear not, be not afraid it is I.*” Does this not refer to “a presence,” “a power”. . . “*be not afraid!*” There must be an Omnipotence, if you are not to fear. There must be an Omnipresence, an Omniscience. . . “*be not afraid it is I, fear not, I am with you.*”

Again, ponder, do not merely hear the words that I speak, but ponder them. Does not all of this reveal to you that there is a presence within you, a power, a wisdom. . . “*closer to you than breathing, nearer than hands and feet.*”

Whether we accept the Master’s designation of “I,” or “*the Father within.*” Or Paul’s statement, “*I can do all things through Christ, Christ that dwelleth in me.*” Again, the Spirit, the presence, the power, the wisdom within me. Not only within Christ Jesus, now within Paul.

The secret of this passage then, is: that there is an indwelling presence in you, in me, in all. And, since this message was addressed to Saints and sinners, then it must apply to Saints and sinners now. Since it was addressed to Hebrews then, and Christians later, it must apply to Hebrews now and Christians also. And all others who hear this word, who hear “that we are not to fear, we are not to be afraid”. . . it is “I,” the Christ, the Presence, the Power, the Wisdom.

“*Be still and know that I am God.*” A man? Or this Presence, Power, Wisdom within you? “*Choose ye this day whom you will serve*”. . . a man? Or “I,” this Pres-

ence, this Power, this Wisdom within you.

Once you have perceived this, you embark on a whole new way of life. Because, now you can understand Isaiah saying, “*cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of.*” Cease ye from dependence on princes, persons—cease ye. And remember that within you is this presence of “I,” the Father, the Christ, the Presence of God, the Spirit of God.

Give it any name you like, but remember that it is invisible, incorporeal, impersonal. It is as much in the sinner awaiting recognition, as it is in the Saint awaiting recognition. It is as much in the Hebrew, the Christian, the Vedantist, the Buddhist—as in anyone who has ever lived or ever will appear on earth.

Because, it is addressed to you “*who are to call no man on earth your Father.*” But acknowledge that the creator of your being is Spirit, the creator of your being is the creator of my being—the creator of all being—for there is but **ONE!**

Now the reason that it is necessary that we ponder these statements, until one-by-one or two-by-two each of us individually comes to the realization: there is a Presence within me, wherever I may be. If I mount up to heaven I find **IT**, if I make my bed in hell I find **IT**, if I walk through the Valley of the shadow of death I find **IT**. . . “*for neither life nor death can separate me from this Presence.*”

We must not hasten, or attempt to hasten our spiritual journey. We must not attempt to get past this very point until we have come to

the definite conclusion and conviction: “*that the place whereon I stand is Holy ground, for where I am there is this Presence.*” Where I am—in prison or out, in disease or out, in health or out—where I am at this moment, that Presence is.

HE that is within me, **IS**. The Christ within, **IS**. The “I” that has come to comfort us, **IS**. The “I” that will never leave us nor forsake us, **IS** now within me—wherever I may find myself at this particular moment of experience.

I can go no further until I have come to this recognition, until I have come to this conviction. Because, my tomorrows will be no different than my yesterdays until I do come to an inner assurance that there is this **HE** within me, this “I”. . . because of whom I need not fear, because of whom I need not be afraid. “*Be not afraid it is I, fear not I am with you.*”

Therefore, do not leave this moment of revelation, even if it takes a month or a year. Do not try to go beyond this moment of revelation, regardless of how many months it may take for you to reach the absolute inner conviction that where I am God **IS**; that I need never fear, I need never be afraid—this Presence is with me.

Because, without this realized Presence, you are not only the man of earth, you are the creature, the natural man of whom Paul said: “*you are not under the Law of God, neither indeed can be, and you receive not the things of God.*”

It is only when you agree that the Spirit of God is with you, that the Spirit of God accompanies you, that the Spirit of God is upon you, that the Spirit of God goes where

you go. Only when you come to this conviction are you fulfilling the statement that: *“those who have the Spirit of God are Children of God, Heirs of God, joint-Heirs to all the heavenly riches”*. . . only when the Spirit of God is with you. And, this comes only through your recognition.

The Spirit of God is with you, whether or not you acknowledge **IT**, or recognize **IT**—but **IT** is of no avail to you. It is only through your awareness of **IT**, your consciousness of **ITS** Presence—that **IT** functions.

Therefore, when you come to an agreement within your own consciousness that the Spirit of God is within me, that the Spirit of God goes before me to make the crooked places straight, the Spirit of God goes before me to prepare mansions for me, the Spirit of God dwelleth in me, the Spirit of God hath ordained me. Only when you have come into this agreement do you become Children of God! Then you live no longer by effort, but by Grace. You then inherit your Good, not labor for it, struggle for it, strive for it.

This in nowise means that you enter a life of indolence. Because once the Spirit of God is upon you, you are called upon to fulfill God’s mission for you. And that entails a lot of work, but no longer striving or struggling, and no longer seeking for things.

And this is where the miracle takes place. This changes our entire concept of prayer. For now we no longer pray for the things of this world, we no longer pray *“for what we shall eat, or what we shall drink, or wherewithal we shall be clothed, or housed.”* We no longer

pray for happiness, we no longer pray for security, we no longer pray for peace on earth.

Our prayer now is a continuous inner communion with that Spirit—which we have acknowledged. It is an inner living, living in the realization of this Presence.

Therefore, there is no need to pray for safety when I have acknowledged that there is the Spirit within me that says *“fear not, and be not afraid.”* There is no need to pray for abundance, since I am communing within with the very Spirit that says: *“I am come that you may have abundance; it is HIS good pleasure to give you the Kingdom, not have you pray for it.”*

The very Presence of the Spirit is the assurance of abundance in all our ways, abundant peace, abundant happiness, abundant joy. . . *“in Thy Presence is fulfillment.”* Therefore, our inner communing with this Presence assures our fulfillment—without praying for fulfillment.

In other words, the nature of prayer is immediately changed. No longer do we take thought for anything that concerns our human life—because with the assurance of this inner Presence and **ITS** function to give us life more abundant, we have nothing more to do with the outer plane of life—except to accept God’s Grace as it flows into and through our experience.

And of course, compelling us to share the 12 baskets full with those who have not yet realized that there is no use struggling for baskets full. Struggle only for the awareness that *“I,”* the Spirit of God, am within you—the baskets full will appear of their own accord. There is no use of struggling for health,

even through prayer or treatment, once you have realized that the function of the Spirit of God in you is to give you health abundantly.

Think now, again, I ask you to ponder this point, because this is the second point of spiritual consideration. When you come to an inner conviction that the Spirit of God which is within you—the Presence of *“I,”* the indwelling Christ—when you come to a place of conviction that this is the Source of your health, of your abundance, of your safety, of your security, of your peace, do you see that you can fulfill Scripture? You can dwell in the secret place of the Most High, you can commune with this inner Spirit—and none of these things, these evil things of the world, can come nigh thy dwelling place.

As you abide in this Word, as you let this spiritual Presence abide in you, consciously—you bear fruit richly. Not by taking thought, but because of the very nature of that Spirit which indwells you, who’s function it is *“that you have life, that you have it more abundantly.”*

And now, *“prayer,”* or even in the metaphysical world *“treatment”*. . . is no longer addressed to producing effects, harmonies, things, conditions. But *“prayer,”* is now a praying without ceasing, it is a dwelling in the Spirit within. It is an abiding in the assurance. This is it, an abiding in the assurance: *“HE that is within me, is greater than all this world; HE that is within me, this Spirit of God within me, is the Substance of all form—and it is ITS good pleasure to provide the entire Kingdom for us.”*

Take no thought for things, take no thought for conditions—abide in **ME**, abide in this Word. Dwell in

the secret place within yourself, the secret sanctuary. The abiding place of the Most High is within you. The Father within me, the indwelling Christ, the Spirit of God in man, the “I” that I am, the Infinite-Divine Selfhood of my being—all of this is within me.

And ITS function is that I may live abundantly, give abundantly, share abundantly—by virtue of Divine Grace. As long as I dwell in this Truth, as long as I live constantly and consciously in this Truth, “of the indwelling Presence and ITS function,” in my life and yours, and in the life of my friends and of my enemies—I am praying, I am living a life of prayer, I am living the contemplative life. Always contemplating God, always contemplating the presence of HIS Son within me.

See what this does for you? Every time you think of the Son of God, you no longer think back 2000 years, you no longer think back to Galilee. Now whenever you think of the Son of God, you immediately realize: I am speaking of the Son of God that dwelleth in me; the Christ that dwelt in Paul, 30, 40, 50, 60 years after the crucifixion.

Really, all there is to a spiritual life, all there is to a spiritually fruitful life is this dwelling, living; consciously abiding in and with and through the Presence. . . . *“I can do all things.”* Am I so great? No! I can do all things through HIS Spirit in me, I can do all things through the indwelling Christ. I can do all things, because HIS Spirit dwells in me.

And IT, IT voices ITSELF, over and over and over again, saying, *“fear not, I am with you, be not*

afraid, I am with you, I will never leave you.” This is the Presence of God, speaking to you from within you, after you have ponder this Truth of Scripture: that “I” is really the Way. “I” is really the way—the presence of “I” in you, the presence of the Spirit of God in you, the presence of the Son of God, the Christ in you.

When you raise up the Son of God in you, so that you hear *“I will never leave thee, I am come that ye might have life and life abundant”*—when you have so raised up this Son of God in you—you are now Child of God, Heir of God. And you live now, not by taking thought for your life, not by might nor by power—but by this indwelling Spirit.

And it is the most wonderful thing, that never again is it possible to be tempted to accept the belief that we must demonstrate anything other than the continuous realization of this indwelling Presence—because IT becomes the form of fulfillment.

You can understand this, I’m sure. If you remember from one of our previous classes, a point that was brought out with this illustration. Joan of Arc was asked, “Does God speak to you in French?”

And she replies, “I do not know what language God speaks in, I hear HIM in French.”

Well, if we in this room—let us say had English or Americans, French, German, Spanish people here—and we meditated, and the Voice of God did speak. Would not we who’s language is English, would not we hear the message in English? Would not the French hear the message in French? Would not the Spanish hear the

message in Spanish? And yet, God is not speaking in any of these languages—the language of God is Spirit. And as HIS Spirit fills us, we interpret it in our language.

You may think exactly along this line with every matter that pertains to your experience. If I, for instance, require a message to give you in this hour—I dare not pray for a message. Because, I can assure you that 90 times out of a hundred, it would fail—there may be a message but it would be of no interest.

But as long as I can confine my prayer to the realization that the Spirit of God indwells me, and you have not come here to hear a message, but to be in the Presence of God: to hear HIS Voice, not mine; HIS message if there is one, not mine.

And even above this, even if there were no message, the real purpose of your being here is to receive God’s Presence. This is far more important than any message you could receive—to receive God’s Presence, with or without words.

Sometimes I’m convinced that speaking words and hearing words just interferes with our receptivity to the Presence. Because we are not here to speak words or hear words—but to receive, consciously, HIS Presence.

Therefore, if I in my prayer realize God’s Presence, then God’s Presence comes forth—and it may come forth *as* a message. If I pray for a message, I may get a message separate and apart from God’s Presence—and what good would that be to you or to me?

But prayer, being a realization, *“be not afraid, I am in the midst of*

thee.” All right, then my reliance is that that “I,” that Spirit of God within me—utter **ITSELF**. And so my whole prayer is a remembrance of that Presence within me, that *still small Voice*. And then, if a message comes through, it must be with signs following, it must be with power. Because, the Presence and Power of God is in the message.

So it is then, I dare not pray for success. For any success separate and apart from the Presence of God would be for me failure. Any success would be for me a failure in the end—if it were a success separate and apart from the Presence of God. And, only in the realization of the Presence of God can I find success. True, when that success appears, it appears outwardly in tangible form: students, messages, books, whatever it is that is intended for this experience.

I dare not pray for supply. Because, any supply separate and apart from God would not be supply at all. It would be a shadow, it would be an image, it would be something false—certainly nothing to rely upon.

But, as I confine my prayer to this realization of God’s Presence, God’s Grace—it appears tangibly, outwardly, in the forms necessary. Sometimes pounds, sometimes dollars, sometimes marks, sometimes francs, sometimes publishers, sometimes recognition in other forms, sometimes transportation. Always, the realized Presence appears as the form necessary to the fulfillment of that moment.

Do you see then why the Master cautions against praying for food and clothing and housing? Do you see why he cautioned against tak-

ing thought for those things?

Seek ye the realization of this Presence, seek only within your own consciousness, for the constant remembrance that “*I am with thee, fear not I am with thee,*” and rest. Abide in that Word, abide in that consciousness: “*fear not, be not afraid I am with thee, I will never leave thee, I will be with thee unto the end of the world, MY Presence goes before thee.*”

Abide in this Word, and then this Spirit of God—which may come to my ears in English, and yours in French, and the next one’s in German, and so forth—that same Spirit of God will appear to me in the form of fulfillment for my life, and will appear in the form of fulfillment for your life. Yet the forms may differ. For what represents fulfillment to me, may not represent fulfillment to you. Or what represents fulfillment to me today, may not represent fulfillment a year from now.

But always see this, it is the Presence of “I” in me, it is the recognition of the Presence of “I” in me. It is the recognition of the Presence of God in me. “*Be still and know that I am God.*” Therefore, as I am still and recognize the presence of this “I” within me, this Infinite-Divine Presence, be still—**IT** then takes care of the daily bread, food, clothing, housing, joy, peace, safety, security, recognition, reward, whatever the nature of fulfillment is to me.

These two points must be taken into your consciousness. You cannot afford to accept them and go on as if you had heard a beautiful lesson. You must pause for a day, a week, a month, year if necessary—pause, until these two points

have come to fruition within you. Until you yourself can acknowledge: I understand the nature of the revelation of Jesus Christ, it is that “I” is the Way; through “I,” which is the Divine Presence within me—I am fulfilled; through this “I” which is God within me, the Presence of God in me, the Spirit of God in me, the Son of God in me—through this, this is the Way of life; and I live through this Presence—in **IT**, with **IT**, through **IT**, by **IT**, I commune with **IT**, I live and move and have my being in **IT** and with **IT**.

Be still and know “I,” be still and hear the *still small Voice* say to you: “*fear not, I am with you; be not afraid, I am HE.*”

Then, then you will know the secret of the Christian life is “I” God in the midst of you am Omnipotence—rest in **ME**, rest in **MY** Word, rest in that Word “I” in the midst of me, rest in that Presence of God, rest in the assurance of **ITS** Presence, and of **ITS** mission; abide in **IT**, and never take thought for the things of this world—that is anxious thought, worrisome thought, fearful thought.

Take all the thought you wish in doing your work correctly and perfectly and timely and lovingly. Take lots of thought about being neighborly to your friends and to your enemies. Take lots of thought about praying for those enemies, take lots of thought about forgiving 70 times 7.

“*But take no thought for your life, what ye shall eat or what ye shall drink*” . . . for this is the function of the “I” that dwells in you. “I” is the Way. . . “*be not afraid, it is I.*” Then relax in that “I,” relax in that Presence, relax in that

Power. Relax in the assurance that I is something *“that will never leave you nor forsake you.”*

IT will not keep you on earth forever, for that is not **ITS** function. **ITS** function is that you live forever, but not necessarily in England, or the United States, or France, or Germany, or Switzerland, or on earth. And it should make no difference to us where we live, as long as we live by the Grace of God—here, there, or the other place, is the same to us.

“I” is never a person, it is not my person or your person. “I” is always the Divine Selfhood, the Creator, the Word that is in the midst of you. When you recognize **IT**, you are living “the Christian Way,” the way of “I,” the way of the indwelling Presence, the way of prayer, communion—entering the inner sanctuary of your own being to find God.

As you read the Bible, you may believe often that the Hebrew priests went into this inner sanctuary, or the Holy of Holies—as an edifice. This is merely the way of presenting it, but it has an inner meaning. There never has been an

edifice erected that was the Holy of Holies. Not even King Solomon’s Temple in Jerusalem, it went the way of all flesh—all Holy of Holies go that way.

Because the Holy of Holies is your consciousness, the inner sanctuary of your own being. And you are never in the Holy of Holies until you have gone within yourself, and there found God—and tabernacled with God, and spoken to God, and heard God. All within yourself, where the Master met God.

“Whither shall I flee from Thy Spirit, here where I am God is.” And I need only turn from material edifices, material kingdoms. Retire within to the spiritual edifice, *“the Temple not made with hands, MY Kingdom”*. . . the spiritual Kingdom. And there find that within the temple of my own being, within this invisible, spiritual sanctuary—which my consciousness is—I can retire and I can hear the Voice of God, or I can bear witness as **IT** utters **ITS** Voice, I can hear the *still small Voice*.

And I can watch the earth of error, of sin, disease, death, lack,

limitation crumble, as this Voice says *“be not afraid, it is I, fear not, I am with thee.”*

As a practice—and you will understand that this is revealed in the book Practicing the Presence—as a practice, remember consciously when you awake in the morning: that here where I am is this Temple of God.

Remember as you go about your business, your affairs during the day, whether you find yourself in your home, your office, on the street, in a bus, or in trouble—turn within and realize, *“I am the Temple of God, and God dwells in me, in this Temple here where I am.”*

Practice this Presence of God in you. Practice it morning, noon and night, under any circumstance and every circumstance. And more especially, those that appear to be “evil circumstances”. . . pray the prayer of remembrance.

Not a prayer of things I need or want or should have. But the prayer of remembrance: *“be not afraid, it is I; be still, and know that I within thee am God.”*

Thank you.