

#1 God Is a Good God

1 Now, I will review a little tonight, but not too much because I want to finish the section on the principles of faith and, then, be able to go into a couple, one, two, three, four, or so topics. Now, I don't know just what we are going to do here as concerning the future, and, that is next week, I think that I could finish a basic study of faith by Sunday night. However, I would not be able to go into the greatest faith in the Bible: faith that controls, faith of Moses, faith of Sarah and different ones which we use as illustrative material to bring out the rules and principles which are set forth in the Word of God on the use of our faith.

Now, I used to take two weeks at a time, and I find people get tired these days. Even the fellow that preaches gets tired. It used to be easy at one time to preach two weeks. In fact, I'd be kind of insulted if I didn't go to a place for two weeks because I wasn't able to cover enough material. But it seems that it's not so easy to have a two week meeting, and I get a little worried about people coming every night. And, although I try to get you out early, you stand around at the back and talk quite a bit, too.

So, I'm not going to take all the blame for this. Adam tried to put the blame on Eve, while Eve tried to put it on the serpent, and it was kind of a community affair. And so, I try to get you out each night--get away early, but I just don't know what to say about the meetings longer than Sunday. Maybe, if you feel all good by Sunday, and maybe such a thing as a few more days, I don't know. I just don't know how I'm felt led myself. I just preach along and preach along, sorta, and let the Lord order the way and the circumstances and all those things that work out. But we're coming along anyway in the basic principles of faith, and I think we'll have had a good understanding before the week is over.

Let's bow our heads in prayer.

2 Father, we come to You again tonight through Jesus Christ our Lord, knowing, my God, that where two or three are gathered together, there art Thou in the midst. And we know, Lord, tonight, that You said, if two or three be agreed on anything as touching Your kingdom, it should be granted unto them. We are agreed tonight, Lord, that we need revelation; we need Your Word to become so real to us that we do become that living Word, and, as Your servant said that the Son revealed in flesh, the Son of man revealed in human flesh, was that Bride or that people who are the elect chosen and faithful for that day... And Lord, we would want to be in that position where we have not only sung, but people can truly see Jesus in us. And they will see it because that we do not deviate from that Word, even as the Son of man came to fulfill that Word.

So, Lord, tonight we humbly give ourselves over to You, asking, my God, that every thought and every word be exactly right from Thee, and It be heard exactly right as well as being expressed exactly right. Oh Father, help us tonight to bring every spirit of man into subjection, above all every thought into captivity to the knowledge of Jesus Christ, Lord. Your Spirit was given to this end that we believe, that is true, Lord. We're trying hard to take every Word of God factually, as It has been written, knowing that every Word from God has power, and this Word, particularly, might have power to us, Lord, that Your Spirit was sent to guide us into all truth, to show us things to come--take the things of God and make them real to us.

So, Holy Spirit, do come in such a way and minister in our lives, that such a reality would be ours, that the people will know that we have been with Jesus. Grant, Lord, tonight this which is so important to us because we need it so desperately. In Jesus Name we pray. Amen.

You may be seated.

3 Now last night we brought you the first reason as to why this perfect gift from God failed. Now, no one can deny that we have been dealt the measure of faith. [Rom 12:3] It is the faith of the Lord Jesus Christ. It was prophesied as the faith of God; it is a measure of faith. In others words, every single person has an exact measure. No one has any more than anyone else; however, in ministering in the realm of the Spirit, there is the proportion of faith, and that proportion of faith is that proportion whereby the Holy Spirit is caused to manifest in a peculiar or particular manner, such as we illustrated that tongues is very simple and will take the minutest proportion of faith, but, when you deal in miracles, you'd be dealing in the greatest proportion of faith that has ever come to any man.

4 When we consider this age in which Bro Branham lived... and you know that he had the greatest ministry without doubt since the apostle Paul. I make no apologies in saying this, but it is my studied opinion, having read as much as I have been able to read, that Bro. Branham's ministry eclipses, in number, all the phenomena that has taken place since the time of the apostle Paul to this present day, because his visions were by the thousands, his miracles were by the thousands, and healings by the hundreds of thousands. And nowhere in history since the time of Peter have we had the magnitude of healing line(s), where Bro. Branham would take as many as two thousand at one time and never have one miss.

A man who could stand up and say "Give me your worst case of cripples, no matter who it is, I will guarantee healing," who could look at congregation and say, "Bring me the twenty-four worst cases, I will guarantee all healed, or you may have a fast line and at least sixty percent will be healed." you've...you've never found anybody who could say a thing like that. What a tremendous proportion of faith for a gift of healing.

5 And miracles is greater even still, if it were dealing as Moses dealt. Imagine the faith of that man to simply say, "Let there be flies" and stretched forth that rod. Oh, my, I don't even know that, looking at myself, (I don't want to downgrade me or anybody else.) but I wonder if I could see the sun rise, and I'd say, "Let the sun rise." I just wonder if it might hit an eclipse just about at that time. But here's a man, Moses, "Let there be flies." And they came. "Let the water turn to blood." And it came. "Let there be death in the land." And death came, wiping them out by the thousands.

That's the proportion of faith as in contradistinction to the measure of faith. And everyone has been given a ministry by the Lord Jesus Christ so there isn't one of you who is in need tonight, you have the measure of faith which will give you every promise in the book, because remember; the promise is sure because of faith. And then you have the proportion of faith which makes you an able minister; as Paul said, "Who is able for these things, thank God through Jesus Christ our Lord."

6 Now, if you look in the Book of Luke with me for a few moments, in chapter 19, I believe it is, and 15-27, you will notice that Jesus is likening his Second Coming to this particular parable, for in verse 11, It says: [Lk 19:11-27]

(11) As they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

(12) And He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

(13) And he called his ten servants, and delivered them ten pounds, and said ..., Occupy till I come.

- (14) But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.
- (15) And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.
- (16) Then came the first, saying, Lord, thy pound hath gained ten pounds.
- (17) And he said unto him, Well, thou good servant: because thou hast been faithful... (Notice:) because thou hast been faithful in a very little, thou hast (have thou) authority over ten cities.
- (18) And the second came, saying, Lord, thy pound hath gained five pounds.
- (19) And he said likewise to him, (You've been faithful, therefore) Be thou...over five cities.
- (20) And another came, saying, Lord,...here is thy pound, which I have kept laid up in a napkin:
- (21) For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.
- (22) And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:
- (23) Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?
- (24) And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.
- (25) (And they said unto him, Lord, he hath ten pounds (already).)
- (26) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.
- (27) But those mine enemies, which would not that I should reign over them, bring them hither, and slay them before me.

Now you will notice in this illustration here, this is not the illustration of the talents, where God gave several talents to one man, less to another, and still less to another man, but this is the parable where each person got the identical measure, which is the pound. And you will notice the pound represents faith because he said, "Thou hast been faithful."

7 Now every one of us is given the measure of faith, and God demands that we use this faith. And remember; I said the other day that God is not pleased with those who do not use faith. Why? Because God cannot be God to a man who does not use faith. Faith is resting with God doing; faith is allowing God to work on your behalf; it's fighting your battles instead of letting you take the brunt of it; it's letting God provide the way of escape and God doing multitudinous things which will give us peace. Remember that the Scripture speaks of faith being a rest, you see, and to rest means to cease, and we've not learned that, though we'll talk about it tonight, quite a bit.

But here you'll notice that God has given each one this certain particular measure, and there's no place in the Word that I can find that describes anybody getting one certain particular measure, except the measure of faith. God demands that we use faith. Now notice what He does: He takes from the person who could have used his faith or which would have accrued to him, and He gave it to another one. He doesn't cast him into outer darkness; he doesn't destroy him. He rebukes him. But the enemy, He destroyed. This man is not an enemy; he's his own enemy because he hasn't used the wonderful gifts that God gave him.

8 So, we see here an admonition tonight, one that we ought to learn, and that is that God is not pleased. In fact, there is the evidence here of a judgment, which is the placing of rewards when people will not use this God-given faith. You notice it is exactly what James says, "...faith without works is dead." [Jas 2:20] In other words, put your faith to work; make it count. You can't be like the old lady in Chicago. I know you must have read of her because she got in all the newspapers across America that they found her starved to death in the garret, and she died of malnutrition. And somebody noticed a slit in the mattress, so they reached in and pulled out wads and wads of money. And here over multiplied thousands of dollars, the woman had died from malnutrition because she would not use what was there for her to use.

You say a person like that would have to mental. Well, let me say this, a person who doesn't use his faith can hardly be spiritual. See, spiritual minded people lay up treasure in heaven, "Lay not up for yourselves treasure on earth." [Mt 6:19] Many a man has the business acumen and the ability to lay up treasure on earth, then his heart follows it. But there aren't many people who really go all out to laying up a treasure in heaven, and the only way you'll ever do it is on a faith premise, because to lay up treasure in heaven is, as Paul said, "You took joyfully the spoiling of goods, knowing within yourself you have in heaven a better and enduring treasure." [Heb 10:34] See.

Jesus said, "Blessed is the man who leaves his father, mother, sister, brother, and lands." He said "I'll give him a hundred fold in this life and in the life to come life everlasting." [Mt 19:29; Mk 10:30] In other words you're glorified, you see. So, we must remember that...by using this measure of faith that God has given us.

9 Now we discovered last night that though this faith is perfect the vessel is not perfect, that's the trouble. There is nothing wrong with your faith, there's nothing wrong with the Holy Spirit, there is nothing wrong with the various experiences you have as a Christian, there's nothing wrong with the good gifts God's given you, there is nothing wrong with the gift of tongues in Corinth, except they begin to use them in a manner which is not becoming to God's children. There's nothing wrong with anything; all things are pure to the pure in heart. [Tit 1:15] That's the whole trouble: we get too many folk who aren't quite too pure, and therefore, the operation of the thing involved becomes deteriorated.

So, don't ever look at your faith and say, "Well, I just don't think this faith is right."

That faith will pull down any stronghold. There's nothing wrong with it; nothing wrong with your faith. It's a perfect gift of God. What it is the vessel is fallible and the vessel doesn't know the laws of faith, that which will hinder and that which will augment. And the first law we learned was this: that until or unless or until you come to the place where you know that God is a good God, you'll never use that faith, because you see faith reposes in God. But if He's not a good God, how can you expect something good. And that's what you are looking for.

10 I said the other day, nobody expects to get sick if he's well, or did I tell you, or did I mention that. Well, if I didn't, I'm mentioning it now. Would anybody like to go out of the building here and break a leg?

You say, "Heavens no. I want to get rid of my rheumatism now. What are you talking about?"

Oh well, then you don't go for a broken leg, that's fine. Does anybody here hope to go out and lose your

pocket book?

You say, "My goodness. No, certainly not. I'm hoping to get out of debt, let alone get worse in debt."

Well, do you hope to go home and have a scrap with your family?

You say, "Nothing doing; we have some scraps now, and they're no fun. I'm trying to get out of these scraps."

You see, you're looking for something better. As I mentioned last night that these people committing suicide look for something better than they've got. That's why they kill themselves, you see.

11 Now, if this faith has as its object God, and the use of that faith is to the end, you will get something better than you have now, then God can only deal in good things always, or He might double cross you. Now He knew exactly how I'd be preaching down here in this twentieth century, so He put in the Word of God, "Make the tree good and its fruit good or forget it" because "the briar tree doesn't bring forth figs and the fig tree doesn't bring forth briars". So, God is all good.

12 David oppressed in battle, hunted as a partridge, he could've said, "Oh, oh boy, this religion, taken me a long time to smarten up to this thing that Samuel pulled on me, saying that God's anointed me; because if I were a king I should be at home in the palace. I should be leading the armies instead of being chased by armies. I should be at home with my wives. I should have people serving me. I should be looked up to, and they should want my pleasure. But they are all turned against me trying to kill me."

Now he didn't talk that way. He wasn't a Christian Scientist, who said, "Saul isn't looking for me. My wives are here, but you can't see them, and the kids are playing around, too, in the bushes somewhere back there. And there's no army out there, (That's for sure.) because, you know, there's no sin, and there's no sickness."

He didn't say that. He said, "I know these conditions. They look exactly wrong. They look exactly bad. It's one hundred per cent contrary to what you think would be in the face of God anointing me His king with His blessing on me." But he said, "And I would have fainted, except I had believed to see the goodness of the LORD in the land of the living."

13 Job understood it. He put it this way, "What? Shall we not receive blessing and evil from the hand of the Lord--or troubles?" He knew that God was a good God. And Paul put it in the language that you love so well, "All things work together for good, to them that love the Lord, to them that are the elect, the called, the chosen, according to His purpose." And what's His purpose? That after you've suffered a while, you'll enter into the kingdom of God, you see.

14 Now, listen to me. We're not naïve, and we're not babies. We all have to work to earn a living, the Bible says, "That he that doesn't work can't eat." [2 Th 3:10] Now, that's an awful good... Now, that sounds awful bad, but it is also good. Do you realise what that means? It means God's got to give you a job. You say, "Lord, if I don't work, I can't eat. You gotta give me a job."

You don't mind the statistics and all these things that tell you there are no jobs. I don't care if there's a depression in the neighborhood. What's that got to do with God? God owes you a job because He said, "If you don't work you can't eat." You need a job. "Well, now look; we're talking about jobs." I'm not going away from my thought. You need to work to get a paycheck. The roads this morning were pretty slick. I didn't get up to find out. When I did get up, I didn't go to find out, but I know that they were slick.

The point is this, though: you get in your car and take a calculated risk, and you go down that road because you want your pay check. And that's all there is to faith, too. That's all there is to faith. God has said: This is the way it is, and that's the way it is. He knew what He was doing for David, and David was such a deep scholar in the Spirit that, when Shimei cursed him, he said, "Let him curse. God told him to curse."

15 You say, "God told him to curse?"

Yes sir. God told him to curse. Just like God told that wicked spirit to go down and to lead Ahab astray. You say, "Then God knows my daughter's got epilepsy?" Absolutely God knows your daughter's got epilepsy. God know your husband's dying of cancer? Absolutely He knows. No doubt about it. But you can be like David, who said, "I had fainted except I had believed to see the goodness of the Lord in the land of the living." That's not heaven. But no matter what his condition was, he knew that God was a good God, and in spite of what seemed to be one hundred percent opposite to the promise, he would yet gain that promise. And I'll tell you how Abraham did tomorrow night, maybe even tonight.

16 Now, notice what It says here in Jer 9:23-24:

(23) Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:

(24) But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the LORD which exerciseth lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.

Psalm 119 says:

(68) Thou art good, and doest good; teach me thy statutes.

And Heb 9:11 says that Jesus is the high priest of good things to come. God is a good God. You must come to the place, where, like Paul, you have become persuaded. Now, look; you don't be persuaded tonight He's a good God, and tomorrow He's not so good.

17 Look; let's just take this microphone here, let's just say that I cover this microphone with water, and I pour glue on it, then I pour acid on it. Let's say it can resist it successfully, of course, not trying to debilitate it, but just say it has this power of immutability--doesn't change. It's a microphone, and I can pour some flour and water mixed together on it, and I can pour some concrete on it. And, if it's really resistant, I can light a match to a fuse and then break it all off of it, then start all over again. It doesn't change the fact that that's a microphone, see.

"Well," you say, "That's simple. I can figure that out. I'll accept that." You say, "I wouldn't even care, Bro. Vayle, if they took that thing with a bomb and blew it up. I'll still say it was a microphone; that's all it was."

Why can't we say the same thing about God: God's a good God. God doesn't blow hot and cold. God doesn't change. In Him there is neither variableness nor shadow of turning.

You say, "But there are wars, and God could stop them."

He's still a good God whether He starts, stops 'em, or anything else. He's still a good God--nothing to do with it.

You say, "I've seen people destroyed. My own life has been unhappy."

That hasn't got a thing to do with it. God's a good God. You see, look; there's no man dares to judge God except according to God's Word. Remember, Sarah judged God faithful. Every day we're judging Him. We've got to make up our minds. Is God a good God?

18 Go back in your lives for a while. Some of you had pretty rugged childhoods. Didn't you? And as adults, you didn't fare too well--pretty shoddy, pretty spotty. Then get over it. Now, as you're sitting here tonight, you got to make up your mind. Is God a good God in spite of it? It's up to us, but I know one thing you'll never use this perfect faith perfectly until the vessel lines up with the Word. It can't be done. You've got to come to the place where 'God is a good God.' Even if everything seems senseless and ridiculous, and all men around are falling in despair, never mind; God's a good God. Though He slay me, yet will I trust Him. [Job 13:15] Counted as sheep for the slaughter, killed all the day long. [Ps 44:22; Rom 8:36] He's a good God.

19 Let me illustrate a bit more. Supposing I said to you, "You are in pain?" And I said, "Look, I'm not going to break your bone, but I'm going to put it in a vice with a pillow, and then I'm going to twist this arm for two minutes. Now, for one minute you think you're going to die, and the next minute you hope you will die. But after it's over, you won't be bothered with that bad arthritis again. It's going to cure it."

Oh, you'd bat your eyes for about just a minute now, start feeling the pain. You'd say "Okay." You'd grit your teeth, close your eyes, and say "Twist her."

Why don't you do that about God? The great Physician may need to twist your bones.

20 And, if you think I'm kidding, you should've had my bursitis, (You should've had it, right.) instead of me. I should give it to you, and it'd lock, and when I raise up with... This is raising up. I couldn't raise it. But Dr. Berry in Lima, Ohio, is a very fine osteopathic manipulator, and he prays when he works, and he went through all the muscles, and I knew what he was leading to, and he said, "This is going to hurt."

And I said, "Sure it's going to hurt. What do you think it's doing now." But I said, "Rip it off at the socket, Doc, it'll work." And around him, and leaning, oh, you can..., chee, hoo, hoo, hoo, aaah. And hours of it, but look at it--fine. Oh, I'm glad that that's healed up.

This shoulder froze years ago; it took me two years to believe God, but now I can move it around. The shoulders fine; you see I'm glad.

21 That's what I'm trying to get across: God's a good God. You may not understand the process which leads to His goodness. Like the person born blind, healed for the glory of God [Jn 9:1-3], but God is a good God. Now you're getting the point because I feel the tension breaking. For a while, you see, you were...you were kind of scared I was leading you down a wrong path. But, you see what it is? Paul said he was assured... He knew that the weight of glory, which was to be revealed, was so great, that it was folly to compare the sufferings to the glory which should be revealed. [Rom 8:18] God is a good God.

Why did He let sin in the world? He's still a good God. Hasn't got a thing to do with it. Look, I can take a diamond, throw it in a cesspool, take it out of the cesspool, throw it in the fire, and I can grind it underfoot. It's still a diamond. It's still a diamond. Think what man may think of God by judging Him from what goes on around about you. That hasn't got a thing to do with it; God is a good God. Tonight, if you walk out of here and a lightning bolt smites you blind or you get glaucoma, God's a good God. That has nothing to do with it. If you go out here and suffer the torments of the hell, that's nothing to do with it. God is a good God.

22 You see, your thoughts and my thoughts are not like His thoughts. That's why He gave us the Bible, to make sure we get His side of it. As high as the heavens are above the earth, so are God's thoughts and ways above our thoughts and our ways. What's the best thing to do to get rid of an enemy?

"Kill him."

God says, "No. Love him." What's the best way to teach a fellow not to slap you on the cheek?

"Oh well, I'll haul off and hit him so hard that he'll be dead before morning."

Nope, turn the other cheek. What's the best way to get a home that's worth...

Get all you can and save all you can, or can all you can."

No, it's to give, and it shall be given unto you. [Lk 6:38] You can't figure God out.

23 What if I were to say to you tonight, we have four children and my wife wasn't here to bring the lie to that. You wouldn't know if we had four children, ten children, or one child or no child. You've got to depend on what we tell you, or I tell you. If I said we had two boys and a girl. You don't know if that's true or not. You've got to take my word for it. And, if I said we had two girls and a boy, you still wouldn't know. You'd have to find out for yourself; you've got to listen to me. It's amazing how we'll listen to somebody give, what you'd call in poor, bad language, a cock-and-bull story and get swindled by it. So, why not believe God's Word about God and get glorified by It, because God's a good God. Huh? He says He is. You can't deny it.

24 All things work together for good: life, death, life, death, slaughter. Oh, you don't know it now, but you will know later on. Huh? Why did Jesus suffer? Because of the joy that was set before Him. You see, that's the part of God raising the dead. Have your hopes fallen in ashes to die because you wanted one thing, but God wanted another? Oh, how blessed you're going to be in the Kingdom because you went God's way. Suffering all things loss that you may gain the excellency of the knowledge. [Phil 3:8] Our knowledge is not excellent because we refuse to see God as a good God simply because He said so. Your confidence in God is to believe what God said about Himself.

25 If I said I am five foot three, blond, you'd would know that was a lie. But if I stood behind a curtain here in a door, and you didn't know me and I say, "Well, folks, you don't know me, but I'll tell you about myself. I'm six foot two, weigh two hundred and eighty pounds, I'm blond, I've got two sets of teeth..." Might have one in the cupboard. You wouldn't know. You'd have to take what I said. Huh?

You haven't seen God; you haven't heard Him; you never talked to Him. Then believe what He said, and that's that. And if you've got to go so far as Oral did to say, "The devil's a bad devil." Well, throw that in for good measure. And if it would help you to say that 'God is a good God and the devil is a bad devil,' that's fine. You go ahead if you want. I'll just leave it all up to God because He's running the universe. He kicked the devil out once, and He's going to do it again and again, till it's all over. I just say, "God's in the driver's seat. He's sovereign." I've no problems there.

26 So, whatever comes, God knows all about it. And, if God is my Father, then He's not letting the devil get turned loose on me.

There's nothing makes me madder, and you madder, than to find somebody's smacked my kid. Pow, you smack them right back. You say, "That's my kid. Keep your hands off of him." And that's the way God does the

devil, too. You don't catch God turning over His children to the devil. God deals with us. The Bible said God deals with us. Do you believe that? Well, I'm glad you're sitting there.

27 You sounded kind of anxious, so I'll prove it to you just the same, in case your anxiety is a little bit nervous.

Let's get into It here. It says in here now: [Hebrews 12]

(5) And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

(6) For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth.

Who's doing it? God's doing it. Even if He sends the old devil around to hit you with a club, it's still God doing it because he's going to tell the devil just how hard he can hit and where he can hit. Right? Well, certainly. That's how He did it with Job.

28 You say, "Do you mean to tell me I'm going to come out of this thing as a glorified one of the saints?"

You're going to be just like Jesus, because He said so. Job knew that. They said, "Job, how can you keep saying God's a good God?"

"Well," he said, "because He is a good God."

"But Job, what if you died."

He said, "So what." He said, "I'll even go further, let the skin worms eat this body of mine, I'll still see God in the flesh, and I'll see Him for myself. [Job 19:25-27] I won't be having you come and say, "There He is." I'll know Him; don't worry."

He's a little bit snide there, getting back at those boys, see, real Holy Ghost derision.

29 I'll know Him for myself, too. Huh? You think you won't know Him. Ho, ho, listen; how do you think that Peter and John knew Elijah and Moses standing with Jesus? You'll just know them. That's all. You won't say, "I...I believe.... could you be that dear old Bro. Jones from way back."

You'll say, "Brother Jones."

You'll know him. God give him a new name; you'll know that one, too. Certainly. God's a good God. Never mind the conditions and all. That's not got a thing to do with it. You'll get confused if you look at the thing the wrong way.

So, David and all these great men knew that God was a good God, and therefore, they could look for His goodness to come to pass, and it would. God never failed, and He never was in the failing business.

30 Now, let's look at next part of our... It's another thought here having to do with faith as the conviction of things unseen: faith is the conviction of things unseen. Now, to begin with, unseen things cannot mean only those things unseen due to their spiritual nature, but they also mean the things which you do not yet see in your possession. Now, to prove that, we'll turn to Rom 8:24-25.

(24) For we are saved by hope: (by earnest expectation) but hope that is seen is not hope: for what a man seeth, why doth he yet hope...?

(25) But if we hope for that we see not, then do we with patience wait for it.

Until when? Until you do see it, see.

Now, "For we are saved by earnest expectation, but earnest expectation that is seen is no longer to be earnestly expected, for what a man now has, he doesn't expect it any more; he's got it, see. But, if we earnestly expect what we do not yet see in our possession, then we wait and we get it." I can prove that's exactly right, if I don't forget later on down the line when I begin to talk about patience and faith. It says right there.

31 Now, It says in the Scripture, which we have read, that faith is conviction of things not yet seen in your possession. In other words, it is the conviction of the reality of God delivering what His promise said that it would. In plain English, you cannot have opposite convictions on any one thing at one time. You cannot be convinced you are going to be healed at the same time you are convinced that you won't be healed. Can't do it; you cannot be.

Like the woman I told you about. She was convinced because the doctor said she going blind, that she would be blind. And I said, "When you are as thoroughly convinced that you are going to be better as you have been convinced you will be blind, you will surely be healed."

And that is exactly right. Her conviction was the doctor said she was going blind, and she took it. There was no way you could pray for her and get her healed because she was convinced that she would go blind, and she had to turn around and be convinced that she wouldn't go blind. Now, how is she going to be convinced she won't go blind. How're we going to be convinced of this which we do not yet see in our possession, but believe for it and will get it? All right.

32 Faith is my conviction. If I have faith, I already have that which gives me the conviction of a good God giving me good things. Listen carefully, because you've got to get this: If I have that which can give me a conviction of the good things which I do not yet see in my possession, then I must have a blind disregard for that which I do not now want to have as my present condition. You get it? I'll illustrate it.

Let's say I've got a large checking account in a bank, and the bills keep coming in. As long as I have the money in the bank, I have no fear of the bills coming in, because I have got what it takes to take care of those conditions by the bills, which I don't like. If you have a sickness in your body, you have some condition in life that seems unbearable... Now, remember; you've got in your possession that which is so deep and so strong, that you can utterly disregard what is against you because you have so much going for you. Did you ever stop to think of that? That's exactly what the Scripture said.

33 Turn back to Romans, and see It illustrated by this man Abraham; Rom 4:17-25. Abraham was going to get this promise of becoming a father.

(17) (...I have made thee a father of many nations,) before him whom he believed, (Or before God Whom Abraham believed.) ...this God, who quickens the dead, and calleth those things which be not as though they were.

(18) Who (when hope was gone hoped on in faith that he might become what God said he already was...) (I'm not twisting Scripture. I'm just reading It so you'll get It. That's all.) according to that which was spoken, So shall

thy seed be.

(19) And being not weak in faith...

How could he be weak in faith. He had the faith of God. You may be weak in the pocket book, weak in the knees, even weak in the head but you're not weak in faith if you've got God's faith.

You can't say you're weak in faith if you've got the faith of God. How can you? That's the one thing you most certainly know you're not weak in. You'd be a liar if you said you were. You'd make God a liar, and that'd be twice as bad because God said His gift from above is perfect and it works. It's not repentant; He never takes it back.

(19) And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

(20) He staggered not at the promise of God through unbelief; but was strong in faith, giving God the glory; (Sure he was strong in faith. He wasn't weak; he was strong.)

(21) And being fully persuaded that, what he had promised, (he) God was able...to perform.

(22) ...it was imputed to him for righteousness.

In other words he got the desire of his heart. And this, of course, is based on Genesis 17, where God said, "See, I have made you a father of many nations, and I will multiply you."

34 Now you will notice here that Abraham gives his whole attention to what he does not see, and he doesn't give any of his attention to what he does see. What does Abraham see in the natural? First of all, he sees a man that is too old to have a child; He is way up in years, and, seminally speaking, he is dead; his wife's womb is dead. When God Himself appeared as a man to Abraham and said concerning them that they would have a child, she said 'we haven't even had conjugal relations for a long time.' They were incapable of the act even. But Abraham had perfect rest because he had the faith, the measure of faith. And that's what we are talking about tonight. The Scripture mentions to you and me, this rest of faith.

35 What do you lie awake at night puzzling about? The conditions of life, what's against you, what you're having a struggle over, and yet all the while you have in your spirit, locked up inside of you here, a measure of perfect faith that gives you the ability to cease from struggling and stop thinking and doubting yourself with these mental prods, worrying, straining. Just stop, because this faith is so great that it's the conviction of what you don't yet see in your possession that's yours, and what's against you, therefore, doesn't matter.

36 The Scripture says here concerning Abraham, (19) "He considered not his own body now dead." The word 'consider', means 'to thoroughly perceive'. Have you ever stayed awake night after night and day after day and put down all the facts and figures, mulled over this, talked over that, tossed over this, ground over that, worried over this and felt lower and lower? You've wasted your time; all you're doing is just destroying yourself. Don't even look at it. God made a promise about you, and you've got what it takes to to bring into your possession what God said. That's the rest of faith. Remember; it's the meek shall inherit the earth, not to go out and struggle to work for it and kill for it.

37 And that's exactly what David said, "I would have (had) fainted, except (unless) I had believed to see the goodness of the LORD in the land of the living." [Ps 27:13] He knew everything that was against him, but he

knew something else that God had said: something was for him and gave him what it took to get it. And he said, "How can I faint? How can I faint? Sure the things are rough. I admit they are going against me, but I can't lose. I've got what it takes to bring into my possession what I don't yet see is mine, but God said it." Like the man cried out in the Psalms, "I shall live and not die." [Ps 118:17] As Paul said, "Who dares to try to arraign me. God says I'm righteous," [Rom 8:33] and he bristled right up, you see. He knew what God had given to him. He knew God was a good God, and he knew his faith was real.

38 David said, "Sure, there was evidence that things were exactly opposite to what God said," but he said, "I wasn't convinced by them. I wasn't convinced by them."

"Well, David, what were you convinced of?"

"I was convinced of what God said"

And you can't have two convictions at one time on any one subject. It can't be done. You can't do it. A double-minded man is unstable in all his ways. You'll never get it from God. We'll talk about the mind later.

David said, "God said I was a king; I'm a king."

39 How about if you begin saying, "God says I'm an overcomer"? In fact I'm a surplus overcomer. I'm a more than conqueror. So, what do you do about that Mr. Devil? So, ha, ha."

Nobody ever thought about that, but did they?

"Yes, Mr. Devil. Yes, Mr. Devil, I know God says I'm righteous, but you and I know better. Don't we? They can't... You're right and God's wrong. Ho, ho, ho, yes sir."

He's [Bro. Vayle snaps his fingers.] got you right there.

Then we go sneaking up towards glory in the Resurrection and say, "Oh, please God, please God, You were right after all. Yes, Lord. You were right after all. I am righteous"?

"Get out."

40 Isn't that how God would just about do it? Huh? Well, come on now. Well, come on. Let's be honest tonight. This is one place we've got to be honest. We're in church. We're here for being honest in other words. Oh, come on, isn't that right?

"Yes, Mr. Devil. Yes, yes. God's not right. I'm just what you said, and I'm not what God said. God said I'm His righteousness, but...but we...we know better than that because, you see, after all, we live around here. Don't we? Oh, yeah. Because you see, Mr. Devil, I know what you're like. Oh, you're a dirty one, and you know what I'm like because I'm a bad one, too."

But suddenly, on that day we're going to say, "Oh, God, yes Lord, yes Lord. You were right, oh God, You were right"?

Oh, it doesn't work, honey. Saul tried it, and it didn't work. God said, "I've rejected you."

You say "You're not talking about the elect."

No, I'm not. I'm only throwing this at you to get a picture of faith, because I don't believe any of us are going to crawl up there if we're really elect, because we believe Him, and we're seeing what Christ has become to us. And I was using this illustration to help you to see it.

41 You can't have a double conviction. You don't go against what God said because God's true and every man's a liar [Rom 3:4]. Remember; the truth is not in us. He alone is that Truth. God said to David, "David, you are a king."

And David said, "I am a king."

The devil came along and says, "David, you're hunted."

He said, "I'm a hunted king."

Sure.

"David you're running."

"Yes, but I'm a running king."

Never, never did David let that guard down. Why? Because he had something, see. And you know what? Saul died, and Jonathan died, and the whole family of Saul was killed. But David produced Jesus the Christ to reign on the throne forever. Oh, brother, we are not dealing with just little things, brother/sister; we're dealing with reality.

42 Let's turn over here to 2 Cor 4:17-18, which we know.

(17) For our light affliction, which is but for a moment, worketh for us, (not against).

See, a while ago you might think conditions were against you. "David, aren't these conditions against you?"

"No sir. I can't figure it out, but they are for me."

Do you know what... Do you know what this running did for David? He became the foxiest, smartest king in history; not a man could lick him. Even when his own sons turned, (And they did their best to destroy him.) they said, "Listen, don't you know your dad is like a bear out there, a whelp? He's like a fox; he's too cunning."

David, the fox; David, the cunning one. All things work together for good--worketh for us a far more exceeding and eternal weight of glory.

(18) While we look not at the things which are seen, but at the things which are not yet seen (in our possession): for the things which are seen are temporal; but the things which are not seen are (both temporal and) eternal.

Because God says 'I'll give it to you here, and I'll give it to you there forever.' Certainly.

43 Listen to what Eccl 4:14 says, "He that observeth the wind shall not sow:" The Bible said you are to sow in hope, but you won't even sow. "And he that regardeth the clouds shall not reap." Now, that's a homely illustration. In the East they used to scatter the wheat, the seed, broadcast it. And now we go out and say, "Well, huh, I got an idea that it wouldn't work today, I think there's too much wind." He won't sow. He'll never get a crop, never. And

that's the way Christians are. You've got to disregard what's against you. Why? Because it's not against you anyway. God will turn it right around. You don't have to fuss about it. Keep your eye on the promise until you get it, because you can have it.

44 Listen to Jer 17:5-6.

(5) Thus saith the LORD; Cursed (is) man that (putteth his) trust in man, and maketh flesh his arm.

Doesn't that sound like, "Have not the faith of our Lord Jesus Christ with respect of persons." [James 2:1] "and whose heart (of faith) departeth from the Lord." (Cast not away your confidence.)

(6) For he shall be like the heath in the desert, and shall not see when good cometh; but shall (inherit) the parched places in the wilderness, in (the) salt land and not inhabited.

Now, listen. It says here:

(5) Cursed (is) man that (puts his) trust in man and (his heart of faith goes away from God).

It says that that man will not see when good comes. Good will come, but he won't see it. They will come, but he will not even know it's there because he's all the time looking at these conditions that's against him. He hasn't got his eyes on the promise, see.

45 What does Jonah say in Jonah 2:8, "They that observe lying vanities forsake their own mercy."

If you look at symptoms, that's all you get is symptoms. In Num 21:8 It says, "He that looketh on the serpent shall live (be healed)." That word 'to look on' the serpent means 'to keep gazing' at him. Don't take you eyes off of him no matter how many times you're bitten.

46 Hebrews 12:1-3:

(1) Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which easily besets us, (What's the besetting sin? Unbelief.) and let us run with patience the race that is set before us,

(2) Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

(3) For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your (souls).

Did you hear what was said? Jesus endured the contradiction--that which went against Him. But what was He doing while it went against Him? Looking to God. What do you do when the chips are down and troubled? Do you look at your conditions, or can you, like Abraham, tear your eyes away from it? Right now somebody said, "But Brother Vayle, you see it's not half bad, you know, if it's just yourself, but you ought to know my wife."

47 I don't want to know your wife, but I want to tell you a little story about Abraham, brother. The Scripture says that Abraham's wife was barren, and he didn't look at her either. She didn't bother him. He just kept on believing God. And that goes for the women, too. You may think your husband holds you back; hasn't got a thing to do with it, because It says Sarah herself believed, and, though she called her husband 'lord', (which is a whole

lot more than most women I know have ever called a man. "Hey you." Not all, but some of them.) she had such respect she called him sir and lord, but she still had to believe for herself.

So, you see, I don't care if man or woman, it hasn't got a thing to do with it. You've got a marriage that's rough? Hasn't got a thing to do with it. You've got children that don't behave right? Hasn't got a thing to do with it. You've got a boss that gives you trouble all the day long? Hasn't got a thing to do with it. You've got a government that's making it rougher? It hasn't got a thing to do with it. You got something better than anything. You got that measure of faith, see.

48 Let's got back to Deuteronomy 20. Just keep your eyes on God; you see that's what does it. Now Dt 20:1-4:

- (1) When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them:" (Oh, just a minute, what's going on here. Well, the answer,) for the LORD thy God is with thee, which brought thee up out of the land of Egypt.
- (2) And it shall be, when thou...come nigh unto the battle, that the priest shall approach and speak to the people, (Jesus is our high priest. He's going to come and save.)
- (3) ...Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts be faint, (nor) fear not, (nor troubled), neither be ye terrified because of them;
- (4) For the LORD your God is he that goeth with you, to fight for you against your enemies, to save you.

I told you the revelation of God to Abraham was: I am your protector and provider. What more do you want? Couldn't get anything more than that.

49 2 Kings 6:15-17:

- (15) And when the servant of the man of God (that was with him... That's Gehazi.) and (had) gone forth, behold, an host (had) compassed the city both with horses and chariots. And his servant (Gehazi) said to (Elisha) Alas, (my) master! how (are we going to) do (now)?
- (16) And he answered, Fear not: for they that be with us are more than they that be with them."

I could just see that poor guy looking for a hole to crawl in, and someone to look to help, but he never imagined it was this old, bald-headed prophet out there...maybe little old a spindly form...might be a little bit tubby by now in old age. And he said, "Don't be afraid, son."

"Oh, what does he mean, 'Don't be afraid'? I'm just a young fellow. I'm too young to die; you're old."

"Don't be afraid. It's all right. There's more with us than with them."

"Oh," he said, "There's two hundred thousand of them, more for us."

"Oh, brother."

And Elisha prayed. Now, here we need a revelation of what I'm talking about tonight, because this boy has had a revelation, and he prayed and said:

(17) ...LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

50 Now, don't tell me that wasn't a tough time. What would you be like if maybe twenty thousand or so men were out there? I don't know how many there were. Let's just be real modest. What would we do if two hundred men walked in here tonight? There's still more for us than for them. We may escape. We may not because some were put to the sword, some were thrown to lions, but they were more than conquerors. Listen, don't you realise the glory of dying for God, that they could stand up in silence and say 'kill me.' That's more than the devil and all his gang can do, because they don't die. For all their hostility, they're still scared. They're barren of truth.

51 Let's go back to James 1. James 1:2-8, and It says:

(2) My brethren, count it all joy when ye fall into divers temptations;

(3) Knowing this, that the trying of your faith worketh patience.

(4) But let patience have her perfect work, that ye may be perfect and entire, (lacking) nothing. (See.)

(5) If any of you lack wisdom (or lack anything), let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

(6) But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

(7) For let not that man think that he shall receive any thing of the Lord.

(8) A double minded man is unstable in all his ways.

In other words, you can't have two convictions about the things of God. It is one conviction and that is: God's doing it, He's a good God, and everything's going to be all right because everything works for my good. And you say, "God said so."

52 Abraham, do you mean to tell me that you are going to have a son?"

"Yes sir."

"You're too old."

"Doesn't matter."

"Sarah's too old."

"Still doesn't matter."

"What are you going to do? Adopt one?"

"No sir. Going to have him myself."

"You must be crazy."

"No sir. Even changed my name."

"What was it?"

"Well, it was called high father. Now it's father of nations."

Oh, they say, "Oh, boy, how far can you go?"

"All the way with God. Going to have a son. Just like Moses, going over to take over Egypt."

"Oh, brother. Just don't bother me."

That's exactly how the men of God are in the world.

53 The Shunnamite woman... Women are the same way.

"How's it with you?"

"It's well."

"How's your son?"

"He's fine, too."

"Your husband?"

"Everything's just good."

And took him by the feet and said, "Now man of God, we're getting down to business. Raise that son."

Sure, sure. I'm not saying things aren't against you. I'm just trying to give you the true picture of it. What if it is against you? It was against all the men of God. God took them through.

54 Now, this is bringing us to the heart of the truth that I want to get to you, and I want you to see exactly from the mind of God why it is that this is the process of faith, the outworking of our faith. Now I want to show you why it is, according to the Book of James, that the Scripture teaches us we can count it pure joy when we fall into divers testings, or the conditions of life are such that we need God to fulfill His promises in the face of conditions which are very, very rigorous indeed.

How can any man count it pure joy when he falls into divers temptations or testings? Now, listen; carefully, and I'll illustrate it by asking you a question. Was God a savior before He died on the Cross, or was He just God and became a savior after He died and rose? Think it over. Was He a savior before Calvary or after?

I hate to ask the question because I know everybody here... If they don't know the answer, they get kind of panicky, and they sit on the fence. They won't raise their hands. So, will somebody, somebody just...I'll close my eyes, and you volunteer an answer.

The first one is, "Was He a savior before He died and rose again?" (Somebody says, "Before.") Before. All right. You're right. He wasn't a savior after because, you see, God can't change. See, if He wasn't a savior before

He died, He wasn't a savior after He got up. See. He never changes. God is God. He is a savior.

55 Now, listen. God being a savior, remember, He always was a savior. Before there was a speck of stardust, God was a savior. Is that correct? Absolutely. God being a savior, it was necessary that He predestinate a man who required salvation in order to give Himself a reason and purpose of being. You see, God has no meaning apart from man. Do you know that? Think it over. God has no meaning apart from man--absolutely none.

You say, "He's God of the angels."

No, sir. The angels are ministering spirits to mankind.

You say, "What about the archangels?"

They only worship Him.

56 But man is different. Man gives God a reason and purpose of being. That's why God won't lose any of us. Don't worry. He's too smart, see. Too smart. See, you're not fooling with kindergarten theology. We're going to the real meat tonight. God's no fool, brother/sister. He's shrewd. All the wisdom of the devil doesn't mean [snap of the fingers] that much. He takes every event, just wheels it around. The wrath of man He makes to praise Him. [Ps 76:10] He cuts it off in the middle; there's enough of it.

God being a savior, it was necessary that He predestinate a man, mankind, who would require salvation in order to give Himself a reason and purpose of being. Before there was ever a sinner, there was a savior. That is why your names are already in the Lamb's Book of Life before the foundation of the world. Before there was ever a sick man, there was a healer. Before there was ever a sheep, there was a shepherd. Before there was ever a need, there was a provider. Before there was ever sin, there was a God of righteousness. Before there was ever a problem, the answer was already there.

57 I remember years ago I used to... I'd just met a preacher, walked up, and he'd run around the building screaming. Huh? I've told you something tonight that ought to put you in orbit, if you're emotional. But you see the difference; you don't run around screaming. If you did, I'd say, "Please don't do it here because you're bothering somebody."

But, do you get the thought? Before there was ever a problem, the answer was already there. Huh? Well, wasn't that right? Isn't He provider and protector? Wasn't He always provider and protector? Didn't He always have the answer? Wasn't the answer already there? Huh?

Before there was a sinner, there was a savior. Before there was a sheep, there was a shepherd. Before there was a patient, there was a doctor, see. Before there was a need, there was a provider. Before there was a problem, the answer was already ahead of it. Listen, therefore, the answer is everything, and the problem is (Let's say it.) nothing.

The problem is only necessary...

You say, "Well, why have we got it?"

Because the problem is necessary to point you to the answer. Huh?

58 Has anybody here never gone to school in your life? It's all right. I don't want to embarrass you. It's all right.

Listen; it's nothing to be embarrassed about. I wanted to make my point. Look; what I'm going to do, then, is talk to you that have been in school. Did the teacher ever at any time give you a problem that didn't have an answer? The answer is 'no', because then, it's not a problem.

You say, "Just a minute the teacher said to me, "Which state is Indianapolis in?"

And then, the teacher answered it by saying it was in California. You see, there is no problem because there is no answer to that one. See. For the answer was Indiana; Indianapolis is in Indiana. So, if she turned around and said it was in California, there is no answer there. So, there is no problem. You had to wipe that right out, see, because it didn't jive. Follow me? There never was a problem without an answer. And the only reason the teacher gave you the problem was because there was an answer, or she never would have given you the question in the first place.

59 And before there was ever a problem in this world there was an answer, and the necessity of the problem is to point you to the answer. The only reason that God gives us problems is because He has the answer, and that problem is to draw us to God for the answer.

You know, a man who was very wise once said, "When you go to the bus depot, and you see a sign that reads, 'To the Buses,' you don't jump on the sign and ride it. You go to the buses." Then, why do you ride your problem? They're to point you to the answer, see?

Didn't I tell you that God has no reason of being apart from man? Well, how can He be God if He doesn't make it so He can be God? He's got attributes in Godhead. You don't say, "Well, I think I'll make a God to my lightning pole."

Don't you try, because He's God. He can't change. Your thoughts are so inferior, you'd only mess it all up. You can't do it. You just be still and know that He is God.

60 God says, "I am a healer." Somebody's going to get sick. Well, that's the truth.

God says, "I am a provider." Somebody's got to have a need.

God says, "I am righteous." Somebody's got to be a sinner.

God says, "I am interceding." Then the elect are in danger of sinning and even do sin, but they've got a intermediator or a mediator between God and man.

You see. God gave us the problems to point us to Himself. Now, if you know the truth, and the truth sets you free, and you know you've got this faith in here, (this, the assurance of conviction) then surely we can enter into rest. People are taking sleeping pills, pep pills, the barbiturates; God knows what they are taking. They don't need them. Jesus will give you rest.

61 He said, "Take my yoke upon you and learn." [Mt 11:29-30] The yoke of God is learning. "Learn of me, Who I am."

"Lord, You're a savior. Then I've got to be a sinner."

"Lord, You're a healer. Then I can be sick."

"Lord, You're a provider. Then I'll have a need."

"Lord, You're a shepherd. Then I'm a dumb sheep, and I haven't got enough brains to know what to do. I've got to depend on Your care."

"Lord, You're a great warrior. I'm a poor captive who needs someone to help me."

"Lord, You're peace. Then there's going to be problems and distress come my way, but it's all right because it's going to turn me to God.

You see folk, we don't need to admire these great people of God who learn these things; we can learn them ourselves. Why isn't this faith working? You just never knew these things. That's all. And now that you know them, you've got to put them into practice. That's all. There's nothing wrong with your faith. You've got what it takes now to give you rest. Cease from yourselves and your problems.

62 Let's get a picture of how God provided. This isn't the real picture, but it's the best I can find in the Bible. It's Psalm 139. I know you all love that Psalm, but what I'm going to show you tonight, it'll be different. Ps 139:16:

(16) Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

In other words; God You had all the answers before there was even a speck of stardust made; it was all there.

63 Now, you can see how it is the faith of Abraham that was able to buoy him up, and give him the serenity, and call things which were not as though they were, because they were. See? Do you follow that? God calleth things which are not as though were. Why? Because they really were. There was no problem with Abraham that God could not later rejuvenate him. There's no problem that is any big problem, any overcoming problem, any compelling problem. The problem was only there so that God could be glorified and be God.

And Abraham said, "I understand it, Lord. I'll be glad to go to old age and, then, have that son, Your Word says so. It's all right."

Now, God didn't give that promise in the book to you and me. There's not a word about you and I having children in the old age. That was Abraham specifically. But the process of getting the promises of God made evident and real in our possession, the principles are the same.

64 Today you may be struggling because you have a tendency to ear aches and the sinus. I don't know what your problem may be. It's the same as Abraham; the answer's already there. Pray, put it in the past tense, get your eyes off it, and hold them onto God.

You say, "Brother Vayle, I've heard people who died doing that." So have I.

Let me tell you about a man that was dying in Seattle, Washington (well, near Seattle) with cancer. His lower colon was so thoroughly infested, the doctors said, "You won't live two months; you'd be dead."

She phoned me and said, "Brother Vayle, would you pray for Clarence?"

I said, "Sure I can pray, but why don't you bring him to Lima? Brother Branham's coming to me for a meeting. Bring him there."

She said, "But, I don't think we can do it. The doctor's said he's dying."

And I say, "So, let him die on the road. I'd sooner know I died trying to trust God than to stay at home and die without trusting."

She said, "That's it." Slammed up the receiver, put her husband in the car, and drove to Lima.

65 First man in the prayer line that night was Clarence Yardman. You could tell he was dying. All the symptoms of cancer were there. Brother Branham looked at him, when into a trance, and he shook his head. And I don't want to tell you the look on his face wouldn't have inspired me to believe God for anything; he looked so far away and so funny, and so...so almost, ah, not disgusted but foreboding. But he said, "Shadow of death, cancer, be dead." And two months from then, God healed him. Never gave him one word of encouragement, staggered forward, took him by the hand and said, "Oh, Jesus heal this man."

That night he went home and passed liver-like chunks of substance; the first good bowel movement without pain he'd had in weeks. Next day his cheeks had a little tinge, and within the four days or five, by the time he got home, his cheeks were getting pink, and that man went on to perfect health. Certainly.

66 Fear and faith don't live side-by-side. You're going to die anyway; die with your boots on. Certainly. That's no secret. Anybody knows what I'm talking about. God's a good God. If you die trying, what more do you want. They died trying in the arena. All the Bible is full of men and women that died trying. Go on use your faith; you'd be surprised it can... It'll work. Do you know the biggest death you're going to die anyway is the death that you're dying when you learn to use your faith? That's it. Do you dare to step out and believe God?

67 Don't you think I died in the day when God made me go preaching? I didn't want to preach. I wrote a little article, and I said, "God, I do not want to go preaching. Now I will be a good elder in Your Church and do what You tell me, but I do not want to go preaching." And I knew that Jacob had made a covenant with God for the tithe. I said, "I will tithe, and I will give and do this and that, but I don't want to go preaching."

God wouldn't listen. The day came when I knew I had to go preaching and I was... I was disgusted.

68 It's the funniest thing, when you obey God, even though you don't want to obey God, a funny kind of a peace will come in your heart just the same. I don't know what it is; can't understand it. It might be just the fact of decision. You made a decision causes you to feel better. But I said, "All right, I'll go." And not knowing where I was going to go, and how I was going to get there because I had no money, God gave me everything I needed. And I got there, and I died a thousand deaths, as it were. But you know something? You'll never learn to trust God, except you see what I've been driving at: God raises the dead, and if you die, He'll raise you up.

69 It's hard; it's hard. Like the secret of giving: if you're going broke, don't pray for God to give you money. You're wasting your time. Start giving.

You say, "But Bro. Vayle, I've got so little now."

Give it anyway.

"Say, are you going to pass around the plate?"

No, I'm not passing the plate for anything. You haven't heard me ask for money. I'm thankful for what you're giving. It's, certainly more than I deserve, but the fact is, that's not how I do it. I give, and it was hard to learn to

do it. When you're getting down to where those last few dollars are, phew, then take a deep breath and give something. Sure. God raises the dead. You don't need to worry about it, because I don't. Remember: the answer was there before the problem. If there is anything in this life that you need and God can't supply it, He is a liar, and He is no longer God. Or will I put it this way, God never made it so that you've got a need that God can't answer.

70 There isn't one need, there isn't one problem, and there isn't one need for anybody here to ever go to bed and toss and turn. I've done it, and you've done it, but God's not in it, He doesn't want that problem, He wants rest. You know that car that you say you need right now. Do you know that car is already here?

You say, "Yes, but I won't need it till next year and I want to get a '67."

That's fine. What are they going to put in that car that they have to create. It's already here in the ground. It was here millions of years ago.

What is it you need tonight that isn't here? Not a thing. It's already here. The answer already was here. There's no problem, but the problem points you to the answer.

71 What do you need tonight? I don't know what you are needing. I don't know what I need particularly. But I know one thing: that problem merely lets me know there is an answer, and God wants me to have it. And I've got this right now. I've got the ability to get it because faith is my assurance I can have what God said I can have. "Well, that's that and that takes care of it." There's no problem there. But it's also my assurance of rest. I don't have to worry about it. I don't have to fuss about it because, you see, I've got the conviction of what is not yet in my possession, so I don't have to look at what's against me.

If it's a lack of money, forget it. God never said He'd give you money. He said ask anything in my Name. And money isn't everything, although everything is money. God never said, "You need a car, I'll give you money."

"Lord, I need a coat."

Did He give you money? No, God will give you a coat. Do you believe it? That's the truth. See, we get an idea. They said, "Brother Vayle, it's easier to talk, but, you see, my trouble, I only work forty hours a week, and I only get so much per hour."

72 Listen, chief, you've got it easy alongside of a preacher. I'm not here to attempt a money racket. You've got it soft to have a forty hour week and get away alongside of what a preacher goes through. You talk about living by faith; we do live by faith. I've never had anybody behind me all my life, except in Alaska where one or two get behind me and some money, and money there, but I've... All I've ever known is 'trust in God', and I haven't been hurt one little bit.

Forty hour week, you get two bucks an hour and that makes eighty dollars. That's the end of it? Don't be ridiculous. It hasn't got a thing to do with it. If you get eighty a week, and you need a hundred and sixty-five, God can supply your needs. It may not be in dollars, but it could be in a coat or a car or heaven knows what--or some business deal God has given you.

73 Smarten up and begin to trust God and get your eyes off yourself and your conditions. Begin to see it in your possession; catch the vision. The problem's nothing, except to guide me to God. Then, when it guides you to God, forget it. Huh? When the old snake sheds its skin, it doesn't look up, "Oh, what a lovely skin! I think I'll dance around it." It leaves it and crawls off. When you prayed about your problems forget it.

74 You know something? You really want to know something? I'm going to tell you. Do you know the Bible says, what is the chaff to the wheat? Huh, you know it says that. No chaff, no wheat. Right? Did you get it? You've been hearing the message on, "The Shuck Shall Not Be Heir with the Wheat". Is that right? The seed. But what is the chaff to the seed? Everything. No chaff, no seed, and yet the Bible says, 'when the seed is gathered the chaff will be burnt up.' Right? Because, you see, the chaff was necessary to perfect the wheat. Is that correct?

Huh? All right. ...?... You've got some chaff called problems. Now, what are you going to do? You say, "Well, Brother Vayle, if I'm real weak, I'm going to be raptured."

Oh, no, you're not. You'll stand there, "Oh, chaff, chaff. I can't do without you. Chaff, chaff, chaff. Just got to have you."

Huh? You feel kinda silly, don't you? I challenge you to. Then, why do you do that with your problems.

You say, "Cause I'm in pain."

So what if you're in pain. You can be healed. Certainly. The problem points you to God, and that's where it ends.

75 Abraham went to God with the problem, and he said, "Oh, God, I've got a problem. I don't have a son, I've got a need. I need a son."

And God said, "A son you're going to have."

He said, "Well, wonderful. Hallelujah."

That ended it. He got older and older and older. He didn't look at his own body. Why bother? God said we're going to have a son. Dig him out of a mulberry bush for all he cared. God said he's going to have a son. Go back to the Garden of Eden where God blew upon dust. Didn't bother Abraham. He said, "A son I'm going to have." And God said, "Out of your own bowels with Sarah you're going to have the son."

Well, that's different.

"Well, look at your body now, Abraham. You're too old."

He said, "Nope, it's still God's problem. I gave it to Him."

He said, "What do you mean, Abraham?"

"I told Him, so let Him take care of it."

76 You say that's the facetious way of doing it. No, sir. That's the only way to do it. You'll end up like the old lady that had a dream. She was a most peculiar girl--woman--in the neighborhood it seems, in her own church. She was always stewing and always fussing and always frantic. Then one day she came to church, and she was as sweet as could be.

And they thought, "Well, that's so strange. I wonder what happened to dear old Nancy."

That went on for weeks. Then one day the preacher asked her. You know, he was curious, and I don't blame

him. He got so curious he said, "What in the world happened to her."

So, he said, "Sister, I'd like to know what happened. Why have you changed?"

Oh, she said, "Haven't I told you?"

He said, "No."

Well, she said, "Well, it was this way: I was out in the garden, in a dream, and in my dream," she said, "I had little cords around my neck with little bundles called 'troubles'. And the Lord was there, and He was sniffing flowers, and He saw me. So, He snipped off my little problems, and, as He did, I quickly picked them up and tied them back on again."

And she woke up realizing what she has been doing. She gave her problems to God and left them there. Take your burden to the Lord and pick them up again? Is that what the song says? "Take your burden to the Lord and leave them there." Why? You don't need them because they've served their purpose. They took you to God, see. Now go on.

You say, "The problem hasn't gone."

Disregard it.

"But I can't afford to."

Yes, you can afford to, because the answer was there before the problem.

77 I'm not teaching you to be slovenly.

"Well, actually Bro. Vayle, that's sure good. You see, I owe Mr. Smith some money, and I'll just forget it"

Oh, no you don't. Oh, no you don't. Oh, no. You pay your debts. You go to God, and you say, "God, I've been a rotter."

I'd say, "Mr. Smith, I've been trying to gouge you, as you well know, and I'm sorry. My family will eat, but I won't eat so well nor dress so well; you're going to get yours back."

Huh? I'm not here teaching you on lots of things. I want to show you, too.

78 Well, the Lord bless you. It took a lot of time tonight, and I hope we got to our point, see. Remember: God's a good God. And now you know He's a good God, because the problem only points you to the answer. And, if you should go beyond the curtain of time to get the full benefit from the answer, that's all right. It's that much better.

Let's rise and be dismissed. Tomorrow night: "Faith and the Mind". "Faith and the Mind".

79 Father, we thank You for Your Word. It's been so good to be in this, Thy house, Lord, with Thy people, and order to Thy praise tonight, that You would take every thought and every word and by the Holy Spirit give it and help the reception thereof, the people may receive It and know and be set free. Now, Lord, I prayed it; it's up to You to do it, in each one, oh God, that is good ground tonight. Let Thy Word bring forth...