

# "I" STAND AT THE DOOR AND KNOCK

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1962 Capetown Class Tape 505 - Side 2 (2 of 3)

Good afternoon. There is a secret of life, there is a secret behind life, and very few people ever come into the awareness of that secret. Because they are so busy with their outer lives, the time doesn't permit them to search for the secret behind life.

This secret has been known throughout all ages. In the earliest days of Egypt, there were great schools, particularly at Alexandria where these secrets of life were known, leading up to "The Secret." The reason that these were never given to the public, you could well understand, there were no printing presses in those days, no radio, no television—and for the average person, no education whatsoever.

So that, there was very little opportunity of passing on to the man in the street, the public, the peasant, the worker in the fields, the worker in the woods, the workers in stone. There was very little opportunity to pass on to them what was known of life, and of what this knowledge or secret would do for one.

But the great scholars and philosophers of Greece and Rome became aware of the fact that Egypt had this secret. And all of what we call today the knowledge and wisdom that came out of Greece and Rome, from the great philosophers. . . really came from Egypt.

All of these scholars went to Egypt, went to these schools to

learn. And then came back to Greece and back to Rome, and taught the Wisdoms that eventually crossed over to the holy lands.

As a matter of fact, we are led to believe that Moses learned his great wisdom while still a part of Egypt. And, if he only realized the nature of the great secret, years later on the mountaintop, it is only because when he originally learned it—it made no impression upon him, or he wasn't ready for the great discovery.

The great Master, Christ Jesus, knew this secret, just as Moses had known it. And he revealed it to those who would listen. And some heard him, some refused to hear. But eventually he was crucified for revealing what he knew—because if men knew the secret of life, they would be free. They never could be controlled by anyone, they never could be under the thumb of anyone. They would always be individual, they would always be full of the capacity of all that was necessary to bring about harmonious and perfect living.

It is for this reason, that wherever the secret has appeared, always there have been those ready to destroy it, or to remove it from the world.

And so it was, that when the people of Greece, through the teaching that had come down from the days of the Master, were proving themselves impossible to keep

in slavery by their government, eventually their government formed an organization that was destined to remove from the world this secret, which has been hidden for 1700 years.

Now the question has often been raised as to why we do not advertise our work, or why we do not open our classes to everybody that wishes to come in? And, I can tell you at this point, that one of the reasons is that very often we speak of the secret of life, very often we reveal it. And when we do, we like to feel that the teaching that was given to us by Christ Jesus is going to be fulfilled.

Now, he made it very clear, *"that if you pray to be seen of men, that you will gain the praise of men—all you'll do is lose the Grace of God."* It's a poor exchange! He taught that *"when you do your alms, if you do it to be seen of men, you gain the praise of men—you just lose the Grace of God."* And, if the opinion of men mean more to you than the Grace of God—you have the choice.

But he revealed that *"what God seeth in secret, HE rewardeth openly."* And it is for this reason that prayer or true wisdom must always be locked up in one's mind—if one is to receive the benefit of spiritual aid or spiritual guidance.

The only excuse there ever is, to reveal spiritual wisdom, is in teach-

ing it to the seeker. And this means not going forth to let the world know what you have learned. But rather, keeping it locked up within yourself, until you have so completely demonstrated it—that it is a normal and natural part of your life.

And then, never reveal it, except to those who come and show by their manner, that they also are earnest seekers of the water of life, of the bread of life, of the Truth of life.

It is for this reason, then, that we like to feel that those who are sitting in our classrooms are those who have been led spiritually—to be spiritually fed, to be given of spiritual waters, and that they have attained sufficient wisdom. So that what they hear, they will keep locked up within themselves—until, they have had the opportunity to demonstrate it, to prove it, to live it, to show it forth in their living. Until someone says, “What is it that you have?”

And then be very careful too, because the Master cautioned us, “*not to give our pearls to the swine.*” He cautioned us, “*when you find Truth, give all that you have for it.*” Be sure that it’s the Truth, and then anything that you part with for it, is a bargain.

And so it is, you know by the attitude of those who come to you, whether or not they are sincere seekers, or whether they are merely curiosity seekers, or loaves and fishes seekers.

There is a passage of Scripture that I will now bring to your attention, and I will ask you to repeat it to yourself, after me. “*I stand at the door and knock.*” “*I stand at the door and knock.*” The door of

course is the door to your consciousness. Only by opening your consciousness can “I” enter. “I” stand at the door of your consciousness and knock. But you must open the door of your consciousness and admit ME.

Now, the word is “I”. . . “I” stand at the door of your consciousness and knock. Who am “I”? “*I am the bread of life, I am the Way, the Truth and the Life; I am the resurrection, I am life eternal; I am come that ye might have life and that ye might have life more abundantly.*”

Now think, go back. “*I stand at the door and knock.*” And the “I” that is standing at the door of your consciousness and knocking is the “I” that has come, that you might have life and that you might have life more abundantly.

When you admit that “I” into your consciousness, you have admitted life eternal into your consciousness; you have admitted the bread of life, the water of life, the wine of life; you have admitted into your consciousness the power of resurrection—even the resurrection of your body, or the resurrection of your home, or the resurrection of your marriage, or the resurrection of your fortune, or the resurrection of your business.

But only when you admit “I” into your consciousness, do you admit into yourself the secret of life, the water of life, the wine of life. When you acknowledge that “I” in the midst of you am mighty—remember, we’re not speaking of a man now. Remember, we’re not speaking of a person. We are speaking of “I”. . . “I.”

All you have to do at this moment is close your eyes and say

within yourself, silently and sacredly and secretly, gently, the word “I”. . . “I.” That “I” in the midst of you is mighty, that “I” in the midst of you is greater than any problem in the outside world. That “I” in the midst of you is come that you might have life and that you might have life more abundantly. That “I” will never leave thee nor forsake thee. That “I” has been with you since before Abraham was, awaiting your recognition, awaiting your acknowledgment.

“*Know ye not that ye are the Temple of God?*” Know ye not that the name of God is “I” or “I AM?” And that you are only the Temple of God when you have admitted “I” into your consciousness—and held it there secretly, sacredly, gently, peaceably.

So that, from morning to night, or night to morning, you can at any moment close your eyes and just remember: “I,” “I” in the midst of me; “I” in the midst of me is come that I might have life, that I might have it more abundantly; this “I” that is in the midst of me is my life eternal; this “I” that is within me is the “HE” that is spoken of.

When Jesus speaks of “*the Father within me,*” he is speaking of the “I AM;” when Paul speaks of “*the Christ that dwelleth in me,*” he is speaking of the “I AM”. . . the “I” that I am, that “I” that I am, that “I” that I have just announced in the midst of me.

Let us for a moment differentiate between the egotistical “i” that believes that it has power, that it has sufficient wisdom to run the world, or even sufficient wisdom to run its own life. Let us differentiate between that “i”. . . and this gentle “I” that we are voicing, this

“I” in the midst of me, this “I” which is ONE with the Father, this “I” that I am.

And, the way in which you can differentiate—so that you never, never, never suffer a dose of egotism—the way is to remember that you cannot use God, that you cannot influence God; but that by yielding yourself, God can use you, God can influence you—guide you, lead you, direct you, feed you, clothe you, house you.

Your heavenly Father, the “I” that I am. . . . *“knoweth that you have need of these things, and it is MY good pleasure to give you the Kingdom.”*

Therefore, if ego strikes at you, so that you believe for a moment that God is subject to your will, remember quickly that it is not your will that is to be done—but God’s Will that is to be done. And this can only be done in the degree of yielding to this “I” that is within me.

I cannot use God, I cannot influence God, I cannot make God do my will. But I can be so still, so quiet, in the realization *“that I in the midst of me is mighty, I in the midst of me is the Father within me—greater than any problem that exists in the world.”*

When I hold the word “I”—remember, secretly, sacredly in my consciousness—no evil can come nigh my dwelling place. And if I am crucified, I will be resurrected. If my Temple is destroyed, in three days “I” will build it up again. . . . “I” will build it up again! Remember, not Joel will build it up again. No, no, no! Joel must be still, so that “I” in the midst of me can build it up again.

If my business is lost, if my

home is lost, if my family is lost. . . . “I” in three days. Probably not literally three days, but in a short length of time. . . . “I” in the midst of me will raise it up. If only I can be still, and let that “I” that I am, that “I” that is my true Identity. If only I can be still, resist not evil, not fight this danger that threatens me, not fight this evil that seems to be out in the world—but be still, be still, *“they have only the arm of flesh.”* Whether it’s in the form of sin, or disease, or lack, or drought, or depression, or business recession. . . . *“they have only the arm of flesh.”* But, we have “I” in the midst of me.

And, as long as I can hold “I” right there, no evil can come nigh my dwelling place—I am dwelling in the secret place of the Most High. And more than this, I am fulfilling the 15th Chapter of John: I am holding myself ONE with the vine, with the tree, with the trunk; I am holding myself ONE with the Source of life which is “I.”

Now don’t forget that when Joel and “I” become separate from each other—Joel becomes a branch of a tree that withers and dies. But as long as Joel abides in the word “I,” and lets the word “I” abide in him—no evil can come nigh his dwelling place. And if his Temple is destroyed, the Temple will be resurrected and raised up again.

You see, this was the Master’s acknowledgment—that sometimes the mesmerism of the world is so strong, that anyone may come under its temporary influence. But even if they do, as long as they maintain their ONENESS with the Source of life which “I AM,” as long as they maintain their conscious union with the Source of life

which “I AM”. . . then even though temporarily this Temple be wrecked, *“in three days it will be raised up again.”*

So it is that it was known of old, and it is going to be repeated now: that those who remember *“that I stand at the door of your consciousness and knock;”* those who will open their consciousness and let this “I” in, and then close their mouths so that it doesn’t get out. Let the “I” in and then close the mouth so that it doesn’t get out. Keep that “I” always sacred and secret within yourself—and watch your life be transformed.

And then, as you find those who you yourself discover to be serious, to be sacred, those who are seeking truly The Way of Life—do not hesitate to share with them, the secret. Give them a cup of cold water, but be sure, be sure that you’re not offering the pearl of great price, which this is. Be sure that you’re not offering this pearl to those not ready to receive it, to those who will spurn it, to those who will throw it back at you.

Because, it has been discovered that by prematurely letting this secret out of your own consciousness—that sometimes you can lose it. You can lose it for yourself and not regain it again.

The reason is, that as I impart this word to you, I am merely planting in your consciousness the seed of Truth. It is you who must hold this seed of Truth deep in your consciousness, nurture it by consciously remembering it, nurture it by consciously declaring it within yourself, nurture it by keeping it secret and sacred within you, and never forgetting under any circumstance.

When you retire at night, let your last word be: "Thank you Father for the I that dwelleth in me." Let your first thought on waking in the morning be: "Thank you Father, that I go before me to make the crooked places straight, that I walk beside me to protect me, that I am the wisdom of my day, of my judgments."

Let me never forget that *"I am the Way, the Truth and the Life."* Do you hear this? *"I am the Way, the Truth and the Life."* This "I". . . *"I am come that you might have life, that you might have it more abundantly."*

As you go about your business day, as you go about your household day, as you go about your professional day, always remembering that *"I go with you, I am with you, before Abraham was I am with you, I will be with you unto the end of the world, I will never leave thee nor forsake thee."* Only be sure that you do not forsake the "I" that I am. Be sure that you do not forget that *"it is I in the midst of you who am mighty."*

Do you see that it is never the "I," the "I AM," the God: it is never this that deserts us; it is never this that abandons us.

There is no sin that we could commit, deep enough, scarlet enough—that would compel God the "I AM" to forsake us. The sins we commit compel us to forsake God—because we can't face HIM with the sin. Once we know this, we will face HIM again with repentance, because Scripture reveals that the way to the return of our conscious ONENESS with God, is "repentance."

Never hesitate to do what the woman taken in adultery did. Look

right up into the face of the Master, and whether you say it with words, or whether your eyes look it, say "forgive me."

Never hesitate to do what the thief on the cross did. Look at the Master, acknowledge the wrong, and whether in spoken words or just through the eyesight, let the Master know that you're ready to be taken back to heaven. And then you will find that you are again **ONE!**

*"Though your sins have been scarlet, you will be white as snow". . . the moment you close your eyes and look up here to the "I." "Father forgive me, I knew not what I was doing."* And you will find, like the prodigal son, that as you reach 1% toward your Father's house, your Father will come out 99% of the way to meet you. And to robe you again, and to ring you again—with the Royal Robe and the Royal Ring.

Everyone has sinned, there is no one without sin. Even those who hold themselves the most righteous have sinned—even though they may be ignorant of how they sinned. But they have, and we have, and perhaps we even are.

But this must be no separation between me and my Father. Because, if I sinned 70 times 7, I can still look up and say *"Father forgive me, still I knew not what I was doing."* And as long as I declare that "I," I am once more at-One with my Source.

Because, "I AM" is my Father. *"Call no man on earth your father, there is but one Father, and I AM HE."* The "I" that I am, the Father within me—this is my Father, my parent, my creative Principle.

And as I look to this "I". . . I

have opened the door and permitted the "I" to enter. "I" stood at the door and knocked, and you opened the door and let ME in. . . *"I am in the midst of you."*

Now, let there be any temptation out here, any temptation to sin, any temptation to be sick, any temptation to die, any temptation for any discord on earth, any temptation to face thieves or burglars or murderers. Let there be any temptation out here, and let me hold this "I" sacredly within me, and I can assure you, *"no harm will come nigh thy dwelling place."* Because you are dwelling in the secret place of the Most High, you are abiding in MY Word, you are letting ME abide in you.

Go back to the 15th Chapter of John, and read that. *"If you let ME abide in you". . . the "I" that I am.* Not a man, but the Creator, the Father, "I". . . if you let ME abide in you, if you will let this "I" abide in you. And if you will live in the consciousness of this "I" abiding in you—you will find that you and your Father are consciously **ONE.**

The secret of life is that *"I and my Father are ONE,"* whether or not I know it. *"I and my Father are ONE". . . whether I am in poverty, whether I am in sin, whether I am in disgrace, whether I'm—regardless of what, "I and my Father are ONE."*

But the tragedy is, that we have not been taught that this is of no avail to us, this ONENESS—except in the degree of our knowing the Truth. *"Ye shall know this Truth, and this Truth will make you free."* Ye shall abide in this Word, you shall let this Word abide in you. You shall let ME, the "I" that I am abide in you, and you should live in

ME.

So that we can say *“I am in the Father and the Father is in me.”* Then do you not see how you are abiding in the “I AM” that I am, you are ONE with your Source? And this means you are ONE with infinite-individual power, you are ONE with infinite-individual wisdom, you are ONE with infinite guidance, with all that God IS. You are one with all that God IS, as long as you are abiding, dwelling in that Secret Place.

“Secret Place,” not going out and advertising this to everyone you know, to show them how smart you are and how much you know. But rather, keeping it so secret that no one can tell that you know it, except by the look on your face—they will know that you have discovered the secret of life, the secret of peace.

You know, men have tried to achieve peace, peace of mind, peace of soul, peace of body. They have tried to find security and safety in every material way there is under the sun. And yet, the world is less at peace than ever in its history. The world has less of safety and security than at any time in its history.

And there’s only one reason, the world is further away today than it ever has been, from acknowledging that it is “I” who have been standing at the door and knocking; “I” if you admit ME and abide in ME and let ME abide in you—that “I” am your safety, “I” am your security, “I” am your peace, “I” am your bread and meat and wine and water.

And now you will understand why the Master made a statement that has been a mystery through all

of the ages that it has appeared in Scripture. *“MY Peace give I unto thee, not as the world giveth—MY Peace!”*

Now where do you think this “MY Peace” would come from, except from ME? And how do you think it would come from ME, if “I” weren’t in you? . . . *“I in thou and thou in ME.”*

And as you abide in this conscious realization that *“I abide in you, you abide in ME, and we are ONE”*. . . then all that God IS becomes your experience, all that the Father hath becomes your possession, all of “MY Peace” becomes thy peace.

Do you know, again, that the Master declared, *“MY Kingdom is not of this world.”* “MY Kingdom,” the Kingdom of the “I” that I am. MY Kingdom, the Christ Kingdom, the spiritual Kingdom—is not of this world. *“MY thoughts are not your thoughts, my ways are not your ways.”* And all of this is speaking of that very “I” that has been knocking at the door of your consciousness, seeking admittance since before Abraham was.

And the moment you have admitted this “I” into your consciousness—then all that “I AM” thou art, all that “I” have is thine. “MY Peace” I can give unto you, because “I” am within you, you are within me—for we are ONE.

It is for this reason, that as we meet in this way, that we can share. We can share! Whatever of Divine Grace touches my consciousness is immediately a part of the consciousness of every one of you who are receptive. The very moment that Divine Grace touches the consciousness of any one of you, it

immediately becomes a part of every one of us who are receptive. And the reason is, that we are all of one Household—we who are gathered here in one place, in one Mind, in one Spirit.

Do you not see that we are all of one Household, and that if the Holy Ghost descends upon one of us, it touches the receptive thought of every one that is here—for we are one family. But that which unites us and makes us one family is our acceptance—let us say our admittance into our consciousness of the “I” that has stood at the door and knocked.

Now we have entered, we have permitted to enter, this “I” that I am—and we are ONE in Christ Jesus, we are ONE in Spiritual Sonship, we are ONE in Divine Sonship. Because, *“I am in the Father and the Father is in me, and I am in you and you are in me”*. . . because we are ONE with the “I” that I am, we are ONE with God, we are ONE with the Spirit of God. And now the Spirit of God bears witness with our Spirit, and lifts us up.

All of the evil of the world has come about because of a sense of separation from God. We have accepted man on earth and God in heaven, and thereby we have separated ourselves, in belief—from God.

Instead of being able to walk up-and-down this world, knowing that *“I and the Father are ONE, and the Father is in me and I am in the Father”*. . . because, “I” in the midst of me is the Father. The “I AM” in the midst of me, the “I AM” that I am is the Father. And I and the Father are so ONE, that if I stand before Pilate I can say, *“thou couldst have no power over me,*

*unless it were given thee of God."*

What? Pilate, the greatest temporal power of the universe? *"Yes, thou couldst have no power over me, unless it were given thee of God."*

And Daniel could walk into the lion's den, and the lion's den could do nothing to him. Because Daniel knew that *"I in the midst of me is mighty"*. . . he held aloft the "I."

And now you will understand the Master's words when he says, *"I if I be lifted up, will draw all men unto me."* Watch your own life if you will lift up this "I," lift up this "I," the "I" that is God, the secret "I," the gentle "I". . . not the egotistical "i." The secret, the sacred "I," lift it up in your consciousness and hold it there, and let it be there, so that you can always say *"I is in me, and I am in I, and we are ONE."*

And then watch that the dangers of the world drop away, that the disasters of the world drop away. And should the temporary mesmerism come to destroy your Temple in any form, remember too, you only need to remember one word: "I". . . *"I will raise it up again in three days."*

And then lie back and rest, and let the "I" do its work. Because it is not you who are doing the work, it is not you who are doing the healing, it is not you who are doing the supplying, it is not you who are using God.

It is you who are lying back quietly, gently and saying, "use me, I am the Temple, Thou art the builder. And if part of my Temple has fallen down or collapsed, Thou art the resurrection and the life."

And lie back, and let this "I" do its work, let this "I" perform its

work in you. And you will discover that you are living in the Secret Place of the Most high. You will discover that you are living in the 15th Chapter of John. . . *"you are abiding in ME and letting ME abide in you, you are abiding in the Word, letting the Word abide in you."*

And do you see that without the activity of your own consciousness, all of this Truth is just dead words in a book. It is only when you lift this message out of the book, take it into your consciousness and realize: this is Truth, *"I and my Father are ONE;"* this "I" in the midst of me is the Truth, and the Way, and the Life.

Lift it out, lift up the "I" in you, let the Son of God be lifted up in you, and then dwell in the Son of God, and let the Son of God dwell in you—consciously! And watch that *"the evils of this world will not come nigh thy dwelling place."*

Do you see the importance of contemplative meditation? All that we have done here in this period, has really been a form of contemplative meditation. We have been contemplating Truth, we have been entertaining Truth in our consciousness, we have been letting Truth flow through our consciousness—and this is what we call "contemplative meditation."

You could take any passage of Scripture that you like, you can take any passage of the Spiritual Word that you like, and you could do for an hour what we have done: contemplate it, lift it up out of the book into your consciousness, and let it live there. So that forever after, you can have the message here, "I". . . "I."

And it need not be this particu-

lar message that we have had today, there are so many others. *"HE performeth that which is given me to do."*

Now, there isn't a single person in this room who hasn't had or who hasn't now—problems greater than their own capacity to solve. And if only you could know what 15 or 20 minutes would do, of contemplating: *"HE performeth that which is given me to do, HE perfecteth that which concerneth me, HE that is within me is greater than he that is in the world."*

Just contemplating this would so drop the burden from your own shoulders, that this "I" or this HE, you would discover to be an invisible Presence that goes out before you to make the crooked places straight; it goes out to prepare mansions for you. You can't command it to do that, you can't influence it to do that. It is just *"abiding in the Word and letting the Word abide in you"*. . . and then it does it of its own accord.

Because, it is not your will that is going to be done—it is the Will of the "I" that I am, it is my Father's Will that is going to be done. I merely have to *"abide in the Word and let the Word abide in me."*

You can face any situation that arises in your life. Anything from a family situation to a national or an international situation—if you can learn to sit quietly with it, and lift up the "I." Lift up the "I" and realize that as long as you are abiding in that "I," as long as you are abiding in that Presence—no evil can come nigh this world.

*"In MY Presence is fulfillment."*  
*"In MY Presence, in the Presence of God, is fullness of life."* And as

long as you have the presence of “I” lifted up in you, it isn’t only that evil can’t come nigh thy dwelling place—it can’t come nigh thy entire world.

It wasn’t for pleasure or pastime that Scripture reveals that “*one with God is a majority;*” or that even “*two or more gathered together in MY name;*” or that “*ten righteous men can save a city.*” We don’t have to wait for 3 billion people to learn this Truth in order to save the world. A little handful of us can uphold this “I,” can live with this “I” up here, face the world with it always, and watch the evils of this world dissolve—in the consciousness of personal enemies, national enemies, international enemies. But somebody must hold up the banner of “I.” Somebody must admit the “I” that is knocking at the door of this whole world, seeking entrance.

Now, let us go beyond this room, let us go beyond each of us individually. And let us remember

that this “I” of which I have been talking, is God. That this “I” is knocking at the door of this entire world at this minute, and begging to be admitted. That all we have to do, a little of us, a group of us: open this world to the Presence of “I;” open the door and say “Father come in, for in Thy Presence there is no warfare, in Thy Presence is peace, in Thy Presence is fulfillment.”

And open the door of your consciousness, open the door of this universe, and admit God. For this world is suffering from only one thing—the absence of God. It either doesn’t believe, that the Messiah has yet come or it believes that we are waiting for the Messiah to come. And [all the world] all the while it is saying to us, “I am standing at the door, and begging, begging to be admitted.” And all we have to do is open our consciousness and say “Father enter, enter this world, enter human consciousness.”

Let us acknowledge that there is an “I” knocking at the door of this world, let us open the door and admit God. And you will soon see how rapidly the sins, the diseases, the lacks and the limitations of this world will disappear. Because, “*in MY Presence is fulfillment, MY Peace I give unto you*” . . . how can I give it to you? If you don’t admit ME into your consciousness, how can I give it to you?

Open the door of your consciousness, open the door of this world, let the Father in. And watch the silent, sacred, secret influence, as it permeates all human consciousness—and eventually reveals peace.

Peace won’t come through man, peace won’t come through treaties, peace won’t come through armament, peace won’t come through disarmament.

Peace will only come through opening the door of consciousness, and letting ME the Father, in.

Thank you.