

Chapter Eleven Judgment

***Eleventh Gate:* I cannot admit that there is any foolishness, ignorance, weakness, or old age failure in omnipresent, omnipotent omniscience. There is but one mind, and that is God – one Substance – and that is God.**

The Eleventh and Twelfth Lessons constitute a science by themselves; a science for the most part unintelligible save to the awakened practitioners of the directions of the First Ten Lessons. The Eleventh and Twelfth Lessons are the Eschatology of the Mystical Science. E.C.H

Keep hard to one science until you master it. Light flashes on any subject or object by much attention to it.

The disciples of the Christ preached One Name only until it flashed into magian effulgence through them and they founded that mighty league the world has since acknowledged as destined to endure forever. They believed that “He that is faithful over a few things, I will make him ruler over many.” (Matt 25:21)

David knew that those who would look straight to the Unseen Highest would be set at liberty from their weight of flesh and their weight of foolishness. “They looked unto Him, and were lightened,” he declared. (Ps 34:5)

So true has this ever been that people have actually found themselves dropping corpulence by seeking *Ain Soph*, the Beautiful Countenance of the Absolute, above thinking and above being. They have also found themselves lightened of their cap of ignorance, knowing wonderful and happifying laws by oftentimes answering back the wooing Supernal with wooing responses. “Thou hast made me wiser than mine enemies,” (Ps 119:98) cried David, after daringly announcing that his eyes were ever toward the Lord.

Often watching toward the Heights above the skies, to the glory above the heavens, is to catch a new language. It is not to come to the greatest linguists among us for they have had their gaze on other people

to catch their intonations and accents; or on books to teach them grammar and word derivations.

The new language shall be the speech of right judgment to some second Abraham facing Unspeakable Judgeship, baring his head to the Inscrutable Unseen, meekly declaring, "Shall not the Judge of all the earth do right?" (Gen 18:25) And a great multitude shall speak this language; a great multitude whom no one can number; for it shall be the speech of heaven and earth as one speech, whose words shall instantly accomplish that whereunto they are sent.

How wonderful must be the discourse of "the Great, the Mighty God, great in counsel and mighty to work!" (Jer 32:18,19) The new Abraham often notices that the Judge of all the earth is speaking Divinely Executive words never before heard on the planet.

The very name *Abraham* means *a great multitude*. Notice how broken up and wildly dissatisfied people are if events and circumstances run into unwanted cosmic currents which no human being seems to be able to stem! They are no Abram or Abraham of the New Dispensation. Only the old language of grieving and rebellion advances forth from them toward us.

Let us notice the comrade Abram drew toward himself by agreeing that a Wonderful Judge is handling the universe: Melchisedek visited him. Some said he was an angel, others thought he was Shem, and others still, said he was the Son of God appearing in human form or the Messiah made visible. Melchisedek brought out bread and wine to Abram, and blessed him!

Those who hold their conversation high shall comrade with noble visitants. They voice their inspiring instructions through their speech, raying forth New Truth throughout the earth. They agree with the High Judge that all is well with them. They grant the judgment of the Great Judge to strike fire with their own judgment, as bamboo stick striking bamboo stick sparks fire, sparking them into new life conditions.

So, and only so responding, can humanity swing in with the advancing New Order, rejoicing with New Rejoicing, shedding across the earth morning beams of the New Age. Let us isolate with the Heights so that our ministry is of the Heights, new, far reaching, irresistible, after the order of Melchisedek!

Attention to the Overlooking Vast Highest wakes Self-recognition. It calls attention to the hidden Self, our Transcendental Ego. As we glance upward, we find the Heights gazing toward us. God's Sight, with which He sees us, is the same sight with which we see Him.

As all invisible operations, clashing together become visible form, so

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right judgment is made visible in speech and action by looking toward the High Judge “He shall bring forth thy judgment as the noonday.” (Ps 37:6)

Only attention to the Highest wakes the Self-recognition that rises to cross the bar above prejudices and false judgments. Across-the-bar Truth is the only language. Truth according to that language has promised to stop the discords of the human mind and its angry sensations. We are all candidates for that victorious truth not yet spoken.

There is a Health Zone facing us. Notice that the sick who have not crossed the Health Zone have to spring above the bar, laying hold of Health, or they must stay under, on this side of the Health zone.

There is originality beyond the bar. Let us lay hold of Original Knowledge stretching our way and let us be drawn up into new quickening doctrines. Let us speak with New Tongues. The quickening wisdom streaming toward us shall cause those who are planning to do the world mischief, to suddenly forget their plans, and themselves be drawn high across the bar into Wise Peace.

Let us acknowledge High Judgment. Let us cross the bar into that state where we are not afraid. “Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.” (Prov 1:33)

Come, O people! Let us all together cross the upper bar, laying hard hold of the Hands that are stretching toward us to draw us into fearless wholeness! “We went through fire and water, but Thou broughtest us out into a wealthy place.” (Ps 66:12) “He sent from above; he took me; he drew me out of many waters.” (II Sam 22:17)

Let us all together be born into the Above! Peter, the ardent cried: “By stretching forth thine hand to heal, signs and wonders may be done by the name of thy holy Child Jesus.” (Acts 4:30) “In strength of hand the Lord spake thus unto me,” reported the son of Amos.

“The people that walked in darkness have seen a great light.” (Is 9:2) The executive faculty in us is our inner visional sense. All other senses are pointed wherever this visional sense looks.

Looking upward to a sun it cannot see, the oak tree rises into a higher country all sunshine, wind, and rain to nurture its awakening greatness of body, limb, and leaf.

Enduring as seeing the Sun of righteousness with healing in His wings, (Mala 4:2) we enter the country above where visible angels and their judgments comrade with us. A new sunshine gives us new views of those around us.

As the morning sun shows off the roses in the garden to be

altogether different from what they looked to be in moonless nighttime, so people everywhere are judged differently by all those who have crossed the bar into the bright upper Country.

Let us not look back to history, for the great secret of miracle-working life. Let us look to the upper Country close at hand. “By strength of hand the Lord brought us out from this place,” (Ex 13:3) shall say the New Leaders heavenward. Let us spring past the bar of bondage into the free country of Health and Right Judgment. “Behold, now is the accepted time; behold, now is the day of salvation.” (II Cor 6:2) “When ye pray, believe that ye have, and ye shall have,” said Jesus. (Mk 11:24)

“Far through the misty future,
Like an arrow of golden light,
An hour of joy ye know not
Is winging its silent flight.”

But how can we enter the joyous realm while we are bemoaning our lower lot? We must take our eye off our circumstances and look up to the River of Heaven flowing over our heads. “And when ye see this your heart shall rejoice, and your bones shall flourish like an herb.” (Is 66:4)

By the law of Number Ten, we learn to take back to ourselves the lordship we gave to defeat, deafness, and death. We take back to ourselves the power we gave to people to hurt our feelings. We take back to ourselves the power we gave to poverty, inconsequence, and ignorance.

We learn that the four and twenty elders of Paradise are gratified at our temerity, and shout: “We give thee thanks, Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned.” (Rev 11:17)

By the law of Number Eleven, we learn to use our hither drawn plenteousness of power to spring upward into our native and rightful New Wisdom, New Health, and New Views of Life. Immediately people stop to hurt our feelings and sink into flatness when we take to ourselves the power we gave them to hurt us. Immediately, ignorance lets go and genius of a new order is ours when we take back to ourselves the harming power we gave to ignorance. So our genius for rising as Fore-Helpers to the discouraged and defeated in the battles of humankind, fulfills the prophecies: “I will lead them in paths they have not known.” (Is 42:16) “They shall mount up with wings as eagles.” (Is 40:31) This is an angelic ministry.

It is no wonder that Jesus of Nazareth could go in and out of the

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kingdom at His will. He had taken back to Himself the crushing power He had given to earth, and the hiding power He had given to heaven! How triumphant His voice: “All power is given unto me, in heaven and in earth.” (Matt 28:18) “Where I am, there ye may be also.” (Jn 14:3)

Was not Paul wonderful to say, “I live; yet not I, but Christ liveth in me.” (Gal 2:20) Was not Jesus wonderful to explain, “Did not he that made that which is without, make that which is within also?” (Lk 11:40) Himself always crossing the bar beyond the shadow system, forever finding that the Highest Self and the Inmost Self is one Self.

People act foolishly by judging from the evidence of the shadow system this side the Highest. Such as, if their money were snatched away they would judge that they are deprived and humiliated. That is judging within the shadow system this side the High Rich Zone.

Looking up and crossing the judgment line, we lay hold of the Hand that is stretching toward us giving us Miracles of unexpected combinations liberally. Shadows of Finished Splendors from across the Bar do surely then transact in our behalf! So we judge another way and word concerning life. We jubilantly talk face to face, “In Thine hand it is to make great and to give strength. - Riches and honor come of Thee.” (I Chr 29:12)

Wise Hebrews of old were watching for the power of the Highest to overshadow some divinity-sensitive human and drop a Messiah into the world. As there is an exo-neural influence from secret believing, we now see millions declared Christians as outward marks of the beliefs secretly held by these wise Hebrews.

For unexpressed beliefs come to outward showings. They are the idle words that burst forth into active exhibitions. They are still beliefs that find their way into loud results. “That every idle word that men shall speak; they shall give account thereof.” (Matt 12:36) “Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.” (Gal 6:7-8) “One jot or one tittle shall in no wise pass from the law, till all be fulfilled.” (Matt 5:18)

There have been two grandly uttered great beliefs in the history of humanity. When God put wisdom in the inward parts, and showed the deep findings of upward looking toward His Vast, Vast Countenance, He made these beliefs the executive energy for the salvation from war, pestilence, disease, and death.

The first is the belief in the power of His Revealed Name. “For this cause have I raised thee up—that my name may be declared throughout all the earth.” (Ex 9:16) “The name of the God of Jacob defend thee.”

(Ps 20:1) “And this is his commandment, that we should believe on the Name of his Son, Jesus Christ.” (I Jn 3:23) “Whosoever shall call on the Name of the Lord shall be delivered.” (Joel 2:32) “Our Redeemer, thy Name is from Everlasting.” (Is 63:16)

The second deeply planted *Gnosis*, is that humanity does not fight for the Almighty; the Almighty fights for humanity. “Set yourselves, stand ye still, and see the salvation which the Lord will work for you; for the Lord shall fight for you, and ye shall hold your peace.” (Ex 14:13-14) “My kingdom is not of this world: if my kingdom were of this world, then would my servants fight.” (Jn 18:36) “Fear not, I will help thee, thou Jacob, and ye few men of Israel.” (Is 41:14) “Not by might, nor by power, but by my spirit, saith the Lord of hosts.” (Zech 4:6)

Nothing of it is to be revealed until the fulfilled moment of steadfast obedience to the ever- uttering mandate, “Seek ye my face evermore.” (Ps 105:4)

Humanity has partly believed in the Being of Deity as Principle, and partly believed in the Being of Deity as Person. This divided belief has been responsible for the substance and nature of the Presence of Deity in the universe

As *Principle* demands reasoning, it follows that the ill-made or weak-brained are left out of the scheme of salvation. The weak-brained can hardly follow the algebra of “One Presence in the Universe; therefore because *I Am – I am that One.*”

To the very cleverest brained, Jesus said, “Why reason ye?” (Mk 2:8, 8:17) as though the reasoning of those who reasoned was not the light of salvation. “What I say unto you, I say unto all, Watch,” (Mk 13:37) and He repeated the injunction.

There is no child so stupid that he cannot be made to look up to One ever beholding him, till gleams of intelligence steal down the track of his upward looking.

As *Person* intimates form and collect of parts, the term *Person* applied to Deity has stirred wide human resentment. “Who is like unto thee, glorious, fearful, doing wonders?” (Ex 15:11) sang the children of Israel. “Touching the Almighty, we cannot find him out—with him is terrible majesty,” (Job 37:22, 23) The nature of Deity is undetermined.

By the instruction of the Tenth Study in Divine Law, we find that lower attentions strike back no farther than the shadow system gathered round the throne place of our inward being. Attention toward the Countenance of the High Redeemer inhabiting Eternity, strikes back to the Original Believer, the Divine Gnosis, the throne place of our own being, where the knowing of the Lord Self lies deep.

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Thus mighty is an inward certainty firmly maintained, never ignored, never forgotten! Nations with nation-wide certainties should remember them often, keep them flaming by bold frequent expression. If it has once stated its trust in the Almighty to deliver with bloodless victory, it should never let the trust get cooled over by fear of armed foe or dread of failure of its Backer and Ally. On account of not fearing nations shall be far from oppression.

He, the Supernal Unseen, will add to life as it now stands life by the miracle. He will add to powers as they now show forth, unaccountable powers. The unslayable Supernal is a shield. Fearlessness is generated by much attention to the Author of fearlessness.

In the eleventh year – was the house finished,” (I Kings 6:38) and all who look to the house should feel its Mystical Rulership for miraculous liberty.

House signifies character. *Finished house*, is character at its eleventh state, with all its mystical powers in full action. Character is judgment, and judgment is character. We are known to our neighbors according to our judgment.

If we judge according to Universal Protection, seeing all humanity embraced in Its Mighty up-bearing and defending Arms, we give all who those look toward our house new emotions. They receive new judgments concerning Universal Allah, Brahma, or God, as though for them a new light had broken on life and its mysteries. They catch bold assurance of Omnipotent Augment. “Their judgment and their dignity shall proceed of themselves.” (Haba 1:7)

The establishment of the Jesus Christ judgment in humanity is the fruition toward which all religious and mystical laws are bent. “The Father hath committed all judgment unto the Son,” (Jn 5:22) He said. “I can of my own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father, which hath sent me.” (Jn 5:30) The judgment day is come when all judge the Jesus Christ judgment. It is the day of fire and brimstone to all other judgments.

Appearances count for nothing. What stands back of appearances in its unalterable excellence holds undiverted attention. Are we not back of our appearance of folly and decay, immortal beings, stately, wise and flawless?

Ezekiel says we have been in Eden, the garden of God, when we have looked toward our own deep rock integrity, our own God Self: “Thou hast been in Eden, the garden of God, and the ruby is thy covering.” (Eze 28:13) Job said, “My judgment was as a robe and

diadem.” (Job 29:14) So the ruby signifies right judgment and kingship.

Those who look straight forth from their integrity center make no mistake. They see a full barrel of meal where the widow sees bare boards. They see genius where others are seeing failure, death, or insanity. They are the judges who see the way to raise the dead as mathematicians see the way to cube the fraction. They see the right relation between people, and their word is the expression of their sight.

The *Eleventh Lesson* in *Divine Law* tells of the integrity within as right judgment resident in all people alike, covered in all people by flesh and its mind as in a crypt of darkness. As silent is right judgment as if dead. Then small, low, mean, and myopic judgments run ahead and formulate our speech.

Recognition of our “I,” as the word nigh us, even in our hearts and in our mouths, comes from much recognition of the High Redeemer inhabiting Eternity. This shows in us as right estimates, so others catch their self-recognition from associating with us, and pass on their judgment wherever they go.

As bamboo stick striking bamboo stick sparks fire, so judgment sharpens judgment. We must always judge the judgment of life and joy and know that all is well.

There is One with Whom we can associate till our speech comes from our integrity within. His Vast, Vast Countenance shining as the sun, now beams upon our heads divine wisdom, and glows life-giving actions into our undertakings. He is the Great Ruler Whose judgments strike fire with our waiting chords, until the Lost Word sparks on earth, with its instantaneous miracle-working energy.

The life coal lingering in the faint must fan to flaming fires of undying Omnipotence as the Lost Word smites on the ethers. The joy chord, mute in the breast of humanity, must tremble with good news as from a far country at the Lost Word’s sweet import.

The judgment of the Great Ruler is on the Finished Estate that faces us from every infinitesimal point in the universe. All things and all people are adjustable at every instant to their own finished estate of flawless excellence as judged by the Great Ruler’s judgment. They all await the promised New Speech to show their own finished fact.

The Master taught us to pray as if we had already received. Of course, we have already received, if it is already finished and near at hand. Is it not waiting the lighted eye to make the prayer of acknowledgment a simple truth?

The angle of repose in physics is that angle at which one body may rest upon another without falling. The angle of repose between God and

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us is where our judgment and the judgment of God agree. "I have put my judgment in thee for a light - Here is my rest forever; here will I dwell," (Is 51:4) says the Judge of all the earth.

Jesus knew that according to God, the Father, He already knew all things. He needed not that any man should teach Him. "Is it not written in your law, ye are gods?" (Jn 10:34) He asked the people.

As there is no respect of persons with the Highest *I AM*, Jesus told His disciples to call no man upon the earth their Father, regardless of appearances. This was so that the straight line of healing energy from their Father might run through them, revealing to them the Truth wherever they walked. Thus to them the apparently dead were as alive as the apparently living. To them, the sick were only as straight sticks deflected in water. So they took the sick by the hand, and pulled them up to stand. "Rise and walk," (Lk 5:23, Jn 5:8) they said.

They were hard masters, reaping where they had not sown, for they did not have to sow the seeds of good instruction and see them spring up where the sick or dead were concerned. They saw *that which already Is*, was under everybody's feet, and all anybody had to do was to stand on it! Right Place. Right People. Right Powers. Right Possessions. This is the High Science of Jesus Christ: "Go thy way, thy son liveth." (Jn 4:50)

"And the *Eleventh* was the jacinth." (Rev 21:20) Pushing the red of the jacinth to its highest value, we have the ruby, symbol of beauty and symbol of judgment. Beauty and judgment present the same credentials for our favor. They represent the proportion, balance, and inimitable adjustment of part to part and person to person, which satisfies our standard.

The greatest stranger to man is God the Lord. Some heard the sound of His voice and said, "It thundered." (Jn 12:29) Others said that they heard an angel speak. But Jesus heard the voice of God in coherent speech: "I have both glorified Thy Name, and will glorify it again." (Jn 12:28)

The judgment of the Stranger was perverted by the people. "Thou shalt not pervert the judgment of the stranger." (Deut 24:17) But Jesus received it as the mystery of that Name which when called upon saves from sword, famine, and defeat. He demonstrated to us the foretelling of the great prophets. He showed us, that His Ineffable Name, key to the mysteries of the universe, should part the ages old silence with the promised new language, hastening over the Tao or Track of High Recognition.

"And the Eleventh lot came forth from Eliashib" (I Chr 24:10) whom God restores. "I will restore unto you the years that the locust

hath eaten... and the caterpillar.” (Joel 2:25) “If any one sue thee at law, and take away thy coat, let him have thy cloak also.” (Matt 5:40) Meet them with the judgment firing one who has companioned with the Owner of the spheres. Give them the goods they strike for, until by thee, they also companion with the Original Giver and Divine Restorer. “With what measure ye mete, it shall be measured to you again.” (Matt 7:2, Mk 4:24, Lk 6:38)

Nothing shall by any means hurt you as they strike fire with thy right judgment: “No man taketh my life from me.” (Jn 10:18) So estimating the blows of human encounter, we cross the bar between earth and heaven, and the ruby blood in our veins is the morning glow of the New Kingdom.

“Thou shalt not take the name of the Lord thy God in vain.” (Ex 20:7) Have we not discovered that the Name of the High Redeemer is the Lost Word, the Apocalyptic trumpet, which causes the shadows to flee away from the dead, the sick, the unhappy, the earth hindered, the instant it is spoken? *It cannot be taken in vain!* It is instantaneous in its rending of the curtains of hiding.

And our acquaintance with Jesus Christ, Holder of the New Name that cannot be taken in vain, tells whether we are nearing the speaking of the Name that cannot be taken in vain, or driving round about to find it. For the Lord Christ only hath daringly declared, “To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name is written, which no man knoweth saving he that receiveth it.” (Rev 2:17)

“Those that thou gavest me,” said Jesus. “I have kept, and none of them is lost save the son of perdition.” (Jn 17:12) *Son* is idea, and *perdition* is loss. I have lost only the idea of loss, He said. The idea of loss is Judas. He is lost; and in the place of Judas is Matthias, the *Gift of God*. “And Matthias is numbered with the eleven.” (Acts 1:26) He is the value of all the eleven in one, as the gift of Elohim compasses all the good humanity could ask for, or even think of, as good.

Is there not one sense of loss that haunts the best of the children of earth? The death of that one sense of loss is the death by which they must glorify the Great Restorer. In the river Euphrates, or the river of human life that flows through humanity, we dam the flow of original goods as they drive from the banks of the Land Beautiful to the Port Supernal. We dam the flow by hugging hard to goods that harbor the Judas miasma of loss.

Approbativeness is hugged with its Judas miasma of loss. It is only the idea or sense of detraction that hurts. This is the death by which

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many, even great people, might glorify their Heavenly Giver's impartial munificence; namely, by letting others be praised to high water mark for what they themselves, the great people, feel they deserve all recognition. They must know that the praises belonging to them are theirs, and are near at hand. "I will also glorify them, and they shall not be small," (Jer 30:19) says their Judge, their Great Original.

Affection is hugged with its Judas sting of the possibility of loss. If the beloved is ours, none can remove the beloved! "I will restore," (Joel 2:25) said the miracle-working Restorer. Confidence in the miracle of Jehovah is the ruby stone among the gems of character. It colors the blood with living fire. Let go, for the miracle of Jehovah! Make way for the miracle!

Ambition is charged with the miasma of humiliating Judas. Letting go makes way for the Restorer's miracle of honors. Age nor sex nor handicap can hinder the coming of the miracle of the Unseen Giver.

Acquisitiveness is another sign of Judas. The fear of loss of possessions goes ever with the acquisition of possessions. Nothing can neutralize the secret fear of loss in the breast of the owner of goods, save attention toward the mystic light of the Inexorably Determined that shines unnoticed over his head.

When our faces are turned toward destruction, how can we help judging according to destruction? We judge according to our attentions. The watcher toward Unlimited Ownership in the Upper Realm so near, has inward assurance of security.

Why do people build battleships, or lock their doors? Surely, it is because of fear of loss of some sort. Nothing voids the Judas fear of loss until high watch teaches free letting go of fleeing goods for the coming of Matthias, the Gift of the Father Munificent. Letting go, letting go! How free may be the Life River when we know the reasons for our losses!

From every point in the universe the question faces us, "Is it well with thee?" And to every point in the universe our being answers, "According to thy judgment it is well with me; therefore it is well."

By so agreeing, we strike beyond the pairs of opposites, success and ill success, honor and dishonor, "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev 3:21)

The vision of the Universal Judge ever looking toward humanity, being met by the return gaze of humanity, drops into the beautiful speech of the New Age just at our gates.

The Beatitudes of the Great Judge are all uttered as invigorating high science to the initiated. The Initiates at their judgment seat stand to it that the reviler is only violently taking the kingdom of his own heaven. The evil speaker is striking for right judgment.

Let us never fling at what is happening around us. What is transpiring above us is our concern. And this wins the battles; for the kingdom across the bar is the Ruling Kingdom. It is the high watcher's business to get all the world to be interested in the Ruling Kingdom for which its heart is yearning.

The Judge that stands up in the universe facing us says as if testing us, "Is it well with thee?" We answer, "According to thy judgment, it is well with me; therefore it is well." We find that this bold communion accomplishes a strange victory over all our undertakings. Being well with us according to high judgment, we see that it is well with all others. We hail complaining speech as divine challenge - our great opportunity. Under all feet, we are aware that a finished globe rolls with wonderful offerings. Let us salute the ever-waiting answers to our prayers. Is it not declared, "Believe that ye have, and ye shall have?" Is it not declared, "Thy lot or portion in life is seeking after thee?" (Ps 17:14) I counsel you to heed no contrary clamors.

The long looked for Judgment Day is within our gates. Let us rejoice in the fire of its purifying. Let us catch its brimstone Truth, the mysterious, great and mighty things not yet known to this world, which the prophets all had announced as coming in with High Watch and in glad accord with High Judgment.

Practice

Bible Verses to commit to memory

"And they took knowledge of them that they had been with Jesus."
(Acts 4:13)

"Thou hast been in Eden, the Garden of God; and the ruby was thy covering." (Eze 28:13)

"My judgment was unto me a robe." (Job 29:14)

"A king that sitteth in the throne of judgment, scattereth away all evil with his eyes." (Prov 20:8)

"God is judge himself." (Ps 50:6)

"Their judgment shall proceed of themselves." (Hab 1:7)

"I will make my judgment to rest for a light." (Is 51:4)

"All the heathen shall see my judgment." (Eze 39:21)

"In the eleventh year was the house finished." (I Kings 6:38)

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Résumé - Friday, Second Week

House signifies character. A person's judgment constitutes the sum total of their character. A good judge is more sought unto than a king is, for he establishes right relations.

Those with right judgment according to the Jesus Christ of themselves know instantly what to do to heal the sick person, or raise the dead, or help the disheartened.

All the voluntary practices of the Presence of God, which we are making, have been the inspirations of such as have beheld their Heavenly Father's countenance until they knew that whatever they themselves did was right. They could see that whatever was happening outwardly had back of it and over it some wonderful blessing. They did not have to scramble and pull things and events into order. By sighting the Trend, or the Providence, or the Fiat, and seeing the finished fact, they accomplished mighty things.

The whole creation is finished, complete, now, in the eyes of God. To see for three seconds a thing in its completeness, as it truly is, is to find the thing acting of its own weight to exhibit itself to everybody as complete.

The new healing is a process of seeing a strong arm where a withered one claimed to exist, as Jesus cried with a loud voice to the living Lazarus.

Whatever we see with the inner eye comes by and by to the outer eye. Everywhere we look a finished objective faces us.

It is the angle of repose between God and humankind to see as God sees. "Is he not too pure to behold iniquity?" (Hab 1:13)

Everyone's lot or portion in life is seeking them or looking toward them. He called upon us to be at rest from seeking our good. It is in straight line with us. We can pray as if we had received, for here it is, no matter what it is we have asked for. "Pray as if ye had received – believe that ye receive," said Jesus (Mark 11:24) "Ask what ye will," he said. (Jn 15:14)

Judgment is communicable. We catch God-Judgment from the Face of God. "Many seek the ruler's face, but every man's judgment cometh from the Lord." (Prov 29:26)

We will take Friday to stop throwing any estimates out over people. We will let the finished good of them declare itself to us.

By this stopping of thoughts engendered by associating with downward watching people, the Son of God faces us in all. His judgment and our judgment is one judgment.

“The eleven stars did obeisance to Joseph.” (Gen 37:9) This means that every estimate falls down into nothingness before the God-estimate. *Joseph* means *he will add*. That is, he will add to life as it now stands a life by a miracle of God. He will add to gold as it now stands riches by the miracle of God.

To let the ark move forward is to let the great Trend alone – to rest, because it is finished. “In earing time and harvest thou shalt rest,” (Ex 34:21) for, “God shall bring forth thy judgment as the noonday.” (Ps 37:6)

“The eleventh was the jacinth” (Rev 21:20) – the rubellite. Pushing red to its acme of perfection it is the priceless ruby, emblem of priceless judgment.

Beauty is another word for judgment. Beauty is poise, balance, as judgment is balance. “Out of Zion, the perfection of beauty, God hath shined.” (Ps 50:2)

According to Thy judgment it is well with me, therefore it is well. (Is 3:10) According to Thy judgment it is well with all of humankind, therefore it is well.