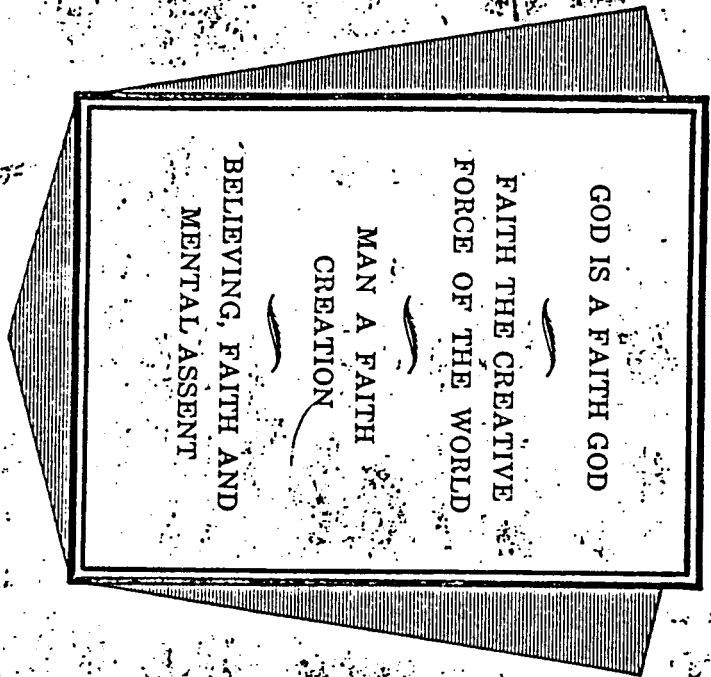


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THE LIVING MESSAGE

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Looking Unto Jesus

"Looking unto Jesus, the author and the perfecter of our faith."

The world mind that presses in upon us keeps us ever, either self-conscious, or circumstance-conscious.

This circumstance-consciousness always brings weakness, just as self-consciousness breeds an unhealthy atmosphere, so will environment-consciousness breed weakness and doubt.

The Spirit, here, is giving us the law of faith.

The law of faith, is "looking unto Jesus."

Jesus is greater than circumstances.

Jesus is greater than environment.

Jesus is greater than any opposition that can possibly confront our lives.

He is greater than heredity.

He is greater than the loss, or the failure to attain, the education or the training for life's conflict.

Jesus is in reality the secret of success, and the man who can consider Him, contemplate Him, keep Him before the mind's eye in every crisis is the one that wins out easily.

This isn't a theory or a metaphysical stunt.

This is just a cold blooded fact.

You can't take Jesus into consideration without being a success.

You see, Faith comes by continually considering Jesus.

Doubt comes by considering circumstances, and environment.

You consider Jesus, keep your mind on Him, keep looking unto Him, reckoning on Him, counting on Him, figuring on His ability to help, and His love to do it, and you are a victor.

The Law of Faith

This is a law that governs faith.

If you wanted the law that governs unbelief

and doubt, I would say to just keep your eyes on the conditions around you. —

You consider them and you will develop in your life a type of unbelief, a type of doubt, that will defeat every proposition and undertaking that you enter.

In Matthew 17:7 is the conclusion of the story of the transfiguration of Jesus, and the last sentence is this: "and they saw Jesus only." —

If looking unto Jesus is the law of Faith growth, and faith development, then seeing "Jesus Only" is the secret of Faith. —

Oh how I longed to discover the key of faith; the key that unlocked the mysteries of this supernatural walk and life,—and, it is "seeing Jesus only." —

It is just seeing Jesus as the only Healer in the time of sickness. —

Absolutely it is the single mind, the single eye, the single vision,—the Jesus only vision. —

Those disciples, saw Jesus only.

I declare to you that I would rather reach that place where I saw Jesus only, than any other thing this side of heaven. —

The Secret of Faith

Oh this is the thing; this is the secret of it.

Just Jesus,—Jesus only. —

In Psalms 34:5, we catch another glimpse of the faith walk.

"They looked unto Him and were radiant and their faces shall never be confounded." —

Here is that Christ look again. —

Notice what it says: "They looked unto Him and were radiant." —

You look at circumstances and you will be blue. —

You look at environments and you begin to lose out; hope begins to die; faith begins to tremble and shrink.

But, they looked unto Him and as they did,

Beholding as in a glass the

their faces were radiant. —

Can you understand?

They began to bless the Lord. —

They began to shout the song of victory. — They hadn't engaged with the enemy yet, but as they looked over the hill and saw the enemy coming, they had the promise of Jesus. —

Instead of looking at the enemy and their numbers and their skill and the difficulties of the battle-fields, they simply looked away unto Jesus, and their faces were radiant. —

Then he said "They shall never be confounded." —

Think of it, "Their faces shall never be confounded." —

They will never lose that radiant look.

They will never have the look of defeat.

They will never have the look of a whipped man, a defeated man,—the man who is down for the count.

No, they won't have that.

The Triumph of Faith

They looked unto Him, and their faces were

radiant.

Their hearts were filled with joy, and were enlarged.

They marched on unto victory.

That is the triumph of faith.

If you will turn with me to Isa. 60, I will show you the glory of faith. —

You may call it something else.

"Then thou shalt see and be radiant and thy heart shall thrill and be enlarged." —

Here is "looking" again.

Thou shalt look and be radiant. —

The Glory of Faith

You can't look at God without the glory of God filling you.

Thy heart shall thrill.

Their hearts burned within them.

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You will have it; joy unspeakable and full of glory will fill your very being. —
Your heart will be enlarged. —

We have suffered with smallness of heart; with narrowness of vision; with a heart that has failed to grasp the glory and the wonder of the risen life.

If you have your Bible you might turn to Matthew 14:30. —

We will take one of these wonderful incidents in the life of Jesus.

You remember one time, after feeding the thousands on the five loaves and the two fishes, the disciples climbed into their boat, leaving Jesus to disperse the multitude.

Jesus went away into the mountain to pray, and the disciples began to row for the opposite shore.

During the night the wind arose, and the disciples made no headway with their rowing.

Jesus came down from the mountain and walked upon the water to them. —

They thought He was an apparition.

He said "Fear not, it is I".

Then Peter, that impulsive, warm-hearted, loving Peter, said: "Master if it be thou, bid me come to thee upon the waters."

He said "Come" and Peter went down from the boat to walk upon the waters to Jesus.

Oh the wonder of it.

Faith had come to fruition.

At last the hour of miracle had dawned on Peter's life.

He was walking upon the tumultuous waves.

—And He Saw the Wind

He was walking on the billows that rolled, right to Jesus, and then suddenly, he heard the wind and saw those thrashing waters, and he became afraid.

Can't you see it?

THE LIVING MESSAGE 5

He was all right as long as he looked at Jesus, but when he saw the waves and reckoned on the waves, he began to sink.

Peter illustrates all that we have said. —

Just so long as you keep your eyes fixed on Jesus, you can walk the waves. —

It doesn't make any difference how boisterous the wind, or dangerous the waves, as long as you don't see them. —

As long as your mind and heart are fixed upon Jesus, you can walk. —

Here is the secret. —

Just look unto Jesus, contemplate Him. —

Just so long as you look at circumstances or at things, you will sink. —

God had this recorded for our special benefit.

In this little episode in the life of Jesus is enveloped the whole drama of the faith life. —

Just so long as you dare to look at circumstances, just so long will you have wet feet. —

You will be crying "Lord, save or I perish." —

Instead of the radiant face, enlarged heart, you will be crying "Lord, Lord, I am sinking." —

Paul passed through these experiences and when he wrote the Phillipian church he said "I can do all things through Christ who strengtheneth me."

Faith Matured —

Now, we have arrived.

Here is the solution, the culmination of it all, "I can do all things through Him who strengtheneth me." —

Oh what a life is ours. —

What possibilities are yours now, as you read this article. —

Remember: just look at Him. —

Contemplate Him. —

Consider Him. —

As you do, there will come the enlargement of vision, the glory of your very countenance, the

THE LIVING MESSAGE

strengthening of your heart, and the building up of your whole spiritual life.

Refuse to look at the waves.

Refuse to hear the wind.

Refuse to hear anything but His voice, to see anything but His face, or to contemplate anything, but His Word.

KEEPING COVENANT

E. W. Kenyon

Deut. 7:9 "Know therefore that Jehovah thy God, He is God, the faithful God, who keepeth covenant and loving kindness with them that love Him and keep His commandments to a thousand generations."

There are no more precious titles to the God of the ~~stars~~ and the God and Father of our Lord Jesus Christ, than these.

"Know therefore Jehovah thy God."

He was Israel's God.

"He is God."

Others may claim they are, but He is.

He is the faithful God who keepeth covenant.

Your security lies in God's integrity.

Your joy and your faith depend upon your knowledge of it.

When you know that He is the God who keepeth covenant and who keepeth faithfulness and never betrays His loving kindness, your faith will be an unconscious power like gravitation.

Electricity has a wonderful power, but there are flashes that startle.

There are thunders that roll through the skies. There is the killing power of electricity,—a deadly, awful power.

With gravitation there is a silent power.

I suppose the greatest power in all the wide world is the power of gravitation.

Gravitation, is silent, like God.

God is never noisy.

2.0 million 5 hundred thousand volts
To Kill Cancer.

THE LIVING MESSAGE

20 lbs more electricity and
X-ray as cancer cures will go to the
diagnostic

He is never boisterous.

He is never bragging, He is a silent do-er.

He is the silent Covenant Keeper.

If you should be ushered into the presence of God the Father, now, with Jesus seated at the right hand, you would be in the presence of quietness.

His voice is a still small voice, but a voice that can be heard through eternity.

Now I want you to think of Him for a moment with me, as the "surety of this new Covenant."

You were born into that Covenant, when you were born again.

You were circumcised in heart into this new covenant, in the blood of Jesus.

That makes you as safe and as secure as Jesus.

There isn't any truth that means so much as this, that Jesus is the surety.

No matter what happens. It makes no difference about circumstances or environment, or any difference about heredity, Jesus is the surety.

It makes no difference how weak you may be, Jesus is your strength.

He is all for you.

He is on your side.

He has taken up your case.

He has promised the Father that He will see you perfected, and He will present you faultless before the Father with joy.

He has promised that.

He is at work within you now, working and willing His own good pleasure.

Let Him work.

Oh how we handicap Him and stand in His way.

How we mar the purposes and the plans of His great heart for us.

~~Praying~~ ^{hear} as you read this, you whisper back "Father, my Father,—My own very Father—"

er,—work out thine own plans in this life of mine.”

“I will seek to keep my own hands off, and to keep out of the way, and let thee work thine own precious life purposes, in and through me.”

Friend, this covenant keeping Christ,—this covenant keeping Father God, will do this very thing for you.

Your weakness is just His opportunity.

If you were strong, He couldn't help you.

But, when you are weak, then is His chance.

When you stumble and fall, that is another opportunity for Him.

He is on the look-out for this opportunity.

He is eagerly, lovingly, watching over you this morning, longing to bless you.

He is eager to take away from you your weakness and put His strength there.

We hug our weaknesses.

We hug the very thing that makes us a failure.

We reluctantly let it go.

The thing that has caused us deepest anguish and grief, is the last thing that we want to give up.

He wants to change all this and in the place of weakness, put His strength.

In the place of our foolishness, He wants to put His wisdom; in the place of our own efforts, His might; His grace.

Oh just let Him,—let Him, this morning,—the great big Tender-hearted Christ wants to swallow up all of your mistakes and blunders which you have made, in His strength.

Let Him do it this morning.

There is a fulness awaits you,—a completeness of joy, just around the corner.

Let Him walk with you today.

Let Him meet you in the silence and the aloneness of your inner life.

He will mean to you, more than any other thing in the world.

You see, you are trusting in the Covenant

Keeping One.

You are trusting in one that can't lie; that can't break His covenant; that can't side-step any issue.

That would be impossible.

He has to face His own Word.

You rest in that Word.

You trust it absolutely.

You abandon all other things, and swing free in Him.

He will care for you.

The Living Message, fresh from the heart of the Master, throbs with love and power. You owe it to the world to send it out. Send for a bundle of these magazines—every one is a living challenge from God.

The message in this magazine will save the Church from the menace of Atheism.

No other magazine meets the world need as this does. You owe it to the younger generation to make this message known.

You owe it to the Church that is losing out.

You owe it to Christ.

Send us a portion of your tithes that we may send this message to the needy.

If we had the money we would give it broadcast to the multitudes. Send in your love offering to help us do it.

The Editor is Broadcasting this Message over K.N.X. Tuesday and Friday mornings at eight o'clock. Listen in! Tell your neighbors and friends. Many have been healed and blessed through the Message he is giving on the air.

BELIEVING

R. W. Kenyon

Faith is one of the "Big Three" of human experience.

The 'Big Three' are 'faith', 'love' and 'fear'. More is wrought by faith, and fear, than by and other two forces known to the human.

No one knows what faith, love or fear is, any more than we understand what electricity is, but we can see their effect.

The manifestations of fear are everywhere.

The manifestations of faith are the constant marvel of human experience.

The manifestations of love are among the dearest of human experiences.

But, I want to talk to you about faith.

We may not be able to define it, any more than we can define love, but I think I can tell you how faith comes and how faith grows and how it operates; that is more valuable than what it is.

Believing is the verb of faith.

It is Faith in Action.

It is swinging out from the confines of pure reason into the realm of God.

You understand that faith is not a product of reason.

It comes from the spirit of man.

Reason comes from the intellect.

Reason has to do with the problems of life, as in the realm of mathematics and chemistry.

It deals with things that it has seen and heard, or felt or experienced.

Faith is in a higher realm than reason.

In another article I want to take up the spirit of man, the fountain of courage, faith, love fear, but in this article we want to confine ourselves purely to Believing, Faith, and faith's worst enemy, "Mental Assent."

The best illustration we have of believing is

THE LIVING MESSAGE 11

Abraham.

You remember the Scripture, Genesis 15:6, "And Abraham believed God and it was reckoned unto him for righteousness."

The word 'believe' really means, 'The unqualified Commitment'.

This unqualified commitment actually threw Abraham into the arms of God.

When he made the unqualified commitment, there wasn't anything left.

He had gone beyond reason, in the commitment of himself, of all he had, ever would have, or ever would be, into the hands of God.

You can understand how in the New Testament the faith of Abraham stands out as the real type of believing for all ages.

The New Testament sense of believing means all that Abraham did plus.

Believing, you see, is the verb of action, of acquisition, of taking, of the possessing, so when one believes on the Lord Jesus Christ that means that he has made the unqualified commitment.

He has yielded utterly to the Lordship of Jesus Christ.

He has abandoned utterly every other means of escape and now if Jesus falls him, he is utterly lost.

He cuts the shore line and swings free.

There can be no real believing that does not recognize the Lordship of Jesus Christ.

There is no such thing as believing that doesn't make an utter abandonment of the whole being, spirit, soul and body, into the care of the Lordship of Jesus.

You see, believing means more than the lexicographers have seen.

It means more than the average theologians have experienced.

Believing is standing upon the rock and leaping off into the waves, in joyful abandonment.

The moment that you believe, then, all that Jesus was, all that he did, all that he is, is your present tense possession.

The moment that you as a sinner, believe, you are Born again.

You are re-created, and the life of God comes into your being.

In the mind of God, you become a new creation.

You are created in Christ Jesus.

You have passed utterly out of Satan's dominion into the dominion of Jesus Christ; out of death into life; out of weakness into the strength of God; out of sickness into health; out of failure into success.

In the mind of God you have become a part of the body of Christ.

The life of Christ is now your life.

The strength of Christ is your strength.

God makes Him to be your wisdom, so that you do not need the wisdom of men.

He has made Him unto you Sanctification.

You do not need to sanctify yourself for he has become that to you.

He has become your Righteousness.

He has become your Redemption.

What this means, none of us yet, fully realize. We are getting to see it.

"In whom we have our redemption through His blood."

That is becoming a very precious scripture. We don't need to redeem ourselves from circumstances or environment.

Jesus Christ is that Redemption just now.

What God says is.

You simply accept the ultimatum of God. Believing, then, is actually giving God the first place in the life; it is throwing off all restraint; it is utterly abandoning ourselves to Him.

Just as when the bride makes the unqualified

committal to the bride-groom, and they are united on the ground of that unqualified committal in Holy Wedlock, she has given her best,—her all.

He accepts that unqualified committal and becomes responsible for her life.

So when one believes on the Lord Jesus, that instant, Jesus assumes the possession, or Lordship, and the responsibility of that life.

All anxious care ends.

Jesus assumes our liabilities and becomes responsible for our spirit, soul and body.

Then the bride, by her act, takes over to herself, all that the bride-groom is, has been, or ever will be.

When we believe on the Lord Jesus Christ we take over to ourselves all that Jesus possesses, all that He is, all that He did.

Then, all that God the Father has, belongs to the believer.

The believer is so one with Christ that he is a joint-heir with Christ.

That means that Christ can't have His share of the wealth and glory of the Father until we have our share.

The instant that you and I believe, Jesus and the Father are placed upon their honor.

They must act.

They must assume the responsibilities of this life that has been abandoned to them.

By our act, we have abandoned everything to Him.

He must instantly assume the responsibility, or we fail.

Now, you can understand Romans 10:11 "Who-soever believeth on Him shall not be put to shame."

This is one of the most overwhelming facts in the New Testament.

God takes His place instantly as the care-

taker and the sponsor for the believer.

You see, Believing is the utter denial of the World Mind that rules the mental processes of men today; that governs our educational institutions; largely governs our churches and homes. This World Mind is the bitter enemy of Faith in God.

When you Believe in Jesus Christ you utterly deny this and you take the Mind of Christ in its stead.

You deny physical weakness, for Jesus Christ instantly, automatically becomes your Strength.

He is the Strength of your life.

You utterly deny Satan's Dominion.

Satan hasn't any right to reign over you; he has no Authority to reign over you.

You have been set free.

You are free.

The Redemption of Jesus Christ has made you free in Reality.

Fears and Doubts are the things of the past.

You no longer live in the Realm of Fear.

You are no longer nursing and fondling your doubts.

You simply know that Greater is He that is in you than any force that Hell can bring against you.

It is not a theory.

It is a fact.

Believing is Now

You are expected by Heaven to live up to your new position in Christ.

All these marvelous privileges were purchased by the Father God at the cost of Jesus' awful sufferings and agony, and it is wrong for Him to have suffered in vain.

It is in vain, if we do not enter into our Inheritance.

His Redemption which gives us the New Birth and makes us Sons, makes it possible for God

to become our Righteousness.

He says: "That He might be Righteous and the Righteousness of Him that hath Faith in Jesus."

You see, the moment that you Believe, God becomes your Righteousness.

A second fact: "Him that knew no sin, God made to become sin, that we might become the Righteousness of Him in Christ."

By the New Birth, we have become the Righteousness of God in Christ.

Now you can see that we have a legal standing equal with Jesus before the Father.

We are his sons; we are Heirs; we are Joint-heirs with Christ; and as He is before the Father, so are we, down here.

You see He has become our Righteousness; we have become His Righteousness.

He is the Vine; we are the branches.

The Branch and the Vine are one.

This isn't theory.

This is literal; this is Reality.

Believing on Christ, in the mind of God, means all this we have written.

This is not some blessing for the future, after the Resurrection; but, it is now.

The very word Believing, is present tense.

Then, we are now participating in all the Fullness of the Finished Work of Christ.

It is not at some future time, but it is Now.

We are now, the Sons of God.

We are now in His family.

We are now, redeemed by His Blood.

We are now, partakers of the Divine Nature.

All is ours at this moment.

Our Believing made it ours.

What God wrought in Christ becomes ours the instant we become Believers.

It honors Him for us to act our part in this drama of Redemption.

Remember that you do not have to try to make these things yours.

They are yours.

You don't have to try to have Faith; Faith belongs to you.

One act of Believing has put the whole thing into your hands.

You don't need to try to be,—you are.

This is all yours, now.

You are a Believer, and being a Believer has given you possession of the key that unlocks the grace of God toward man.

Believing, And—

Believing has several imitations.

Among them, Credulity has been a dangerous substitute.

Credulity is a mixture of Ignorance and Fanaticism.

Yet, they are so perfectly blended that only those deeply taught in the Word, discover its danger.

Faith is founded upon the Word.

Credulity is often founded upon others' experiences.

Believing is acting upon the Word of God.

It is literally acting the Word of God.

Credulity is acting upon impulse.

Believing is Faith storming the citadel.

Believing is entering into all the privileges that belong to the Saints of God.

Desperation

Desperation is not Believing.

How many people are mistaking desperation for Faith!

The death angel faces them, or one of the loved ones are sick!

They have never trusted the Lord, and now in desperation they turn to the Lord as a last resort.

I remember years ago, I was awakened one

night by someone rapping upon my bedroom window.

I raised the window, and there stood a man whom I had known for years.

He said: "My baby is dying. The Doctors have given her up. Now I am turning to the Lord."

That wasn't Believing.

That was desperation.

Faith would have sent for us at the beginning.

Believing would have acted upon the Word at the very start.

Don't mistake Credulity or Desperation for Faith.

Mental Assent

Another, and perhaps the most dangerous enemy of Faith, that we have, is Mental Assent.

What do I mean by Mental Assent?

Perhaps I can best illustrate it.

A Mental Assenter is one who claims to be Orthodox; who accepts the entire Bible as the Word of God; who is profoundly orthodox, and is willing to sacrifice and suffer for what he holds to be true; yet he puts all the blessings over in the Tomorrow.

The Mental Assenter declares we are going to have them; they belong to us; but, not Now.

You see, Believing is Participation.

Believing is Realization.

(Believing is Redemption from all, Now.)

When Israel came out of Egypt, God instantly, the moment that they acted by following Moses that night, became responsible for them.

He opened the Sea.

He sustained them.

He met their every need.

Believing forces God to act.

Mental Assent never moves God.

Mental Assent stands in quietness and views the Landscape o'er.

But, it never enters in.

Mental Assent is quiet, placid, comfortable; boasts in the integrity of the Word of God; boasts in the completeness and perfection of the Word of God.

It boasts in all the triumphs of faith in the past and boasts in the power of the Name of Jesus Christ; but it never enjoys it, never enters in.

Mental Assent ever sits at the fore-front as a teacher or preacher.

It tells you of miracles, of mighty things that belong to us, but it never acts.

It looks like Believing; talks like Believing; but it doesn't act Believing.

When one believes, he moves in and takes possession; becomes owner; participant.

Mental Assent lives in the presence of wealth but is ever poor; in the presence of the Fullness of Christ, but is ever empty.

It stands outside the store and looks, longingly in where the treasures are.

It has convictions,—oft-times tremendous convictions; it knows that all is true, but stands outside and never enters.

It knows the Plan of Redemption, but never enjoys it.

Seeing; knowing; but never having; in reach of all but having none.

It wears the garment of Faith, but that garment covers a corpse.

Mental Assent has fooled millions.

It is a Faith robber.

One might almost call it a Psychic imitation of Faith.

It is to Faith, what tares are to wheat.

The great body of Christians are Mental Assenters.

That is the reason why they are so powerless. That is why they are so utterly helpless and

why God has no large place in their lives.

What is Faith?

From what does Faith spring?

Faith must have a mother-lode somewhere.

There must be a fountain out of which it

pours.

We know that Faith does not come from Reason and that the mind is often, and is usually the enemy of Faith.

In the average Believer, Faith has a hard row to hoe.

Faith has more enemies, than any other plant that grows in the human.

We are convinced that Faith is not a faculty of the soul, but really is one of the functions of the spirit.

We know that courage does not find its roots in Reason. Neither does Love find its roots in Reason.

Courage, Faith, Hope and Love are all the products of our spirits.

As the spirit comes into intimate relationship with the Father through Jesus Christ, Faith unconsciously grows and if given opportunity for expansion will govern the whole life.

Faith is Natural.

It is the most normal thing in the world.

Believing is verb of Faith.

It is Faith in motion.

It is Faith in action.

It is Faith conquering.

It is Faith doing things.

As one reads the Word, and meditates upon it, Faith draws its strength from that meditation.

You can starve Faith by starving your spiritual life, or you can feed Faith by feeding your spiritual life.

You meditate on the Word.

Take time for prayer and Fellowship with the

Lord.

Enter into Religious conversation.

Learn the habits of the devout to trust the Lord in all emergencies.

All this is food and sustenance for Faith.

Don't trust your Reason.

Reason is almost invariably the enemy of Faith.

Of-times when Reason utterly denies the possibility of deliverance, from the Lord, Faith quietly stands in the midst of the turmoil and wins the fight.

—Reprinted by Request.

These two Messages should be in Tracts. It will cost \$500 to get out a good edition. If you have been blessed by reading them, make it possible for thousands to be helped.

Send in your offering at once as we can only print a limited edition of the magazine.

Help us send these Messages to the heart-hungry hearts crying for help.

Have you heard the editor preach? Come to Figueroa Baptist Church, Ninth and Figueroa Streets, Los Angeles. The Church where power is a specialty.

Assenter or Believer

E. W. Kenyon

A woman who had been sick for years, sent for her pastor to pray for her healing.

As he sat by her bedside and opened the Word, she kept saying: "Yes, I believe that. I have always believed that."

To every statement that was brought from the Word, she said, "I believe that."

Finally he came to this statement, or rather question: "If I should pray for you now, and should ask the Father to heal you and raise you up to your former strength and health, would He do it?"

Then she said: "I don't know; I can't seem to bring myself to that point."

The pastor went away confused.

This person believed the Bible.

This person not only believed the Bible but had read the writings of the most deeply spiritual men of this generation, and yet while she believed that healing was a part of the plan of redemption she was unable to take what she said belonged to her.

That is one of the similar and very common experiences with all who pray with the sick and with those in Spiritual need.

Now, wherein lay her difficulty?

I believe it was this: she had mistaken Mental Assent for faith.

What do I mean?

Mental Assent accepts the historicity of the Bible.

We believe that it is a revelation; The Revelation and the only Revelation from God.

We believe in the Incarnation; that God was made flesh in the person of Jesus; we believe that He was the very Son of God and a perfect man.

We believe that the union was perfect.

We believe in His death for our sins; and in His resurrection because we stand justified before God.

We accept the plan of redemption in all its fullness.

We accept the conditions of Salvation and we say they are just and right.

We accept the healing program of the Scriptures.

We know that by His stripes are we healed and our diseases were a part of the burden that was laid upon Him on the cross.

We assent to that.

We actually know that it was true, and rejoice in this revelation of His grace.

We love to study the Bible.

We may have become fundamentalists in the truest sense of the word.

We accept the Bible from cover to cover.

This is a true Mental Assent to the integrity of the Word of God.

But, this is not Believing.

This is the first requirement that God makes, that we confess that the Word of God is true; that we spiritually acknowledge the fruitfulness of the revelation; but we do not accept it as our own.

The Mental Assenter knows that it is all true, but he does not act upon it.

He rejoices in others' blessings but he is not blessed, himself.

He is confused in not being helped.

He is confused in not having the blessings the others receive.

He sits in the quiet neutral atmosphere.

He prays and testifies, but he never receives the blessing.

This Mental Assenter is always looking for someone else to go and get a blessing for him. He feels offended, if upon opening his heart

to some man or woman of God, that the man or woman doesn't go at once to the Father and "get the blessing" for him.

He goes on for years in this neutral state; always saying that the Word is true; that it is a revelation from God; that Jesus is the only Savior; but he never arrives.

Now, where is the difficulty?

It is this.

Mental Assent to the great truths of revelation is not "believing."

When you try to force one of these Mental Assenters to take his position squarely, he will back down on it, yet he will tearfully tell you that he believes the Word of God, just as much as you do.

But they do not!

The word "believe" is the action word of "faith."

You may call it the verb of faith.

"Believing" is acting on the Word.

It is Mental Assent, plus action.

It is "taking possession of one's rights."

The mind and the spirit have been convinced. When the will acts on this knowledge, that is believing.

There is no believing without action.

Believing is aggressive.

It takes possession while Mental Assent remains neutral and quiet.

Believing storms the citadel while Mental Assent remains passive.

Believing demands its rights.

Believing is a confession that absolutely breaks with the past.

The Believer instantly puts himself in God's care.

God that moment has that person on His hands.

You may assent to the truth for years, and

all that time just belong to yourself.

You have your diseases and your troubles and your cares and burdens and trials on your hands, but the moment that you believe your burdens and cares pass over into God's care.

You have been the care-taker.

Believing makes Him the care-taker.

Your responsibility in this line ends the moment you believe, and God's responsibility begins.

You may assent to all this and remain where you are, but the instant that you believe, you pass out of the realm of weakness and failure into the realm of God and success and healing and victory.

The moment that you believe, the shore lines of the past are cut.

You swing out upon the bosom of Grace.

You see, the moment that you believe, you act.

There is no such thing as believing without action.

Your neutrality is destroyed.

You have joined sides, now.

This brings us to another momentous fact; the moment that you believe, you confess.

I don't mean confession of sins.

I am not talking about that.

You confess what you are and what He is to you.

You confess what He has done for you and what has already taken place in you.

Here is the basic law of believing.

The sinner who has Mentally Assented to the great facts of redemption and has Mentally Assented to the justice of God in His demands upon man, and God's rights in the plan of salvation, is not saved.

The sinner must confess that he is saved, justified and born again, before God acts.

Or, take another illustration:

The sick man must confess that he is Healed

before God acts, for believing in the Scriptural sense must precede divine action.

If one does not act until God has performed the miracle in his body then his act would not be believing, but simply confirming what God had done.

But, man believes before God acts.

Moses commanded Israel to go forward into the Red Sea, before God opened the Red Sea.

Joshua commanded the priests to start across the Jordan before the waters were cut off.

Now, mere Mental Assent stands back and says: "If I should give the command to cross the Red Sea, and then it didn't open up, I would be put to shame."

Or, "If I should command the priests to take up the ark of the covenant and start across the Jordan and should tell the people to follow them, and then, when the priests came to the waters, they didn't open up, I would be put to shame."

Mental Assent leaves a way of escape; but real Faith has no way of escape.

It doesn't expect a way of escape.

Abraham, when he commanded Isaac to climb upon the altar which they had builded, and he bound the boy's hands and feet and then took the knife to drive it into the boy's heart, had no way of escape; thought of no escape.

He planned no escape.

There was no Mental Assent here.

There was real action.

But when God spoke He said: "Abraham stay thy hand," and His next sentence showed Abraham the way of escape.

He said: "Look behind thee," and as he did he saw a ram caught in the thicket by his horns; and God said: "Take this and lay it upon the altar instead of thy son."

Believing puts the burden over on to God to find a substitute.

Believing compels God to act and have a ram ready to take the place of the son.

You swing out into God.

Every shore-line is cut.

God, now, is personally responsible for you.

Simple Mental Assent holds you neutral, with reason still upon the throne—reason still the chief counsellor.

You know God has ability.

You know He can do it.

You would like to have Him do it; but you dare not translate your knowledge into an act of believing.

Believing is taking sides.

When you believe you lose yourself and God has you.

Just as long as you simply assent to the thing mentally, you are lord of the situation; but the moment that you believe, Jesus becomes Lord of the situation.

The moment you believe you pass out of control; lose your responsibility and God assumes both.

Your anxious care goes.

You enter the haven of rest and quiet.

Believing is a confession that God, and God only has charge of the case.

Mental Assent may have several gods, but believing has but one.

How believing locates one!

As long as you are but a Mental Assenter you have no personal responsibilities.

You talk glibly, intelligently and entertainingly.

But the moment you believe, you become quiet and silent, and God becomes active.

The world knows where you are from, that moment.

You are located.

God knows where you are.

If you have been sick and have had all kinds

of diseases, you don't have any diseases now; God has them.

You are not your own, now.

The owner owns the diseases.

He owns the burdens and the cares.

He takes you for better or for worse.

You see, Mental Assent is based upon knowledge that you have acquired by observation, by experience and through the Scripture.

This is the foundation on which believing operates; but it is not believing.

Mental Assent to the great truths of the Word does not give you vital contact with the Lord.

Believing, or acting upon the Word of God, gives the contact.

Now, faith is a noun.

Faith is the logical result of believing.

You have acted on what God has said, and when you did you arrived.

That arrival has given you rest; that is, the rest of faith.

You say, "Faith must precede the action?"

That may be true.

I will not argue.

All I want you to see is this: that Mental Assent is not believing.

Mental Assent is Reason seeking to take the place of Faith.

It cannot be done.

God demands that I act upon what He says.

—Reprinted by Request.

Help send this message to the hearts crying for Light.

Help put it into tract form.

Send your share to day.

A few hundred dollars will transform thousands of lives.

The Present Tense

L. W. Kenyon

Redemption is like God,—eternally present.

One of the favorite names of Christ in the Book of Revelation is "He that was, He that is, and He that ever will be."

The word "Jehovah" has three tenses; past present and future.

"The God who was, the God who is, and the God who ever will be."

He is the God of the eternal present.

Redemption is like God, eternally present.

Our Redemption is a present tense reality.

Believing is taking a blessing of the past and bringing it into the present.

Or, taking a blessing we have always put into the future, and bringing it into present tense reality.

"Jehovah is my light and my salvation; whom shall I fear? Jehovah is the strength of my life; of whom shall I be afraid?"

Notice the tense.

This God of the past, of the present, and of the tomorrow is now the strength of my life.

He is my "now" light; my "now" salvation; my "now" wisdom for any present tense circumstance.

He is "now" my Redemption.

He is "now" my Security.

He is "now" my Comforter.

He is "now" my Care Taker.

He is "now" the meet-er of every need of mine according to his riches in glory in Christ Jesus. Paul, writing to the Colossians in 2:10 says,

"Ye are complete in Him."

That doesn't say you "will be" complete if you follow on with the Lord, or when you are matured, but it puts it in the present tense.

In Ephesians 1:7 it says, "In whom we have our redemption." When? Now! You have a

Redemption—Then you are redeemed; if redeemed you are free.

Oh that God would touch these minds of ours and set our spirits free to take our inheritance and to live in the present tense of our enjoyment.

Our poor spirits have been held in bondage to our reasoning faculties that are so earth-bent and so earth-blinded, that we cannot seem to grasp the finished work of Christ on our behalf.

Right now,—look up into the face of your Father and say, "Father I thank thee that I am redeemed now. I am free in Christ, now. I am complete in Him, who is the fulness of Him that filleth all things."

Dare look your troubles in the face and say, "He has blessed me with deliverance now, He does now meet my obligation, He does now deliver me from the hands of my enemies."

Romans 8:32, "He that spared not His own son, delivered Him up for us all; how shall he not with Him freely give us all things."

He has delivered up His Son. He delivered me in that Son.

The Son has already been delivered up. Then I am delivered.

The Son has already been raised from the dead, because of Justification. Then I stand justified and free.

He is sitting at the Father's right hand, now, as our Mediator, Intercessor and Lord.

In Him we have our redemption.

In Him, the remission of our trespasses.

In Him we stand complete, because in Christ, the Father has given us all things.

Every blessing for our spiritual growth is in Jesus.

When we took Jesus, we received them.

When you took Jesus Christ as your Savior

and confessed Him as Lord, and God gave you Eternal Life, from that moment you had a Redeemer.

If you have a Redeemer, you are redeemed.

You have a Healer, and if you have a Healer, you are healed.

You have a Savior, and if you have a Savior, you are saved.

You have the life-giver,—then you are made alive.

This is the fulness of the present tense.

These are the riches of grace that are bestowed upon us.

Let us go back to our first statement that Redemption is like God, eternally present.

Eternally present in all its blessings, all its fulness, all its riches.

When anything is future, He distinctly states it.

Like our Resurrection, and Immortality for our bodies; the New Heavens and the New Earth; the Coming of the Lord Jesus.

That is all future.

But, Redemption is eternally present.

Isaiah 41:10—This was both a promise to Israel and to the Church; "Fear thou not for I am with thee; be not dismayed for I am thy God."

Notice, "I am with thee" now.

He tells me to "fear not" now.

He is with me, now.

He is there at your hand to give succour and deliverance from your enemies.

It makes no difference who or what your enemy is, the eternal "Now" God is your redemption.

Remember that Redemption is like God, Eternally Present.

You are delivered.

You are free.

You are more than a conqueror.

You have over-come.

There is no "maybe" about it.

It is an absolute statement of fact.

You have your redemption.

Col. 1:12, Rotherham's translation: "Thanks be to God who has made us sufficient for our share of the inheritance of the saints of light."

He has made you sufficient.

That is past tense.

That is something that is already done.

Then, you are sufficient, now.

What He has made you, you are.

What he calls you, and what He considers you, is,—NOW.

So, we rest in this eternal "Now" God, knowing that we are in the present tense, and God is in the present tense with us.

We are Redeemed now.

We are kept, now.

We are more than conquerors, now.

Lift up your head, now, and thank Him.

Just say, "My Father, I thank thee, that through Jesus Christ I am now all that thou hast said I am."

Have you read the Editor's great Book, "The Wonderful Name of Jesus?"

It is transforming multitudes of lives. Many are healed as they read it.

One writes that he has read it through twelve times, enjoying it better each time.

This Book only costs one dollar.

Some wise workers are putting their Lord's money into circulation through this medium.

This revelation in prayer tells of your Legal Rights in prayer.

The Ground of Faith's Boldness

E. W. Kenyon

Faith is the law of the Creative force, or energy, that moves through the whole fabric of human society.

Faith lifts one above his fellows that are dominated by Doubt, Unbelief and Fear.

Faith gives courage, concentration and the strange ability to stick, to fight it out, to set an unyielding face toward every opposition.

Faith in God, makes one unconsciously line up by the side of God.

When Jesus said "All things are possible to Him that believeth", He was laying down the law of faith.

You understand that 'believing' is the verb of 'faith'.

Believing, is faith turning on the power.

It is pressing the button, throwing in the switch.

Believing is the initiative of faith.

Now, what is it that serves as the foundation of faith?

I am talking about Faith in God.

His Word is the basic ground for Confidence or Faith.

What God says is the ground for faith.

The Bible is a Revelation from God as well as a Revelation of God.

The Bible, is God speaking out His mind, and His will to man.

I must believe what He says, first, about Himself.

Then I must believe what He says about His son, Jesus and what He did in Christ reconciling the world to Himself.

Then, I must believe what He said about the new creation.

That is the hardest to believe.

I can believe what He said about Abraham.

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I can believe what He says about Moses.

I can believe what He says about Paul, but to believe what He said about me is another thing.

If He said I was a poor weak worm of the dust, I would say "amen."

If He said I was no good, I would believe Him instantly.

If He said I was worthy of condemnation, I would agree with Him.

But, when He says that I am a new Creation, that staggers me.

When He says that I am righteous, and challenges anyone in the whole Universe to condemn me, I back up or side-step the thing.

I say "That is all right, He means Paul or John. He can't mean me."

But, that is what He says about me.

When He says I have become His Righteousness by the New Birth and that I am a partaker of His very nature, I place that in a sort of cold storage and say that I will take that out and look it over another time.

I bury it out of sight and refuse to let my soul even count upon it.

This is where Faith will find rootage, if we only believe what God says about us.

If we will get the habit of looking at ourselves as the Father looks upon us; of giving to ourselves as He thinks about us; of giving to Jesus Christ the credit for doing what He said He did, we will pass out of the realm of weakness into the realm of strength.

The moment you see what God says about you is true, and you accustom yourself to these privileges and rights that belong to you, you will rise up into them,—you will pass out of the realm of weakness into the realm of strength and you will become a miracle worker.

23 Waiting in His Presence

12 E. W. Kenyon

As you sit alone in His presence and meditate before Him, you grow calm in your spirit.

Faith will make one as calm as Jesus was, before Pilate.

In the presence of your Pilate, your scourge, Jesus can calm you and quiet you.

You see, you abide in Christ and Christ is quietness.

His quietness surrounds you.

His quietness is in you.

You are in the very center of His quietness.

His silence is healing your wounded spirit.

His very gentleness embraces and holds you.

What a marvelous thing it is, that you can settle down into the center of His quietness.

His hush is on your spirit.

Confusion reins over you.

As I sit meditating on this a picture comes before me.

It is Paul just as he has been arrested and the howling mob has been surrounding him for hours.

At last they have forced him into a dirty jail.

It is an unclean place, filled with sick, broken-hearted and revengeful men, who crowd around him full of hate.

They are curious about the man who has been thrust among them.

Into this place, Paul is ushered.

His back is bleeding.

His clothes are torn.

I draw near and look into his face, and it is as calm as the face of Jesus before Pilate.

I sit and look at the man and wonder.

Then I say "Paul, what makes you so quiet?"

He smiles through those swollen lips and bruised face and then I hear him whisper "Jesus".

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Then, I know that Paul is in the center of the quietness of Christ.

He abides in Christ.

He has learned something that has only been a theory to most of us.

He has learned it.

He is resting in Christ.

The great Master Fact has absorbed him. He has been swallowed up in Christ.

They can beat the house and throw stones through the windows, but there is a tranquillity and a quietness than can't be broken.

Paul has Christ in him.

The 'greater than he' has taken possession.

He holds things in quietness by the very strength of His presence.

Oh heart of mine, rest thou in Him.

He is thy peace; thine unbroken peace; thy restful, quiet, peace.

Oh heart of mine, rest in this peace of Christ.

FAITH IS THE CREATIVE FORCE IN CREATION

E. W. Kenyon

Never, until recently, did I discover the fact that faith is the creative force in the Universe; that it is the creative force in God.

"By faith, we understand that the worlds have been framed by the Word of God, so that what is seen hath not been made out of the things which appear."

Then, we understand, in the first chapter of Genesis that the great creative force that speaks worlds into being and clothed this world with beauty and filled the waters with fish and the lands with animals, and finally crowned it by man, was all of faith.

The great acts of man in the mechanical world, especially in the fields of invention, are acts of faith.

The great stories that are written, the great dramas, are acts of faith.

The fact is that every real act on the part of man is a faith act.

We know that our national government is based upon faith.

Our banking system is based upon faith.

The great public enterprises are faith enterprises.

Man does nothing worth while that isn't by faith.

We sow by faith.

We reap by faith.

We retire at night, believing we shall rise to continue on the morrow.

Faith is the basic law of life.

A skeptic, an agnostic, a doubter, is an enemy of progress, a blinding curse in the marts of trade or the scholastic world.

The teachers who teach doubt, teach fear and timidity.

The reaction of doubt, is fear, invariably.

Our whole scholastic trend for twenty-five years has been toward unbelief and doubt.

It has been the destruction of the foundations in the minds of the youth.

Russia has come into the full fruitage of this teaching.

She is utterly destroyed by unbelief.

The nations of the world have lost faith in her. Her own people have lost faith in her destiny.

Our schools are following in the foot prints of Russia's leaders.

Our Educational leaders are destroying faith in God, and as all basic Law comes from God's Book, the Bible, they are destroying faith in Law.

The result will be disastrous.

Faith, the Basic Law

F. W. Kenyon

Faith is the basic law in every realm of life.

The business man must believe.

He must believe first, in the thing that he is doing.

He must have confidence in the thing he manufactures and in the thing he sells.

When his faith is shattered, his ability to dispose of it to advantage is gone.

You see, a crooked, dishonest man in the business world is abnormal.

He don't belong there.

Business is based upon faith, and anything that shatters faith, disrupts business.

Crooked and bad men, liars and deceivers, are Bolsheviks in the business realm.

They should have no standing, and no place in the government.

They are enemies to everything that is right; they are enemies to progress; they are enemies to the youth of our nation.

A crooked salesman is a crime against humanity.

A man who tries to succeed by deception is a failure before he starts.

He may have temporary success, but his success is a curse.

The law of faith demands absolute integrity.

The law of faith is the basic law of life. Deception and dishonesty in business is a crime against creation, against creation's laws.

The idea that you must be crooked in order to succeed is a crime against reason and a sin against faith.

It is a blight upon humanity's escutcheon.

Faith is the basis, then, of invention, of manufacturing, of salesmanship.

Faith is basic in all our educational system. Unconsciously the child that takes its first

step in kindergarten is walking in faith.

On through the grammar school and into the High School and into college it is a walk of faith—yes a life of faith.

Then he takes the great step of faith.

Now, into life's great maelstrom, he plunges, to swim across his hellespont to attain love's dream.

All youth's visions and dreams have been faith dreams.

In the midst of the stream of life and lying along its shores the wrecks of men who have lost faith.

We call them doubters, skeptics, agnostics.

No man is a failure who still has faith.

No man is whipped who still has faith.

You can't conquer faith any more than you can conquer God.

Faith rises, like Omnipotence, out of the tomb of defeat.

Faith stands undaunted amid the whirling wreckage of ruined life.

Faith reaches out and gathers the broken dream and renews its life and beauty and builds again.

You can't conquer faith.

Doubt and fear and unbelief are whipped before they fight.

Fear is the flag of doubt that waves over the ramparts of defeat.

O, God help us!

Unbelief has laid its deadly grip upon the throat of faith again and again.

It would strangle it in its struggle.

Remember, men and women, that Jesus' faith made it possible for Him to go to Calvary.

Livingstone's faith made it possible for him to go into darkest Africa.

When Livingstone died that night, 1000 miles from Zanzibar, in that swamp, surrounded by

reptiles and the howling of the lions, those black boys, who had loved him in life, loved him in his death.

When they purposed to carry his body to Zanzibar, and turn it over to the British authorities, they knew that they must first dis-embowel him and then dry the flesh, and then, wrap it in a bale of cloth. In that form they carried it through those dark, pathless jungles.

One of them said, "we will take his body back to England, but his heart belongs to Africa." So those black boys, who had breathed in the faith of that great pioneer, kissed that quiet heart, and buried it at the foot of a tree in the heart of Africa.

And that heart, like the heart of Bruce, has been challenging the heart of Christendom to send light to that dark land, and we see our sons and daughters, through their dimmed eyes, take the ship to go to that land to carry the glad tidings.

Because Livingstone's heart of Faith still calls. Don't let faith die in our land.

The teacher who kills faith in his students is an enemy of the students.

He who murders faith is worse than he who murders bodies.

When faith in God and goodness dies in a youth, doubt and sin seize the throne.

Protect faith as you would your eyes.

The Editor has manuscript for several Books the world needs now. Could you invest your money in anything that would help the cause of Christ more than these messages would? Write in to him about it.

THE WORD

E. W. Kenyon

The Word is the only ground for faith.

The experiences of other people may illustrate or prove the Word to be true, but they cannot be the ground for faith.

Faith grows, only, out of the soil of the Word. Real faith is a product of the Word of God, and of the Word of God, only.

God said that He would send the Word and heal His people.

The Word came and became flesh, and for thirty years lived among men.

Then, the Logos went home to Heaven.

Later, the Logos was given to us again, through the apostles, and we have it through the New Testament or the New Covenant.

That Logos, or the Word, is the healer of God's people, now; just as when the Logos was in Christ, walking in Galilee.

If a man believes it, that moment the Logos becomes his healer.

You are healed as you believe.

Jesus said to the Jew "Dost thou believe?"

And when he cried, "Lord I believe, help thou my unbelief," the hand of grace touched him.

All things were possible to Him that believed the Word, as it dwelt among men.

All things are possible to him that believes, today.

The Word, now, is the written Word, the Living Word, called the Bible.

The Word, then, was the Word made flesh, and dwelled among men.

You can carry the Word in your pocket.

In other words you can carry the healer wherever you go—the Living Word.

Jesus and the Word are just one. You can't divide them.

He said, "If ye abide in me" (that is, to be

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born again) "and my words abide in you, ye shall ask what ye will and it shall be done unto you."

The Word, "abiding in us," means Jesus living and dominating our lives, just as He dominated Peter, James and John when they walked with Him.

Now, the Word has come into my life, and it dominates me.

I may have committed it all to memory, but that doesn't mean that it abides in me.

It abides in me in the measure that it assumes the Lordship of my life.

You see, Jesus is the Lord, the head of the Church, but the Jesus that rules us, is the Jesus of the Word.

In the measure that the Word of Christ dwells richly in me and rules me is the measure of the effectual Lordship of Jesus over my life.

I am to obey the Word, as I would obey Jesus, were He here in the flesh.

The Word is to be to me, all that Jesus would be if He were here now.

If I would make Jesus my companion, as if He were here, so now I am to make the Word my companion.

The Word, is to take the place of Jesus. He said that He would come and make His home with us.

He is making His home with us, when His Word has the place of prominence in my life.

The Word links us with Omnipotence.

The Word gives us the presence and the power of Jesus to be with us all the time.

Now you can understand another translation of John 15:7, "If ye abide in me and my words abide in you, ye shall make your demands and they shall be given you."

You remember that the Greek word which we translate "ask" means "to demand."

Now, the Living Word begins to assume its place in our lives.

It is abiding in me, and the Living Word is just like Jesus, exactly.

What one asks of the Father is equivalent to a demand on the Father.

This places the Believer in companionship, in perfect fellowship with the super-natural power of God.

His Word, The Christ, abides in me.

It is no wonder Paul said, "It is no longer I that live, but Christ that liveth in me."

Christ had supplanted Paul.

Christ, through the Word had evicted Paul, and had taken his place in that body.

It is no wonder that Paul said, "I can do all things through Christ who strengtheneth me."

The Word is living; life giving.

In other words, it is Jesus living among men again in the power of the Living Word.

HOW FAITH GROWS

E. W. Kenyon

There is but one source of faith, the Word of God.

As you read and pore over the Word, your spirit nature feeds upon the faithfulness of God, this bread of Heaven.

Your intellect may not be very fruitful, but your faith grows and multiplies, while feeding upon the Word which is faith's food.

The great men of faith have been Bible men.

They have read it incessantly.

They have read it continuously.

They have read it over and over again.

Mueller read the Bible through consecutively twice every year.

Parts of the Bible he read every month.

He was continuously re-reading, meditating, poring over familiar passages until they became

illuminated with new and unfamiliar revelation.

Faith grows by exercising.

Every time you take a step of faith, it grows.

Every time you trust God for an impossible thing faith grows.

In reality, faith only deals with impossibilities.

Reason deals with the possible things and shows you how to make things come about; but faith swings aside into God and grapples the impossible and makes it possible, makes it reality.

God is a faith God, the God of all faith.

Then communion and fellowship with Him and intimate relationship with Him will develop your faith life as will nothing else.

Faith men have always been meditators.

They have meditated about God, and in God, in the silence alone with God, they have fathomed the unfathomable,—they have reached the unreachable.

They have lived among the miracles and wonders of grace and of the faith of God.

They have stood by the side of God in their dream lives, and seen Him speak a Universe into empty space.

They have walked with the man of Galilee in His ministry among the sick and the needy.

They have heard Him say "Peace be still" to the sea, "Come out of Him" to the demons, and "According to your faith be it unto you" to the sick.

If you think doubts you will act doubts.

If you think faith, you will act faith.

If you live in the subterranean caverns of unbelief, the gloom of doubt will hover over you.

If you live on the mountain peaks of faith, in the white light of God's smile, your face will be radiant and your voice vibrant, and men and women who live in doubt's dark, unlighted street will gather about you for comfort and help and leadership!

God

Trigonometry

The New Attitude Toward Faith

R. W. Kenyon

The higher type of business men who are keen students of the world thought, are becoming alive to the need of faith.

They recognize that unbelief is destructive, that to cultivate doubt and skepticism is deadly in the higher realm of finances.

A man must be an intelligent optimist, an aggressive believer.

They are reaching out after help.

They have turned to Christian Science, New Thought, Unity and applied Phychology.

Many have left the old orthodox churches for these new philosophies that promise so much.

We cannot blame them.

They have reached a place in life where help is imperative.

Most of the preachers have utterly failed to meet the need of man.

They have become teachers of doubt.

Their sermons are hung on an interrogation point.

These earnest men, with a heart-hunger too deep for words, are seeking help.

We are glad that we have made the discovery of faith's fountain.

We know how faith comes, from what it comes, and we are getting to know how to build it, to give it strength and virility.

Faith does not spring from intellectual processes, yet real knowledge gives foundation on which faith can stand.

You see faith doesn't come from reason, though reason substantiates and often helps faith.

At times, faith and reason seem to be antagonistic.

They never should be, any more than multiplication should be antagonistic to trigonometry.

THE LIVING MESSAGE

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Faith and reason belong together.

Faith is the trigonometry.

It has gone on beyond simple multiplication. Trigonometry is dependant upon multiplication, and faith is often dependant upon reason, though more often she leaves reason utterly behind, and goes off into her own realms to function alone.

You see, Faith is a product of the inner man, of the heart, the spirit man, the real man.

Reason comes from the intellect.

The Spirit is the dominant man, the ruling man, and when that spirit is rightly adjusted to God, it becomes a mighty force.

A friend of mine asked me this morning, why it was necessary for reason to step aside temporarily and let faith take the floor in order to find God.

This is simple.

You see, in the first place, man is God's creation.

He was created to be the companion and associate of God.

He was created to carry out the will and purposes of God.

Then it is the most natural and normal thing in the world if man wants to get into the realm of spiritual development, he must get into the right relationship with God.

If man is a God-product, and he is, then he will reach his highest achievements in fellowship with God.

Before God can deal with him, he must recognize the Lordship of Jesus Christ over his entire being.

That is where he steps outside of reason's realm.

This is where the scholar objects to going.

He doesn't want to yield himself to the Lordship of Christ.

But, he cannot know Christ,—he cannot come into the Christ realm of living, until he yields his will to the sway of Christ.

When he does this, his spirit is re-created. God's nature and life flow into his spirit, and his spirit rises to meet God.

good! good!

Now, he is in a condition to think, *good!* This re-created spirit will re-new his mind as he walks on with God, so that his mind will take on new vigor and new strength immediately. We have come to know that a young man's intellect becomes 10 to 20 per cent. more efficient after he is born again, than before.

That is easy to understand.

When he is born again, his spirit receives the nature of God.

This nature of God instantly re-acts upon the intellect and stimulates it, illumines it, and it is able to receive special help from God and special illuminations.

I believe that if the literati of our land understood this fact, which I have just stated, they would accept Jesus Christ as readily as they accepted the automobile in place of the horse.

There is no war between reason and faith in the life of the man who is led by God.

That means "Led by the spirit."

The only war between reason and faith is in the heart of the man who is not willing to yield himself to the Lordship of Jesus.

Send in your prayer requests to our church. We have a prayer tower where prayer warriors hold mighty vigils.

Figueroa Baptist Church is a place of mighty intercession.

Faith in Leadership

E. W. Kenyon

The leader is a faith man.

He must be a faith man to be a real leader.

True followers must be faith men, too.

A true follower believes in his call.

He knows he is where God wants him.

He believes in his mission.

He is doing the thing God wants him to do.

He believes man has ability for he knows that God wouldn't have chosen him if he hadn't had ability to perform that for which He had called him.

He knows that he is not only called, commissioned and sent, but He gives him ability, and makes him able to function.

He believes in the people that they will follow his leadership.

He believes that they will do his will as he gets it from his Lord and Master.

He believes that they have confidence, not only in his leadership and his integrity, but in his faith and walk with God.

He believes that they have confidence in his knowledge and ability to carry out the will of God through them.

He believes that they will follow him, that they will gladly give him allegiance.

The faithless leader is a failure.

Leadership demands faith or failure is inevitable.

The faithless minister is a failure.

He ought to go into some secular business at once.

If he doesn't believe in God, the Bible and the people, he is out of place.

God's leader believes in God with his whole heart.

He believes the Bible with all his heart.

He believes in the plan of Redemption.

John H. Lake
Editor
THE LIVING
MESSAGE

Vol. 3

May, 1930, Los Angeles, Calif.

No. 5

**'The
Great Apostasy**

Has there ever been an
Apostasy before?

OR

Are we entering
upon it now?

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1930

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An Inventory

E. W. Kenyon

The life of Jesus is a challenge to the earnest soul today.

The calmness, the unhurried serenity, the restful quietness, even on the cross, grips the soul.

Jesus was not an actor.

Jesus was reality.

The thing that produces this, is the thing that we want today.

Everything that we want today to make us acceptable to the Father to make us beautiful in our spirits toward man, is comprehended in the finished work of Christ.

We have known that for a long time.

We have known every need of man, was wrapped up in that.

Now, let us see if we can find the secret, this morning.

We are taking an inventory of what God has wrought for us in Christ and what we are in Christ.

First, it might be well for us to notice this age-old condition.

We have what the psychologists would call, the "Inferiority Complex."

Godward, that is universal; manward, it is not quite so bad, but the most of us have had the consciousness all our lives of our sinfulness, of our weakness, and of our unprofitableness.

When we think of standing before the presence of the Lord, there comes sweeping over us this age-old sense of weakness and failure of sin.

No matter how long we have been Christians or how many years we have walked with the Lord, this thing stands before us continually, that we are unworthy and unfit.

Satan has used this to hurt us, to rob us of prayer power, to chill our faith and to weaken us in the presence of our enemies.

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We thought we wouldn't be humble unless we had this inferiority feeling.

Let us see how that measures up with the Scriptures.

In the first place, we know that it was Deity that suffered for humanity; that Jesus was perfectly God, as well as perfectly man.

It was Deity that paid the price of man's transgressions.

It was God, the Father, in the Son meeting humanity's spiritual obligations toward the heart of God and to the eternal justice, which centers around the throne of God.

"He was delivered up for our trespasses and raised for our justification."

That doesn't mean much to us, but in the mind of God it means this: that He was delivered up on the account of our trespasses and He was raised when we stood righteous, or, He was raised up because we stood righteous, that is God had made us Righteous.

When we believe on the Lord Jesus Christ as our Saviour and Lord Romans 3:26 becomes true, "that He Himself might be righteous and the righteousness of him that hath faith in Jesus." The words just and justify, mean righteous and righteousness.

Then here is the first step.

The moment a man takes Jesus Christ as his Saviour and confesses him as Lord, that moment, God declares that He Himself becomes that man's righteousness.

Then personally, when I believed on Jesus Christ as my Saviour and took Him as Lord, that moment God, the Father, became my righteousness.

Now, He says that He becomes my righteousness.

That book of Romans is divinely inspired. Then, according to Romans, that divinely in-

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spired book, God becomes my Righteousness.

This gives me my standing before the Lord.

This gives me, so to speak, my character.

If any one should ask me about it, I would point to that statement made by God, in regard to it.

God has become my righteousness.

I couldn't have any better standing in heaven, if I were Jesus, Himself.

I couldn't have any more freedom in His presence if I had never been a sinner.

He has absolutely taken me out of the past and put me into His presence, righteous, as He is righteous.

I can't understand it.

All I have to do is to rejoice in it and take my place.

He says another thing about me: "Wherefore if any man is in Christ he is a new creation."

Literally: "If any man is in Christ, there is a new specie."

That new thing, is His sons, created by His own Spirit, made out of the material that He Himself has produced—literally—taken out of Himself.

In other words, we are partakers of the Divine nature.

We have been re-created by God Himself, through the energy of the Spirit.

He has taken His own very being, and put it into our spirits.

By that process, He has recreated us, made us new, after His own image, after His own likeness.

Now He says "Him that knew no sin, He made to become sin, that we might become the righteousness of God."

In other words, God makes Jesus sin in order that I may be made righteous.

He has made us righteous by the new birth on

THE LIVING MESSAGE

the ground of what that Son did, when He was made sin for us. —

Now, He has gone to this length that He not only makes us righteous, but He calls us His righteousness. —

Now, go back and notice the first part: that God becomes our righteousness. —

Now, By a marvelous act of grace, we become His righteousness. —

Can you see any place for the inferiority consciousness?

Can you see any reason why we should stand condemned in His presence when He says "There is therefore now no condemnation to him that is in Christ Jesus." —

We are in Christ.

We were in Christ when He died on that cross.

We suffered with Him. —

We rose with Him. —

When we accepted Christ as our Saviour, that moment we were looked upon as in Christ. —

"There is therefore now no condemnation." —

He even goes so far as to say "Where is he that condemneth?" —

"Shall anyone lay anything to the charge of God's elect?" —

"It is God that has declared them righteous." —
Go stand before the mirror, you child of God, —
and look upon a picture, a reflection of a child of God. —

You stand there and look at that reflection, and you say to that reflection: "You are a reflection of a child of God Almighty. You are the Righteousness of God, God is your righteousness." You are a child of Deity, a partaker of the divine nature. —

You keep repeating that thing over to your heart until after a while it will become real to you. —

You see, the other thing has been said to us

THE LIVING MESSAGE

so long that it has become invrought in us, and is hard for us to see the difference. —

If we had been taught that 4 and 3 were 9, and had been taught that from childhood, you can see how hard it would be for us to realize anything different. —

If we have been taught error for generations, it has been invrought in us and has become a part of our inner consciousness—spiritual consciousness.

It is going to be hard to accustom ourselves to anything else. —

But you stand there and you say "You have been made a new creation, created in Christ Jesus. You are a very child of the very God. You are where condemnation can't reach you. There is therefore now no condemnation to you because you are in Christ Jesus." —

You repeat it over and over. —

You say it to your own heart. —

Say it in the midst of all your consciousness of weakness. —

Say it in the face of all the accusations of friends, relatives and theologians. —

Say it again and again. —

Say to your heart "Heart, you are just what God says you are." —

Now, may we take just one more step?

As I contemplated this, this morning, this scripture flashed into my mind.

"By His stripes ye are healed."

I said "Yes, if God meant what He said that He was my righteousness, then He means what He says when He declares that I am healed. Then, I am healed."

That ends it.

If I am Righteous, because God declares I am righteous, then I am healed because God declares I am healed.

Paul said "I can do all things through Christ

who strengtheneth me", and what Paul said, I can say and I do say it.

Then, when He says "By His stripes ye are healed," I look up into His face and say "Thank you Father. Then, I am healed, and I praise thee for my perfect health."

Or, when He says "The Lord is the strength of my life, of whom shall I be afraid?" then I say "Thank Thee Father, Thou art the strength of my life."

That means physical life.

Then I say "Thank Thee Father, that thou art the strength of my physical body this morning. Blessed be thy name forever."

"Through Jesus Christ, I praise Thee that I am what Thou sayest I am."

"I stand before Thee exactly as Thou sayest I do. I am beginning to see myself, as Thou seest me, and I praise Thee, in Jesus Name."

GOD'S WILL FOR YOU AND ME

Just to be tender, just to be true;

Just to be glad, the whole day through;

Just to be merciful, just to be mild

Just to be trustful as a child.

Just to be gentle, kind and sweet,

Just to be helpful with willing feet;

Just to be cheery when things go wrong.

Just to drive sadness away with a song;

Whether the hour is dark or bright,

Just to be loyal to God and the right;

Just to believe that God knows best,

Just in His promises, ever to rest—

Just to let love be our daily key,

That is God's will for you and me.

—Anon.

GOD'S EMANCIPATION PROCLAMATION

E. W. Kenyon

Man had become a bond slave of sin.

Israel in Egypt, is almost a perfect illustration.

On the ground of the Abrahamic Covenant, God sent Moses as a redeemer.

Hear what He said to Moses: Exodus 6:5-9 "I have remembered my covenant,—wherefore say unto the children of Israel, I am Jehovah."

First—"I will bring you out from under the burdens of the Egyptians."

Second—"I will rid you of their bondage."

Third—"I will redeem you with an outstretched arm and with great judgments."

Fourth—"I will take you to me for a people."

Fifth—"I will be to you a God and ye shall know that I am Jehovah, your God, who bring-

eth you out from the burdens of the Egyptians."

Sixth—"I will bring you in unto the land which I swear to give to Abraham, to Isaac and to Jacob."

Seventh—"I will give it to you for a heritage

—I am Jehovah."

This is God's proclamation of emancipation to Israel.

God emancipated them.

By a series of miracles that shook the heathen world, He took them out from under the domination and iron heel of Pharaoh, who was then the greatest emperor over the greatest nation that the world had ever known.

If God had taken them out of a weak nation, we wouldn't have thought anything about it, but He let Egypt become the mistress of the world, and then He took this nation of slaves, after 400 years of bondage, and delivered them with an outstretched arm and terrors and judgments, until the nations around them were shaken and the foundations of Egypt were paralyzed.

God was the great Emancipator.
1500 years later, He gave another Emancipation Proclamation.

I will read a little part of it.

Luke 1:67-80

"And his father Zecharias was filled with the Holy Spirit, and prophesied saying: Blessed be the Lord, the God of Israel, for He hath visited and wrought redemption for His people.

"He hath raised up a horn of salvation for us in the house of His servant David."

"The oath which He swore unto Abraham, our Father to grant unto us, that we being delivered out of the hand of our enemies should serve Him without fear in holiness and righteousness before Him all our days; to give knowledge of salvation unto His people in the remission of their sins, because of the tender mercies of our God, whereby the day spring from on High hath visited us; to shine upon them that sit in darkness and in the shadow of death, to guide our feet in the way of peace."

This is the Proclamation of our Redemption, of our Emancipation.

The Incarnate One came, living His wonderful life, and taught the people, healing the sick, raising the dead, and then dying on the cross as the Lamb of God; as the sin bearer; went down into hell and paid the price that the high court of heaven demanded.

After He had paid the price, he met Satan in combat and conquered him in the dread region of hell; stripped him of his armor, took his crown and authority and rose from the dead, and stood before his wondering disciples and said "Behold I am He that was dead, and behold I am alive for ever more; and I have the keys of death and hades."

He stood there, our Redemption, our Emancipator and our Emancipation.

Now on the ground of that, God gave to us the privilege of the new birth, by which we are born out of the bondage of Satan and the family of Satan, into the family of God and into the Kingdom of the Son of His Love.

By this glorious emancipation, He becomes what He promised to be, our righteousness and our Redemption.

We are the emancipated ones.

We are the redeemed ones.

We stand now, in the fullness of our redemption rights, through Jesus Christ our Lord.

The

Living Jesus, A MIRACLE:

E. W. Kenyon

One cannot measure the Man of Galilee with any tape line or yard-stick that comes from human reason.

Jesus is simply outside of the reason realm.

In the first place His history was written by the prophets, ages before He was born.

A man can write a better history of Jesus from the Old Testament than any one can write from the New Testament, unless they use the old testament prophecies.

In the New Testament, we have simply a little fragment about His Incarnation and birth, and then thirty years of silence with one little rift of light when He was twelve years old.

All the books that have been written about Jesus (and there have been hundreds of tons of them) have been written about His three years public ministry.

They begin with His baptism and close with His resurrection.

Now and then one has tried to write on His pre-existence.

Here and there one has caught a glimpse of His ministry, seated at the Right Hand of the Majesty on High, but they have been but glimpses.

Into those three years of Jesus' public ministry, Jesus packed the history of the ages.

In His life, teaching, death and resurrection, we have the epitomy of civilization.

We have the answer to the heart-throbs of human desire and passion.

But I want you to see this from another angle.

The very prophecies of His coming, and the history that was written before time, is all in the miracle realm.

His Conception and Birth, or to express it more scripturally, His Incarnation, was a miracle.

He was not born after the natural laws of generation.

He was conceived of the Holy Spirit.

He was a true Incarnation,—God uniting Himself in humanity.

The scene surrounding His birth, the angelic visitation, the wise men coming and all the other phenomena surrounding it was miraculous.

The angel visit, warning Joseph and sending the child into Egypt was miraculous.

If we knew the thirty years of the life of this Man, we would find they were studded with a myriad of miracles.

The very silence of those thirty years constitutes one of the most miraculous elements of Jesus.

The divine silences that are recorded, and yet left unrecorded in the Bible represent the most marvelous element in this book we love.

The descent of the Spirit of Jesus at His baptism was a miracle.

From that day until His ascension on Olivet was simply a series of unfolding of God's contact with man, in this Man, Jesus.

His life among men was a miracle.

The new kind of love that He revealed to the world was a miracle.

Jesus mental processes were miraculous.

He didn't reason as men reason.

When we think of great intellects, we single out a few like Newton, Kepler or Edison, but when we think of them we think of hour after hour of laborious toil, daily,—or months of incessant thinking.

With Jesus, there is nothing like that.

There is no apparent reflection.

He doesn't reason, as other men.

He speaks out from a spirit that dominates his intellectual faculties.

Jesus' spirit ruled His intellect.

What He says is absolutely true.

Gems of divine truth, drop from His lips, as honey from the honey comb.

There are almost no syllogisms in the teachings of Jesus.

It rises into a realm above reason, above our ability to think.

The fact is, the sermon on the Mount, the great passages in Luke and John, are as fresh today and as untouched as when they dropped from the lips of Jesus.

Man's truth grows old with the saying and the writing.

God's truth is ever fresh and young.

Jesus' life and contacts with man were miracles.

We need not speak of the special acts of Jesus, the miracles and blessings as He touched humanity by His life, the God life; the great grace; the beyond reason love; the supernatural wisdom of those three miracle years,—all is in the miracle realm.

His death on the cross was a miracle.

But I would fail in this ministry if I did not call your attention to the fact that the trial of Jesus before the Sanhedrin and before Pilate, His scourging, crowning with thorns, bearing of the cross and the strange fortitude and strange tenderness of Jesus in all those dark, awful hours, reveal the

presence of God in a way that is just outside of the reason realm.

It is all a miracle.

His death upon the cross, His three days and nights of suffering for humanity; His dramatic and startling resurrection, crowns that miraculous Incarnation with a glory and beauty that surpasses human reason to describe.

His appearance among the disciples and His final ascension in the presence of 500 witnesses, all belong to the miracle realm.

They do not belong to the reason realm, and I would not criticise any scholar if he denied them, because, I can understand his mental processes.

He is living in the realm of reason.

Jesus was in the realm of the spirit, the realm of faith, the realm where God acts, the realm, where the real child of God lives.

You see, we Christians have been translated out of the realm of human thought and reason, into the kingdom of the son of His love, the kingdom of the Spirit, and it would be uncharitable on our part if we criticised the man of reason who has had no experience in the spiritual realm, and who knows nothing more about it than the man in India knows about the great mechanical age in America.

He may have read about it, or dreamed of it, — may have a longing to be a part of it, but he is living in the atmosphere of 4000 years ago.

Now, Christianity is not a system of ethics, neither is it a product of human reason.

Christianity is a divine intervention. Christians are those who have been born from above.

That is, the life of Deity has come into their spirits and they have been re-created.

This life of God, that has come into their spirit nature, after a bit, gets control of their intellectual faculties, and finally dominates their reason,

so they have the mind of Christ and can think God's thoughts, and live in God's realm of miracles.

When a Christian tries to live by reason, he is moving out of God's country into an enemy land. When we deny miracles and the supernatural, we deny the very imprint of Christianity.

If Christ was a miracle, then every Christian is a miracle.

Every victory over sin, every answer to prayer, every divine illumination, is a miracle.

The power that Christianity has in the world is a miraculous power.

Anything that would take the place of the miraculous, reduces Christianity to the commonplace; makes it one of the religions of the world, rather than God living among men.

When you are visiting in Los Angeles

— Be sure to hear the editor of this magazine
at the Figueroa Baptist Church

Ninth and Figueroa

Let those who are free to condemn the pious Jew, for not recognizing the fulfillment of prophecy in the first advent of Christ, beware lest they fail to interpret the signs of the times, today.

—L. S. C.

The Reason for Miracles

E. W. Kenyon

There has always been a war in the Theological world over miracles.

There has always been a portion of the church that claimed that it believed in the Bible as the Word of God and yet have objected to miracles.

Let us face the issue squarely.

The Bible is a miracle book; and a record of miracles.

It claims to be divinely inspired.

If divinely inspired, every word in it is miraculous.

You could not have a divinely inspired book without the miracle of the inspiration.

Every epistle is a miracle, the old testament is a miracle, every gospel is a miracle.

Not only is the Bible a miracle book, a book of miracles, but it is also a record of miracles.

The first three chapters of Genesis must be utterly rejected, if we reject miracles.

But then what is the use?

If you reject miracles, you have to reject the whole book.

You cannot accept one single book as divinely inspired unless you accept miracles.

The man who rejects Genesis on account of its miraculous character is illogical, if he doesn't reject everything else.

If he accepts anything that Jesus said or did, he accepts miracles.

One cannot believe Jesus to be Deity without believing in miracles; for the union of humanity and Deity, in the man, Jesus, is a miracle in the same class with the creation miracles.

The Incarnation is a miraculous creation.

One cannot accept the teaching of the New Birth without believing in miracles for it is on a par with the miracles of the Old Testament. If

one rejects miracles, they cannot accept any part of Christianity.

The ethics of Jesus; the ethics of the epistles, do not constitute Christianity.

Christianity is the life of God, imparted to man.

The life of God imparted to man, constitutes a miracle.

You cannot believe in prayer unless you believe in the answer to prayer.

If you believe in prayer, and the answer to prayer, you believe in a miracle.

Every answer to prayer by the great Father-God is a divine intervention.

He has broken into the realm of reason and performed an act that is above reason.

You see, man lives in the reason realm. Christianity is in the faith realm.

It is above the reason realm. The faith realm is the supernatural realm.

You understand from Hebrews 11:3 that the worlds were created by faith, and they were not made out of things that appear, but they were a direct creation of faith of God.

Faith, then, is creative. Faith in the business realm is creative.

Faith in the mechanical realm is creative. Faith in the literary realm is creative.

The fact is that faith is the only creative force in man.

When faith dies, the creative element in man becomes atrophied.

It ceases to function. God, being a faith God, it is perfectly normal and natural that man should be his best in the faith realm.

If man is a creation of God, and by the new birth becomes partaker of the nature of God, he would naturally reach his highest development in conformity with the laws of the highest nature which is faith.

All who are critical students of the mental processes, know that unbelief is destructive; that doubt chills and benumbs the creative faculties in man.

We know that the age-long enemy that has done more to keep man in bondage than all the other forces in creation, is fear, and that fear is born of doubt.

We know that faith lifts man out of the fear realm into the realm of victory and rest.

We know another thing: that man is a spirit being and that spirit is above reason, and that faith belongs to the spirit realm.

Then, when man 'comes into his own' he comes into the spiritual realm.

Faith takes the place of reason in this realm. In another article I want to show you the contrast of faith and reason; of spirit and matter; but we cannot deal with it any farther at this time.

If our conclusions are sound, then miracles are the normal and expected results of communion with God.

God's acts are miracle acts always.

Why?

You see, a miracle is something that is above reason.

It is outside of the realm of reason.

Perhaps from another angle you might see it more clearly.

A miracle is the result of God's intrusion into our reason realm.

It is not to be expected that the scholastic world, who lives purely in the reason realm would accept miracles.

It will mean their surrender to the supernatural.

It would mean they had come into contact with something greater than themselves. This to the scholastic world is utterly unthinkable.

The difficulty with the church has been that the scholastic world has dominated its ministry.

This has brought about a strange condition. We have tried to conform miracles with reason, but it must ever prove a failure.

There is absolutely no point of contact between them.

A miracle is absolutely above reason and everything connected with real Christianity is miraculous.

Reason can become its hand-maid.

There should be no war between reason and spirit.

Man's reason holds the same relationship to the spirit that the physical body does to reason.

For the physical body to rise in rebellion against reason is a fool's anarchy.

For reason to rise in rebellion against the spirit is the same.

Now, when we recognize the fact that man is a spirit being and that his spirit is the real man which unconsciously or consciously dominates his reason faculties, then we can understand why faith should be dominant.

You understand that faith is not a product of reason.

It is a product of the spirit.

It comes from the spirit contact with God.

I am speaking now, purely as a Christian and of the Christian faith.

Our faith comes from contacts with the Father, with Christ and with the Holy Spirit, through the Word, and through fellowship that comes through prayer.

We know that when this fellowship is broken, faith loses its virility.

We know that when our spiritual fellowship is rich and full, faith comes to its full maturity.

Then, it is easy to see that faith is not a product of reason, but a product of our spirit nature.

You see, reason and will are the soulical faculties that rule in a large measure, and as reason rules us, our spirits lose their dominion.

Every Christian knows that when you stop to reason things out,—take a case of divine healing, for instance:

You are sick, and the world mind about you urges you to send for a physician or take some known remedy.

Faith repudiates this instantly and tells you to go to the Lord as your Healer.

Reason sets up an opposition and every man who has ever trusted the Lord, knows that the hardest battle they have ever fought has been their spirit contending with their reason, or with the reasons of others.

You can see that reason, unconsciously becomes the enemy of the miraculous, and the enemy of God's entering into this realm in which we live.

You can understand now, why the scholastic world would shut God out utterly and make Christianity simply an ethical religion, rather than a miracle religion.

GROUP-PRAYING

E. W. Kenyon

In Ephesians 4 we have a three-fold unity.

Unity of the Spirit, unity of Faith and Unity of knowledge.

In group praying it oft-times fails because of a lack of unity and the prayer effort is marred.

I am thinking now of a certain group of people.

When they came together as a group, they had unity of the Spirit.

They all wanted the same thing.

They all loved the Master.

They all loved the Church for which they were praying.

They all longed for the prayers to be answered

ed and for the blessings to be poured out.

That is unity of the spirit.

Then the second step—unity of Faith.

They had all been taught to believe the same thing.

They all believed the Bible.

They believed the same doctrines and the same teachings.

There was no jar in regard to that.

They had unity of spirit and unity of faith, but they did not have unity of knowledge.

Now, suppose there were ten or twelve in that group—perhaps more, perhaps less.

In that group there are three or four steps of spiritual growth in knowledge.

If they don't do any talking among themselves, or any reasoning about the subjects for which they are praying, they will be all right, but the instant they begin to discuss the problem, they break up that unity and destroy the harmony, for they haven't yet learned there are so many gradations among them, as far as knowledge is concerned.

I would suggest that when a group comes together to pray, they should not discuss the problems.

Bring your matters for prayer, and whether you see them alike or not, the unity of spirit and faith is all that is necessary.

Don't try to get unity of knowledge.

That is almost impossible unless you have been together a long time.

By way of illustration:

Here are four beautiful voices—Soprano, alto, tenor and bass.

They sing.

They are all trained voices, all beautiful voices, and they are asked to sing in a quartette.

It will take them days, and perhaps weeks of practice before they do the highest type of work

to bring those voices to where they blend with each other.

That will illustrate the difficulty of a quartette getting together for prayer.

They need to practice the prayer life, and fellowship each other until they blend in knowledge.

The difficulty would be blending in knowledge. As long as they have unity of spirit and faith they can be mighty in united prayer.

Don't talk, don't discuss, just pray.

THE WORLD MIND AND THE MIND OF CHRIST

E. W. Kenyon

There are two minds, if this term can be used in this sense, in the world today.

There is the world mind, and the Mind of Christ.

The world mind is made up of the mental processes of the great majority.

We see it regularly in the daily papers, magazines and books.

We hear it in the business office, hotel lobby, and we visualize it upon the screen in the movies.

We fellowship it in our homes and social contacts.

This world mind is largely controlled by the public press.

The press has power to mould public thought at will.

If the press wants us to be war-minded it can make us war-minded.

It can make us any 'minded' it pleases.

This press, that controls the mind of the world today, er, the world mind is a selfish, lustful, God-denying and God-hating mind.

It is a mind of doubts; of fears; a mind of hatred and jealousy.

It is a bitter, unhappy mind.

It finds its joy in obscene jokes or absurd jokes, the discomfiture or misery of some one, or in senseless plays, or in selfish gratification.

This world mind is the atmosphere in which the world finds itself.

When a man becomes a Christian he breaks with it, and he isolates himself from it as nearly as possible.

But in his business contacts he is in it continually.

The mind of Christ is the mind that governs the church, but when you realize that the great body of the church is under the world mind domination, you can understand how impossible it is to reach any high type of spiritual growth or energy in the masses.

This high type of spiritual life must be developed among the few.

It is bound to be of an esoteric type, a literal inner circle.

There was a time when the Bible governed the popular mind.

Today the press governs it.

When you realize that nearly 90 per cent of the large daily papers are governed by a few individual minds, and these minds are not only atheistic, but full of anarchy and rebellion against the highest ideals of our country, you can understand why it is so hard to walk with Christ.

Polls have recently been taken as to the attitude of the public press toward Prohibition.

The large part of the public press is opposed to it.

It has no constructive program of handling the situation, but simply wants liberty.

It doesn't care how many lives are wrecked, homes broken, or children ruined.

This world mind is a desperate thing, but we

now seeking the reins of authority gain their ends?

If they do, our government is doomed. The culture of mind and spirit that has grown out of Christian Teaching and Christian morals, is being disintegrated by its subtle onslaught.

It is the same atheism of Thomas Payne and Robert Ingersoll, but it wears the garments of religion now and has the soft voice of religious propaganda.

Underneath it is the grinning skeleton of anarchy and Communism that has been the destroyer of Russia and the old world.

May God awaken us to see our condition before it is too late.

There is a Book of love unveiled, the heart of God revealing,
With saving power, for men this hour—For every ill, a healing.

It's the old Book, it's the whole Book,
The One Book that rings true,
The Book of Grace for every race,
it's the Book for me and you.

—E. W. K.

The Great Apostasy

E. W. Kenyon

"Let no man beguile you in any wise, for it will not be except the falling away come first and the man of sin be revealed; the son of perdition."

The advent of the anti-christ has been one of serious consideration through the whole life of the church.

This Scripture tells us that the anti-christ, the man of sin, this son of perdition, will not come until the falling away has come.

The greek word translated "Falling Away", as you know, is the word from which we get "Apostasy."

Then, the anti-christ will not appear until the apostasy has come.

What does the Scripture mean by apostasy?

As far as we can understand church history there has not been previously a real apostasy in the church.

There have been many back-slidings, many spiritual declensions, many periods of darkness and weakness, but never apostasy.

What would an apostasy mean?

It would mean the repudiation of the apostle's creed, the repudiation of the integrity of the Word, the repudiation of the virgin birth of Jesus and His literal resurrection.

The Roman Catholic church has never been an apostate body.

It has always stood for the virgin birth and the literal resurrection of Jesus.

They may have thought much error.

They may have gone into sin.

It may have been handled by wicked men, but it has never been officially an apostate body.

The fact is, there is a grave question as to whether the Roman Catholic church is a Church,

in the divine sense, at all.

The great body of its priesthood and laity have never been born again.

If they have never been born again, they couldn't apostatize, for no one can become an apostate who hasn't been born again as an individual.

Is there a real apostasy now?

Yes, for the first time.

Four of the great protestant denominations are practically apostate.

Their theological institutions dogmatically deny the Virgin birth and the physical resurrection of Jesus, and the verbal inspiration of the Word of God.

The theological schools are the fountain head of the church.

When they go apostate, it is not to be expected that the students that graduate from them will be otherwise than they.

Our denominational colleges and Universities have also joined the ranks of the theological schools in the utter denial of the Bible as a Revelation, and of the virgin birth of Jesus and His literal resurrection.

Following in the wake of these two are the publications of the major denominations, which are following the footsteps of the leaders of the theological work of the denominations.

The ministry have not been as outspoken, but never the less, the ministry of these four major denominations are, according to some estimates between 60 to 80 per cent apostate.

Here is apostasy.

Not only is it the apostasy but it is a fulfillment of prophecy.

If the apostasy has come, then we can expect very quickly the coming of the Lord.

As soon as He comes, the man of sin will be revealed, for He that restraineth, that is, the

Holy Spirit, will have left the earth with the church.

As soon as He that restraineth is taken out of the way, the man of sin will be revealed.

Then will begin the awful period of the great tribulation.

It would seem that from the fourth chapter of Revelation to the twentieth, is God's photograph or His moving picture, so to speak, of the tribulation period.

If we are in the apostasy, what a responsibility rests upon us.

That is, if we are in the insipient stages of the falling away, and it is evident we are.

The spirit of the anti-christ has been developing through the last forty or fifty years, and it is about time for that spirit to culminate in an individual.

Now what is our responsibility in this hour of expectancy?

Three things should characterize our lives.

First: there must be an intelligent prayer life; really entering into a life of intercession for the church and for those who are yet, not born again.

What intercession there should be for the foreign fields!

What intercession for the church members whose hungry hearts are reaching everywhere after God and are not finding Him.

Prayer for the ministry who are either giving a stone for bread, or false doctrine or vipers.

Oh God have mercy upon us!

These hours are fraught with tremendous responsibility.

Second thing: There must come a withdrawing of the saints of God from these apostate bodies.

That must come.

I say it with reluctance and with sorrow in

my heart.

I have known that I must say it for a long time.

There must be a withdrawal.

The Body of Christ must come out and be separate from these apostate bodies.

As we draw nearer to the coming of Christ and the great tribulation, we are going to pass into hard and difficult times, when the body of Christ must be separated from the rest of the professing church; when the true sons and daughters of God will need all the Comfort and consolation they can get from the other members of His body.

Along with the prayer life and the life of separation, there must be the message that God has for this peculiar period.

It is hard for one to say what I am about to say, but I must say it.

There isn't a man, as far as we know, either in England or America that has a message for this age.

There isn't an outstanding preacher in America today, who is deeply spiritual, and has the message for this age.

That message is somewhere.

God has it.

It is for you and me to give diligence to find it.

What a serious thing it is, that we should be moving so rapidly into the most awful period of human history, and the great body of the church unprepared.

I urge you to prayer.

Learn the secret of prayer.

Learn the art of intercession.

Make out a list of men and women of institutions, and lay them definitely before the Father, in Jesus name.

Learn the secret of prayer.

God only knows what can be wrought through

intercession.

The apostasy is all about us.

We are living in an age of desperate unbelief. Oft-times it is militant, and requires on our part, prayerful diligence meditation in the Word and a Holy Walk.

God bless you as you read.

RADIO

The radio is not a new thing to us now. Any hour of the day or night, there is something that can be 'tuned in'.

However, there is something that will be news, to you, and that is Dr. Kenyon is going to have two fifteen-minute periods each week over Radio KNX, during which time he is going to give you all the good things from the Word that can be packed into that brief time.

On Tuesday and Friday mornings, from 8:00 to 8:15, tune in on this station and you will receive blessing and help and encouragement for all the rest of the day.

You can do your share toward helping in this thing, by telling your friends about it and asking them to tune in.

Another thing—we would like to have your friends and yourself write in and tell us how the message comes over the air, and if it brings blessing and help to you, it helps us to know it.

This privilege of speaking over the air, of course, costs something, and if you want to have a share in this ministry, you are cordially invited to send your offering,—any amount—to the office of this magazine and it will be turned over to the Radio committee.

Pray much, that this may be but the beginning of big things for the Lord in fields that otherwise would be inaccessible and untouched.

We have had responses from all over Southern California from people who have 'listened in' on

the programs which have already been given, but every letter makes just that much more inspiration for the next service.

Remember—KNX—8:00 to 8:15 on Tuesday and Friday mornings.—V. W. Linn.

GOD'S BEST

E. W. Kenyon

There is an increased desire on the part of many after the Lord's best, and how to get that best is the problem.

Some are trying to get it by Reason. They are reading everything that borders upon this subject.

Many are reading the old mystics.

I question if any one can get very far with mystic literature.

It has the peculiarity of working in circles.

It is stimulating—of-times thrilling.

One thinks constantly they are arriving, when in reality they are walking in circles.

Another may read the latest on modern thought and psychology which merely feeds reason.

No one has ever yet arrived at God's best by the Reason route.

Another may be seeking God's best through the realm of Feeling.

They are cultivating the emotions.

We have had a very unhappy period of over twenty years in which the spiritual side of the church has nearly been wrecked, by men and women seeking to find God's best by way of the emotions route.

They have been cultivating their emotions and seeking everything to develop emotions.

There has been its good points but in the end it will result in emotional fanaticism that is positive-ly destructive to everything that is really spir-

A third class are seeking God's best by way of Works, thinking that by praying so much, repenting so much, struggling so much, and waiting on God certain lengths of time, or by any other means of effort that in some way they may arrive at the desired haven.

I know of nothing that is more alluring than doing things.

If we are only doing something, we occupy ourselves, but Doing, has never made a man spiritual yet.

There must be works, but it must be preceded by faith.

There is another class and they are multitude, that walk by sight.

They want to see everything, understand everything, know everything.

They say "If I could only see folks healed."

"If I could only see some one receive the Holy Spirit, or see some of these miracles, then I would believe."

No one has ever arrived at a deep rich spiritual experience by the route of sight.

They say "Let me see and I will believe." God's way is: Believe and you will see.

We walk by faith and not by sight.

It is God's own way, we know it's right.

The only way to walk and to arrive at God's Best is by Faith.

Not by Faith in experience or faith in emotions but by simple faith.

"This is the work of God, that ye believe."

God's best comes only through simple Faith in Christ.

When you can give up your reason and feelings and works and sight, and just follow the simple Word of God you will find God's best.

Now, may I call your attention to some dangers?

It is not faith in experiences of man that is

going to help you.

I have seen them come and listen to testimonies, talk with people who have been marvelously healed, seeking to get an experience similar to theirs.

This is unsafe and unhealthy.

It is not by faith in emotions.

You may have all kinds of faith in your own emotions but they will not reach God.

Some will say "I have had visions and dreams. My body has shaken under the power of God."

But, it did not give them what their hearts craved.

It is not faith in dreams or in emotions, but it is faith in God.

It is not by faith in the opinions of men.

Your faith can't rest in books or in other's experiences or teachings.

It must be Faith in the Word of God.

Not by Faith in surrender and consecration.

I remember how I was bogged in this slough for several years.

I had faith in surrendering and consecrating and giving up and yielding my all to the Lord.

I had faith in that because people had told me that was the route I must take to arrive.

But, one day I found that my faith must be in the Word and in the Word alone.

You can't receive the Holy Spirit on any other terms than faith in the Word of God.

You can't get things on the ground of evidences or proofs, but simply on the ground of the Word, the Living Word of God.

But how can you believe?

Believing is acting.

You may have had a passive mental assent for a long time.

You may have assented to all the Word declares.

You may have been what we call a funda-

mentalist as far as believing the Bible as a Revelation from God, the Virgin Birth of Jesus, His Resurrection and His second coming.

You may have believed in Healing, but you have not entered into anything.

You have assented to the thing.

You have said "yes" to the thing.

Believing is TAKING.

When you believe that Jesus Christ is your Healer, you are healed.

When you believe that the Holy Spirit is your indweller, you are indwelt.

When you believe God is your Father, He is. Believing is possession.

The moment you believe in Jesus Christ as your personal Saviour He is your personal Saviour.

The moment you believe in Jesus Christ as your Healer, He is your Healer, and the moment He becomes your Healer, you are healed.

The moment you believe in victory through Jesus Christ, you are a victor.

In the final analysis "This is the work of God, that ye believe."

* * * * *

Faith knows God as a child knows its mother.

* * * * *

Faith lives in the realm of rest, yet ceaselessly works in the power of God.

for the Jew / Salvation for the Jew
 is needed / Healing & cure of infirmity
 justice / Bapt. Christ & God's answer to the Jew
 and Gentile / Healing in Redemption

F. W. Kenyon

If we are assured that Jesus died for our sins and that He arose for our justification, then we are certain that He was God's Redeemer and that in Him we have our redemption.

We know that that redemption covers the needs of the human race; that that redemption is a blanket contract that takes in the whole range of human liabilities God-ward and man-ward.

We know that sickness came through the fall, and that Jesus attributed it to Satan, and this being true we know that healing and redemption must of necessity come through God.

When He led Israel, His covenant people, out of Egypt's bondage, they had no sooner crossed the Red Sea in the presence of that age old miracle that shook the heathen nations to their very foundations, than He said to Moses "I am the Lord, that I beseech thee."

Then He bade them having any other physical infirmity, meet the need of Israel, for He bade them fellowshiping with heathen

and diviners. He bade them meet the need of Israel, for He bade them fellowshiping with heathen

and diviners. He bade them fellowshiping with heathen and diviners. He bade them fellowshiping with heathen and diviners. He bade them fellowshiping with heathen and diviners.

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THE LIVING MESSAGE

35

No youth or maiden was ever mourned. They all grew to maturity and to old age. Perhaps one of the most marvelous features in this connection was that in their battles, as long as they kept their covenant, none of their soldiers were ever slain.

Then, through Isaiah, He promised that healing should come through redemption that He was to provide in Jesus. "Surely He hath borne our sicknesses and carried our sorrows, and with His stripes we are healed."

This entire chapter is a prophecy of the perfect Redemption in the coming Redeemer. God made Him sin, that we might be made righteous.

God made Him sick that we might be healed. In this prophecy the literal rendering of the fourth verse is "Yet our diseases, it was He who bore; while we thought Him plague struck, smitten of God and afflicted."

The prophecies cover the perfect redemptive work of Christ.

When He entered upon His public ministry, healing of the sick occupied more than three-fourths of his time.

He healed the multitude.

He cast out demons.

He cleansed the lepers.

He raised the dead.

He caused maimed limbs to grow and become whole again.

He was the expressed will of God.

He was the will of God unveiled to man.

The Spirit speaking of Him in Hebrews 13: said "He is the same yesterday, today and forever."

He takes the Jehovah title of the Old Testament which meant "The God who was, the God

who is, and the God who will be on the morrow."

He was the healer.

He was the Redemption.

He was the Saviour.

He is the Saviour, Redeemer, and Healer today.

"In whom we have our redemption through His blood.

This redemption is for spirit, soul and body.

If I could make you understand this, that healing is not a physical proposition, but a spiritual.

The moment we are healed spiritually, physical healing immediately follows.

Our sicknesses, disease and sin, centers in man's spirit.

It is not a mental affair.

It is not a physical affair.

It manifests itself in the physical and mental, but the seed-plot of man's sickness is his spirit.

It is through man's spirit, that Satan makes his contact with man's mind and body.

It is into our spirits, that he pours his nature.

He fills the spirit with doubts and fears, and makes us distrust God.

You understand that faith and unbelief, are not mental, but spiritual and a man becomes a doubter through his spiritual contacts with the inspirer of doubts.

You understand that when a man is born again, it is not his body that is born again, and not his soul, but it is his spirit.

When this re-creation of the spirit comes, the life of God is imparted to us.

It is imparted to our spirits, so that our spirits come into fellowship with the Great Spirit, the Father Spirit of the Universe.

When our spirits are brought into perfect captivity to the Lordship of Jesus and He dominates

us and rules our minds and our bodies through the spirits, then He is really Lord of our lives.

Everyone who prays for the sick, makes this discovery sooner or later.

There is no value in praying for the sick, unless first the inward man of the heart is brought into right relationship with God.

This inward man of the heart holds the candle of healing.

If that inward man of the heart is out of fellowship, and cold, then disease holds its sway, but the moment this hidden man of the heart comes into fellowship with Him, and into right relationship, then healing is assured.

So, in Jesus, we have healing.

In John 16:24, Jesus gave to us the use of His name.

He said "Hitherto ye have asked nothing in my name; ask and ye shall receive that your joy may be made full."

"Whosoever ye shall ask of the Father in my name, that will I do."

Here, He gives to us a legal right to the use of His name.

In Mark 16 He shows us how that name may be used.

He said, they that believe shall lay hands on the sick, and they shall recover.

All the power and authority of Heaven is invested in that name.

He has given us a legal right to use it and has told us that when we lay hands on the sick ones that we have a right to see them healed.

How many hundreds have been healed in the past years, through the power invested in that name!

We have seen them, where hope had fled utterly, and death seemed imminent, raised up by the power of that name.

"There is no other name under heaven given

unto man, whereby we must be healed," but that name.

That name was healing in it.

That name has health in it.

But in James 5:13-15, He gives us the ordinance of healing.

He said "If any is sick among you, let him call for the elders of the church and let them pray over you anointing you with oil, and the prayer of faith shall save the sick, and the Lord will raise him up."

The word 'save' there, can be translated 'heal.' So, the prayer of faith shall heal the sick, and the Lord shall raise him up.

We not only have the use of the name of Jesus, but the promise of the laying on of hands; the fact that our healing was accomplished in the death and resurrection of Jesus Christ, but He here gives to the elders of the church the ordinance of praying for the sick.

When they do it, He says "The prayer of faith shall heal the sick and the Lord shall raise him up."

Then He adds "And if he have committed sins, they shall be forgiven him."

We not only have this for our encouragement, but we turn to the book of acts and we find that the early Church healed the sick, cast out demons, cast out the power of Satan, raised the dead.

The authority and the power to heal and to bless has never been taken away from the Church. There are those who tell us that healing was withdrawn with the death of the apostles.

That is but a theory, given largely to cover the lack of faith on the part of the church.

We have no record that healing was ever taken from the Church.

We have no record that miracles were to cease

with the death of the members of the first church.

If there was such a momentous commandment we should be able to find it easily.

No! Healing belongs to us today.

We have a perfect right to it.

Satan has no more right to bring discomfiture and weakness to our physical bodies, now, than then.

Jesus Christ hasn't changed.

The Father hasn't changed.

It was the will of the Father that Jesus should heal them.

There has been no change in the Father's will. The Father's will is the same now, and every man and every woman that accepts Jesus Christ as Saviour unconsciously or consciously, accepts Him as a healer.

It is not a physical thing, but a spiritual thing. Jesus Christ is our Saviour and healer, now, of all our diseases, spiritual, mental and physical; and you who read this, turn to Him, now, and ask the Father in Jesus' name to reveal His Son to you in redemptive grace and power.

If we play with sin, sin will soon play with us.

If we let God run the now, sin will not run the tomorrow.

Dr. E. A. R. Torsch
DENTIST

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Los Angeles, California

GONE—A Tumor.

For the past four and one half years, I had been suffering with a fibroid tumor which caused a great pressure on the spine, and I was in agony almost all the time.

I had believed healing to be in the Plan of Redemption, in a way.

I endeavored to hear all the sermons I could, both for and against it.

As a result I found myself hedged in by doubt.

Finally, my husband and I made an agreement with God that if He would lead us into the light, we would walk in that light.

We soon found ourselves led to the Figueroa Baptist Church where Dr. E. W. Kenyon was preaching on Divine healing.

After hearing several of these life-giving messages, I told him of my condition, and asked if I might be prayed for according to James 5:14: "Is any among you sick? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him."

On Sunday, March 16, I was anointed and prayed for and went alone with God that very day, and definitely gave my body to Him, claiming the promises of James 5:14 and I Peter 2:24. A few mornings later I was awakened suddenly, and the first thought that went through me was "I am healed."

Praise God, I am healed, and oh how I thank Him for it.

—Mrs. A. V. Graham.

The Blood Covenant at Sinai

PART THREE

E. W. Kenyon

In the last article, we called your attention to the Blood Covenant under law; but I wish to go over just a little of the ground from another angle.

You see, Israel became a nation because of the Blood Covenant.

There wouldn't have been any Israelitish nation had there not been an Abrahamic Covenant. You understand there was no divinely appointed Priesthood, no divinely appointed Sacrifices, no Atonement, no Law, until this Blood Covenant people came up out of bondage.

Then it was necessary that a Law, a Blood Covenant Law, be given them.

So in the 24th chapter of Exodus, we have the picture of the re-newing of the Covenant, and giving of the Law.

At this time, they had no High Priest.

Young men were asked to offer burnt offerings of oxen unto Jehovah.

They were just young men, selected out of the thousands that had come out of Egypt.

Moses took the blood of these offerings, and half of it he put in basins and the other half he sprinkled upon the altar.

Then he took the Book of the Covenant and read it to the congregation of the people. They said "All that Jehovah hath said, that will we do and be obedient."

Then we get this added light from the epistle to the Hebrews,—that he sprinkled the book and the altar and the people.

This is very remarkable.

In re-newing this Covenant he takes the Blood Covenant blood; sprinkles it first upon the Book of the Covenant; then he sprinkles it upon the

people, and third, upon the altar.

Now he has bound the people to the Book, and the Book to the people.

He has bound the people to the Altar and the Altar to the people.

He has bound the people to the Book, to the Altar and to Jehovah.

This was a most solemn ceremony.

Those Israelitish people knew what it meant.

We may not,—but it bound them utterly to that Covenant.

The Covenant was now represented in the Book.

When Abraham cut the Covenant with Jehovah it was simply verbal, with circumcision as its visible seal.

Now, it is a written contract.

The Altar was the witness,—to be the eternal witness between them and God.

The Tabernacle that served as a house—was called the Tabernacle of Witness, i. e., Witness; of the Covenant.

When the blood touched the Covenant Book in their presence, and they saw the blood marks upon it and they saw the blood upon the altar and saw the blood falling upon themselves, then they knew that they had entered an indissoluble Covenant with Jehovah.

All that they had or ever would have belonged to Him.

Is it any wonder that they brought in the first fruits of all their increase.

The first ripe grapes were never eaten by the men who raised them but that cluster was taken and given to the priests.

The first ripe grains and fruits and vegetables were carried to the priests, a loving token,—a loving ministry.

Our modern church gives no opportunity for this wonderful outburst of love.

We have put everything on a business basis in our churches.

Our ministers are hired as we hire a clerk.

There is no opportunity for the outpouring of grace and love, the response of the spirit renewed.

Thank God we can look back to the kindergarten of God's grace in dealing with the Israelitish nation and we can see the opportunities which God gave for the outbursts of thankfulness.

The land has brought forth a large harvest and they bring Him their love gift.

Many lambs are in the stall, and they bring their first fruits from the stall.

From the vine, the fig tree, the olive and the land, they bring their first fruits.

That people lived under the very shadow of the Almighty.

That people had God in personal contact with all their business, social and home life.

The Book of The Covenant

Exodus 24:7. I want you to notice that He calls it the Book of the Covenant.

In the 8th verse He says "Behold the Blood of the Covenant."

In the next chapters we have the building of God's first home, the home of the Covenant.

This is a significant expression. So rich, so full of divine grace.

In Ex. 24:9-11 we have a picture of Moses and Aaron and Aaron's sons, up in the mountain where they eat and drink in the presence of the Lord.

In the new covenant Jesus said "I and the Father will come and make our home with you and will sup with you."

Servants eat in the presence of their Master. Sons eat with their Father.

On what a wonderful revelation of grace has

been given to us.

You understand that this Book of the Covenant, in the next chapter, is called the Testament.

The ark that held it is called the Ark of the Covenant.

This covenant was to be an everlasting Testimony among the Heathen nations.

Our New Covenant is to be the Everlasting Covenant of the riches and grace that are bestowed upon God's family, His sons and daughters under this New Covenant.

You understand man has sustained a threefold relationship to God under the Covenants.

First: Abraham was the friend of God, the one God exalted and made a prince, and His wife, a princess.

God called him His friend. All through the east, today, Abraham is known as the Friend of Jehovah.

His descendants, the children of Israel, were called the Servants of God.

He never lifted them above the position of Servants.

As Servants they obeyed the law. As Servants they were disobedient and rebellious, and ran away and left Him.

But when Jesus came and died and put sin away, on the ground of His finished work, we became His Sons and daughters.

Abraham, the friend; Israel the Servants and we, the Sons and the daughters.

The New Covenant was not enacted between a servant and His master, but between sons and their Father, Jesus being the Surety of this New Covenant.

Israel knew what this Covenant meant.

In Exodus 23:25, 26, we get an inkling.

"And ye shall serve Jehovah your God and I will bless thy bread and thy water. I will take

weakness away from the midst of thee. There shall none cast her young nor be barren in this land. The number of thy days will I fulfill."

They knew that they would never come to hunger or thirst.

They knew that children would grace every home and every fireside.

They knew that they would live their full age. There would be no premature deaths.

No babies would ever die. No young men or women would die.

In their wars, the enemies couldn't slay them. What a Covenant it was!

What a pity that they didn't keep it! In Exodus 23:20 "Behold I send my angel before thee to keep thee by the way and to bring thee into the place which I have prepared for thee."

"I will be heard unto him and hearken unto His voice; provoke him not for I will not pardon your transgressions, for my name is in him."

Notice that Israel were to be led from Egypt to the Promised Land in a supernatural way.

Then Jehovah said, farther on "I will send my terrors before thee and discomfit all the peoples to whom thou shalt come and I will make all enemies turn their backs upon you."

Not only was He to lead them by the angel of His presence in whom He had placed His name, from the slavery of Egypt to the liberty and freedom of Canaan, but He said "I will send hornets, judgments, terrors, upon the people who now hold the cities of Canaan."

He was going to drive them out from before them and give to the Israelites the goodly land.

You understand that Israel had to be protected, cared for and sustained in a supernatural way.

The God of Miracles was to be the God of Miracles in their land when they arrived.

THE LIVING MESSAGE

He has been tempted in every point like as we have been, and are.

His great heart of compassion and love reaches out beyond our boundaries of human reason to meet our needs.

This morning, He is our Intercessor, our Advocate, our Healer, our Redemption and our Lord.

He invites us to come boldly to this throne of grace; this throne of mercies; the throne of love-gifts, our place of help in every time of need.

He, this morning, is the strength of our lives.

He is wisdom to meet our financial problems. He has ways of meeting our spiritual conditions.

He is stronger than our environments, and is stronger than any circumstance and He is our great High Priest, sitting at the right hand of our own Father, and ever lives to make Intercession for us.

Fearlessly we face the day and face the night. Fearlessly, we face life's problems, knowing that we are more than conquerors through Him that loves us.

Then take your Covenant place and Rights today. It honors Him and blesses you.

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REGULAR SERVICES

Sunday 9:30	Sunday School
Sunday 10:45	Morning Worship
Sunday 3:00	Prayer Studies
Sunday 6:00	Assembly Hour
Sunday 7:30	Evangelistic Service
Sunday 1:30	Women's Prayer-meeting
Tuesday 7:30	Bible Class
Tuesday 7:30	Prayer-meeting
Wednesday 7:30	Choir and Orchestra
Thursday 7:30	Bible Exposition
Friday 7:30	