

Chapter Four

Faith, the evidence that God is all

Fourth Gate: I do believe that the true God is now working with me and through me and by me and for me, to make me a living demonstration of omnipresent, omnipotent, omniscient goodness.

Every number held profound significance to the ancients. Number four held the fire of convincing energy. The sparkling up of the faith center is the awakening of our hidden miracle-working genius. Number four is a sign of the fertile square, the touch of fourth dimensional strength.

The fourth stone, symbolic of character, is the emerald. It was once thought to hold radiation for sharpening the memory, even to the recalling of our heavenly beginnings. Not in entire forgetfulness, but trailing clouds of glory do we come from God who is our Home.

Things have never satisfied the seat of our sacred starvation - not noble thoughts nor the highest statements. Only by laying hold of the High Adequate have we laid hold of that which satisfies the heart's desire.

Something within us innately hopes great things from the self-existent kingdom. "Mine eyes are ever toward the Lord, for he shall pluck my feet out of the net." (Ps 25:15) "I will sing unto the Lord because he hath dealt bountifully with me." (Ps 13:6)

As a lighted candle lights another, so conviction fires conviction. We rise up with that authority before which we have been meek. Was Isaiah not meek before the Lord of hosts until the Lord of hosts told him to command the Lord of Hosts as an Obedient Servitor? Was Jeremiah not meek before the Ruler in the heavens and the earth until the Ruler in the heavens and the earth told him to show himself ruler over the nations and over the kingdoms?

Did Jesus not mean, "Have the Rulership of God Himself," when He told His disciples to have the faith of God? For is faith not rulership? Is faith not kingship, confidence, or command? Is kingship not always associated with confidence to command? "If ye have faith as

a grain of mustard seed, ye shall say unto this mountain: remove hence to yonder place; and it shall remove: and nothing shall be impossible to you.”(Matt 17:20)

Peter wrote that angels, authorities and powers are subject to the hidden power of the heart; the waiting Authority Principle lingering in the being of every man, woman or child on earth.

The mystery of obedience to authority is manifest every instant. Do we not have to obey the authority of the doorknob before it works for us? So the Mighty King we call God gives orders to which we must yield obedience before His sublime service in our behalf is sublimely manifest. “The Lord lifteth up the meek...” (Ps 147:6) He lifts up those who are gently receptive to burning God conviction.

It is the confidence to command, which is ever waiting to find its meek sparkling tinder within each one of us. Jesus and the prophets teach us to be insistent and firm with the Waiting Adequate who is most willing and competent. “Is anything too hard for Me?”(Gen 18:14) “Hast thou faith? Have it to thyself before God.” “Lo, I am with you always.” (Matt 28:20) “For the Lord shall be thy confidence, and shall keep thy foot from being taken.” (Prov 3:26) “Concerning the works of my hands command ye me.” (Is 45:11)

Joseph was meek in the prison house of Egypt’s Pharaoh. He stopped his own thinking until the Unseen Knower touched his brain with divine wisdom and words not known by anyone on earth. Joseph rose to kingly authority because he was touched with sprinklings of gray matter from above until his speech did distill as the dew.

We find that the people, who have been baptized with originality, have let the world’s thinking alone, and have let go even of their own thinking. So creative new knowledge has been free to touch them. This is the magic wisdom of Jesus of Nazareth: “Take no thought” – “In such an hour as ye think not.”(Lk 12:40)

The world now needs fresh news from Universal Wisdom, new distillations from Divine Beneficence, sparkling gray matter drops charged with healing from on high.

Jesus discussed the mystery of forgiveness. He proved the mystery of bold use of the Working Executive facing us through all things, ever saying: “Boldly tell Me what to do and when to act.”(Eph 6:20)

Deity is no disciplinarian giving us hardships, but a Beneficent Presence awaiting our use of the everywhere facing Beneficence by bold insistence. “Glorify thou me,”(Jn 17:15) “Prosper thou me,” “Answer thou me,”(Job 38:3) “Stand thou still.”(Ex 14:13, Numb 9:8, Job 37:14)

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This One is no *hound of heaven*, hounding us to starvation, cold, or death. Neither are we His hound dogs beaten into submission to His ceaseless discipline. Let us take right view of Him: “Ask what ye will,” (Jn 15:7) “Concerning the works of my hands, command ye me,” (Is 45:11) “Is anything too hard for me?” (Gen 18:14) “I will work, and none shall hinder.” (I Sam 14:6)

Speak boldly, looking to the face of the answering Substance, “Deliver Thou me from evil!” “Give me this day my super-substantial bread!” “Give me courage, confidence to insist! Bless me with life, wisdom, and divine efficiency!” (Matt 6: 9-13)

This recognition picks up the formulating substance and translates it into the mystic’s fulfilled assurance - So shall thy life renew; so shall inspiration teach thee; so shall thy affairs go newly right with thee.

We light our inner vision by exalting it. Lightened vision wakes all our faculties to sense the Supernal Good Will surrounding us, forever wooing our positive high watch. Give me for my weakness, strength to command Thee!

Stop talking about God and His idea of humanity, and speak unto majestic Deity face to face! So shall majestic humanity arise, victoriously daring! “Bow down thine ear to me; deliver me speedily.” (II Kings 19:16, Ps 17:6) “Thy gentleness hath made me great.” (Ps 18:35)

Jesus the Redeemer gave the formula of the fourth verbatim. It is the speech of the fundamental knower risen up out of the waters of humility. It is the speech of the hidden being of the heart, without age or nationality.

The illuminati of the ages have known that the will to command the Obedient Supreme Presence rises up after obedience to the will of the Supreme Presence.

It is not surprising that the meekest and lowliest of all men rose up with the bold proclamation: “All power is given unto me” (Matt 28:18) “I have overcome the world.” (Jn 16:33) Jesus gladly sacrificed Himself to call the attention of humanity to the root of Divinity, the spark of identical substance with the Unconditioned Absolute inherent in each and all.

Jesus, the Bloom in the Garden of Man, rising up out of authority-breeding lowliness told us to speak like masters to the responsive stately God of Lazarus and to the stately responsive God of the man with the impotent arm. Speak boldly to the stately responsive God of the mountain and to the obedient responsive sycamore tree.

Speak in this manner: “Thy kingdom come!”(Matt 6:10) “Thine is the Kingdom forever!” (Matt 6:13) “Stretch forth thy hand!”(Matt 12:13, Mk 3:5, Lk 6:10) “Make straight the path!”(Is 40:3)

We must choose wisely the objective before which our inner eye oftenest pauses. If the objective has not commanding boldness and resistless authority as its savor, commanding boldness and resistless authority will not rise up out of its sleeping place in us when the moment of identification transpires.

“Let the Lord be thy confidence, he will not suffer thy feet to be taken.”(Prov 3:26) This is the principle of attention to the Highest Lord and leads to the point of rising above prisons and lions’ jaws. This is the principle of making them of no effect. The lordship that causes the iron gates to open of their own accord, that rolls away the stones from the pathway, must hail from above the three dimensions.

The rise of boldness, of authority, is the rise of inborn superiority to surrounding conditions. It is wresting the tongue from outward descriptions to conform to heavenly fact. Authoritative speech brushes aside the cobwebs of outward appearance. It is backed by the mystery of the conquering kingdom of the Inmost Actual.

Speak forth from the hidden being of the heart, as free Spirit that knows nothing of defeat or poverty or sickness. By this speech, we lift our heads above conditions. The hidden being of the heart, gifted with dominion, leaps like lightning to expose its magical independence of the length, breadth and thickness of matter, mind, sensations and their world maneuvers.

It is the failure to stand by the things of the Almighty Spirit, which accounts for the seemingly unmanageable misfortunes of aspiring people of all ages. They have supposed, in unguarded moments, that the yielding they must make was to the overbearing three-dimensional effects like misfortune, old age and dying.

Speaking boldly from my bright secret Self, I am Strength Itself – I am flawless Confidence, I am Master of the willing God of my universe. This is the “opening of the lips with right things,”(Prov 23:15) and all the divine forces stand ready to minister to my leaping Word.

The meekness of the mind, the will and the heart, opening to the Healing Good, is moving aside for a lordship not of flesh to act. “Watch therefore; for ye know not what hour,”(Matt 24:42) your lordship rises.

It is the rising of the divine ego, which makes us victoriously bold. “Come boldly unto the throne,” said Paul (Heb 4:16) Boldness has genius, power, and magic in it; what you can dream you can do. Therefore, be bold! Be persistent!

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Though my low views have sent me loss of friends, pain and humiliation, yet truly am I a strong child of God, with dominion in all my vital sap. I am at my roots greater than my environments and the shadows of hardship with which I have darkened my path by turning from the Highest.

Omnipotence stands before me, and behind me, at my right and at my left, above me, and below me. So I am to look upon the Man who threw aside the wrappings of the grave, the stone-sealed tomb and the soldiers' swords as law for all of us.

Speak in this commanding manner: *Let me not turn aside from facing Thee! Deliver Thou me from evil. Thou art empowering Obedience. I owe Thee bold command, O Thou Owner of all the kingdoms!*

The symbol of this upspring is the emerald stone; stone significant of walking free from common law, unified with the miraculous, where anyone who would hinder us cannot discover us.

Is not faith the gift of God? Is not faith the confidence of things chosen according to the same high information? And does not masterfulness rise with confidence? And are we not told to have the faith, which is the masterfulness of God Himself? "Have the faith of God." (Mk 11:22)

If your eye seeks the Lord only, your whole body shall be full of wisdom. If your eye seeks the Lord only, He will fulfill your desire. If your eye seeks the Lord only, He will be your strong confidence. If your eye chooses the High Deliverer, your dominion shall rise up.

Jesus, the star out of Jacob, bright with the morning of liberation, told them that no man upon the earth was their father. One only was forever the Father of all, even God. He dipped his speech in the truth of high birth and victorious life.

He taught that those who are steadfast, commanding confidence and faith, shall be saved from the law of cause and effect, the karma of past vision and thought.

According to the law of divine mysticism, the road to learning for the upward watcher is a royal road. Upward watchers know things which they did not know before, and which neither teachers nor books have mentioned. Downward watchers wade through the seas of trouble, and are chided for not having faith.

When the spark of faith spoke from the masterful lips of the Unkillable Redeemer, the quickening Mystery back of the tomb and the soldiers' swords flung them all aside, for His free feet to go into Galilee. There the eyes of five hundred saw Him alive and not dead.

Let us write it with a pen of light dipped in the fountain of everlasting truth, that we found a new Servant – The Able-to-do all things. “Is there anything too hard for me?”(Gen 18:14) “Before the day was I am he, and there is none that can deliver out of my hand.”(Is 43:13) Concerning the works of my hands, command ye me.”(Is 45:11)

Seeing then that after speaking with commanding earnestness to Unseeable Majesty, He made insanity and poverty drop their grip, the disciples said, “Lord, teach us to pray.”(Lk 11:1) So He taught them to speak firmly and sternly to God, the Great Servant.

He that is greatest among you, let Him be your servant. He that is greatest among us through all eternity is the Lord, Strong and Mighty. None other is greatest.

Your brains do not make your inborn Self greater than Self or your serf; your money cannot make you greater than a pauper; for God is no respecter of persons.

Only One among us is greatest –our Father– with name unspeakable on the lips of the downward watcher. His is the kingdom ready to show its finished Presence. His is the will to command and the will to obey, identical with the inborn root of obedience and authority inherent in humanity. The highest God and inmost God is one God.

He feeds with super-substantial bread all those who rise up to demand it. He delivers us at our bold command. He prevents our speech when it chooses the path of disease in description of evil. This is His way and His glory, though you believe it not and take not hold of this key to His kingdom. “He shall feed thee on the Heights of Confidence.” (Is 58:14)

The speech of the Lord’s Formula being understood as the word of command acts like nutriment to the hidden Jehovah nature. “Man shall feed in the strength of the Lord.”(Mic 5:4) It is the end of the feeding on the pairs of opposites.

We are taught the obedience of the Good Will by the golden formula of the Prayer of our Lordship long before we could have formulated it. “I know that his commandment is life everlasting.”(Jn 12:50) This is the whole duty of humanity – fear God, and keep His commandments. “The commandment of the Lord is pure, enlightening the eyes.”(Ps 19:8)

At the Waters of Lourdes, some patients are taught to repeat the great formula of the hidden Lord in man, called the Lord’s Prayer, fifteen times while the curing waters are being tasted.

Has anybody explained to them that the waters of tribulation begin to subside for him who touches the fifteenth cubit above them? Some

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have caught all their miraculous flashes of genius from much repetition of the seven stately commands of Matthew's Lord's Prayer, or the prayer of our lordship.

1. Hallowed be Thy name.
2. Thy kingdom come.
3. Thy will be done.
4. Give me this day my super-substantial bread.
5. Forgive my debt of confidence to command Thee.
6. Let me not into temptation.
7. Deliver me from evil.

Who is not glad to utter these words of insistence, that they may be healed of their clinging to old age, and death, disease, and poverty?

Faith is our El Shaddai, our risen recognition of ourselves as Jehovah-Soul. We see the mystery of Divine Obedience everywhere awaiting the kingly rise of our heaven-planted boldness to command, "I will not let Thee go except Thou bless me!" (Gen 32:26) "Thine is the kingdom, and the power, and the glory, forever and ever." (Matt 6:13)

Practice

Bible verses to commit to memory:

"Let us therefore come boldly unto the throne of grace." (Heb 4:16)

"Faith is the confidence of things hoped for." (Heb 11:1)

"In whom we have boldness and access with confidence by the faith of him." (Eph 3:12)

"The revelation of the mystery, which was kept secret since the world began, but now is made manifest, according to the commandment of the everlasting God – for the obedience of faith." (Rom 16:25-26)

"Concerning the work of my hands command ye me." (Is 45:11)

"Here are they that keep the commandments of God and the faith of Jesus." (Rev 14:12)

"I have overcome the world." (Jn 16:33)

"He that hath seen me hath seen the Father." (Jn 14:9)

"Let the Lord be thy confidence, he will not suffer thy foot to be taken." (Prov 3:26)

"Thou through thy commandments hast made me wiser than mine enemies." (Ps 119:98)

Résumé - Thursday First Week

That nature, before which we have worshipped, rises up in us. The meek Jesus was worshipper before the King of Kings and Lord of Lords, therefore he must at some moment proclaim, “All power is given unto me in heaven and in earth.” (Matt 28:18) “I have overcome the world.” (Jn 16:33) “He that hath seen me hath seen the Father.” (Jn 14:9)

There is no nature worth practicing subservience unto, except the Ruler in the heavens and the earth. “Let the Lord be thy confidence, he will not suffer thy foot to be taken” (Prov 3:26). “Hast thou faith? have it to thyself before God.” (Rom 14:22)

God is the Author of faith. Jesus of Nazareth caught this so completely that the whole creation was subject to his strong word of authority. Faith is always associated with authority. Faith is confidence to command. One little spark of it, no larger than a mustard seed, would cause authority enough to move a mountain. (Matt 17:20)

We must become meek and lowly to the loss of self-consciousness, while kneeling before God. Self-consciousness is sometimes called self-will, because it is a perversity of the whole constitution. The divine authority that rises out of the demolition of the self-will is a new will.

The exercise of authority is a good exercise. It gets its kindling from practicing upon the most obedient servant first. The Supreme God is the most docile and obedient servant. We must practice commanding the Supreme Presence in the Universe. While listening in lowly humility before Him. “Concerning the works of my hands command ye me.” (Is 45:11)

Jesus commanded the Supreme Servant, “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.” (Jn 17:5) On the cross he cried, “How Thou hast glorified me!” This is one of the translations of the words reported in the Gospel of Mark, as “Eloi, Eloi, lama sabachthani?” which is also being interpreted, “My God, my God, why hast thou forsaken me?” (Mk 15: 34)

It is always by lowly meekness that the confidence to command arises. Jacob commanded the Angel of God’s Presence: “I will not let thee go except thou bless me!” (Gen 32:26) Job said, “I will demand of thee, and declare thou unto me.” (Job 42) Jesus commanded the God of Lazarus; He commanded the God of the withered arm.

Jesus told his disciples to speak to the Supreme Servant in the terms of the Lord’s prayer as the firm insistence of their own lordship or hidden being of the heart whom all authorities obey. This formula is full

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of short commands to the Great Servant who asks, “Is anything too hard for me?” (Jer 82:27)

We will take Thursday to practice speaking to the Great Servant with firm command. We will use the words of the hidden Lord’s Formula. (Matt 6:9-13) We will speak it over and over, fifteen times, as the sick people do at the Waters of Lourdes, when they are urging God to heal them by way of the Waters. Fifteen is the number where the waters of misfortune cease to prevail against us. (Gen 7:20) It is the number by which we rise up to walk above hardships.

1. Hallowed be Thy name.
2. Thy kingdom come.
3. Thy will be done.
4. Give me this day my super-substantial bread.
5. Forgive my debt of confidence to command Thee.
Give for my emptiness Thy substance
6. Let me not into temptation.
Warn me when I turn away from Thee
7. Deliver me from evil.

Grow more and more urgent, insistent and commanding, as you go on repeating the Great Formula to the Greatest Servant among us. Let confidence solidify. Let the God-Spark speak.

“Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty. For all that is in the heaven and in the earth is thine. Thine is the kingdom, O Lord and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all. In thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise

thy glorious name.” (I Chr 29:11-13)

