

The Unchanging Principles of Faith

Quincy, Ohio

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... You might as well remain standing. I want to read out of 2 Chron 20:1-26, and this, of course, is the description God's deliverance of Judah from Moab and Ammon.

- (1) (And) It came to pass after this also, *that* the children of Moab, and the children of Amom, [and] with them *other* beside the Ammonites, came against Jehoshaphat to battle.
- (2) Then there came some that told Jehoshaphat, saying There cometh a great multitude against thee from beyond the sea on this side of Syria; and, behold, they *be* in Hazazon-tamar, which *is* En-gedi.
- (3) And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah.
- (4) And Judah gathered themselves together, to ask *help* of the LORD: even out of all the cities of Judah they came to seek the LORD.
- (5) And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court,
- (6) And said, O LORD God of our fathers, *art* not thou God in the heaven? and rulest *not*...over all the kingdoms of the heathen? and in thine hand *is there not* power and might, so that none is able to withstand thee?
- (7) *Art* not thou our God, *who* didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?
- (8) And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,
- (9) If, *when* evil cometh upon us, *as* the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name *is* in this house,) and cry unto thee in our affliction, then thou wilt hear and help.
- (10) And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them and destroyed them not;
- (11) Behold, *I say*, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.
- (12) O God, wilt thou not judge them? for we have no might against this great company that cometh against us: neither know we what to do: but our eyes *are* upon thee.
- (13) And all Judah stood before the Lord, with their little ones, their wives, and their children.

- (14) Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the (name) son of Asaph, came the Spirit of the LORD in the midst of the congregation;
- (15) And he did, Harken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle *is* not yours, but God's.
- (16) To morrow go ye down against them: behold they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel.
- (17) And ye shall not *need* to fight in this *battle*: set yourselves, stand ye *still*, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the LORD *will be* with you.
- (18) And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.
- (19) And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.
- (20) And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so ye shall prosper.
- (21) And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for this mercy *endureth* for ever.
- (22) And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.
- (23) For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly (destroyed) to slay and destroy *them*: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.
- (24) And when Judah came (forward) toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they *were* dead bodies fallen to the earth, and none escaped.
- (25) And when Jehoshaphat and his people came to take away the spoil of them, they found among them in the abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

[Bro. Vayle omits reading verse 26.]

Let's pray. Heavenly Father, we ask You now to be with us in the study of Your Word that we might know some of the principles that are underlying the great ministry that You have toward us that Your hand would be made fair to us, Lord, in according to what we learned. And we know, Father, that it is all in here in the Word. So, help us to understand these truths that lie herein, and we'll be careful to give You the praise in Jesus' Name. Amen.

You may be seated.

1. Now, of course, this particular instance, which as I've mentioned already, is a story of God delivering Jehoshaphat and Judah from Moab, the Ammonites, and the rest of those folks that are there in mention. And you'll notice here that this multitude came against, an unprepared and inadequate Jehoshaphat, and they knew that they were at terrific odds. And, of course, the first reaction was one of fear.

2. Now the reason for the study of this Scripture at all is to bring out the principles of faith, which principles never change in the Word of Almighty God. I don't care where you start in the Scripture, or where you end, the principles always remain the same. Now, as I mention here that this person, Jehoshaphat, was inadequate. And when a person begins to attempt to utilize faith in God, the first thing he must realize is—that the individual must be—inadequate, or there is no use calling upon God. If I can do the job myself, there is no use calling on God.

3. It is a little bit like the fellow (kind of a silly joke), but this great big, old, lanky Texan went over to London, and there in Hyde Park where everybody can, you know, get up, and harangue, and chew his face off, he was preaching the Gospel, and it hadn't caught his ears that there was a communist or an atheist over in one corner who was saying, "If there be a god, let him come and smite me," you know, something like the way Ingersol used to challenge the people, and say, "Well, if there is a god, then he'd strike me dead." One preacher said, "God will no more listen to Ingersol than if a peanut was on the rail of a track saying, 'If there be a Santa Fe railway train, let him come down and smash me.'"

So, anyway this Texan was hearing this fellow haranguing everybody saying, "If there is a God, let him come down; let him come down and smite me." And suddenly, it caught his ear, and he went over there and just hauled off and smacked that guy clean across the park.

He said, "What did you hit me for?"

"Well," you said, 'If there was a God, let him...' Listen man, I am going to tell you something: I never ask God for what I can do for myself." [Congregation laughs.] Now, that's a bit of a stupid joke, but it's the truth.

4. There's no use anybody ever considering the precept of faith apart from inadequacy because, if I can do certain things, why should I call on God to do it. I've got two hands to labor with; I've got ability to strive, no man can sit around the house, and say, "I believe the Lord is a good God. He'll take care of me." The Bible warns us that, if you don't work for a living, you don't eat. There is no use saying, "Now, Lord, I am going to ask you to supply something for me," if you can get it for yourself.

Though, when we talk about the king being inadequate we... Well, I know I am taking a far out illustration here of where the Word of God is in the sense of a vast army coming against the person, but what is collective is also individual, and what is individual is also collective.

5. So, the person was inadequate. He wasn't able to fight. He couldn't meet the price. It's like the New Testament tells us, Jesus said, 'what king going out to make warfare and doesn't count the costs. And he

looks at a far greater army, and he begins saying, 'Oh, somebody come and help me.' Why, he says, the fellow shouldn't have started the fight in the first place.'

Well, that's true, you see?

So, we're dealing here with an inadequacy that the person himself cannot fulfill, because he just doesn't have ability to do it.

6. Now, when you've got, as I see, the ability to do something, you do it, but it is like the Bible distinctly said, if you've got something to help somebody with, you help them. You can't give what you don't have. Now, if somebody came by my place and needed some help, and I couldn't give them any help, then I can't help them. I can pray for them and maybe ask God to bless us both. But this fellow didn't have the ability to help himself, and that is the precept of faith that you need help, because you yourself cannot provide the help that is necessary in that particular eventuality.

7. Now the odds against this king were terrific. They were insurmountable and just humanly impossible to get enough supplies to get to get him in the clear. Now you notice his first reaction was one of fear, and that's logical; that's sensible; that's human. Now I don't say it's spiritual. I said, it was sensible, and the word 'sense' has to do with the senses. Now the reason this man had fear—and the people with him—was by reason of his senses. And man always measures the potential, if not the the definitive outcome of anything, through three things: the senses and reasoning and experience. Now you cannot ever use faith if you are going to use your reasoning, which, of course, will be based upon your senses and upon experience.

8. That's the problem right today. You take Bro. Branham's great ministry of healing. He had a gift of healing, and the angel of the Lord came and said, "If you get the people to believe, not even cancer will stand against you." Well now, look. I can take you to Dr. Kelly. He'll give you a one thousand question questionnaire, and if you're dedicated, I mean dedicated, not say, 'Well, look; I'm sixty-five years old for twenty years I've been looking for a diagnosis to heal me.'... Hogwash. I can no more get healed by a diagnosis than nothing! You're wasting your money to look for a diagnosis. The diagnosis isn't worth a plug nickel, unless there is some type of prognostication, something the doctor will tell you to do, and you do it. But you see? That's the way people are.

Now I can take you, I say, to Dr. Kelly, and he says under his treatment anywhere from a few hours to twelve days, the cancer will die within you. It'll be bone cancer, which is perhaps the worst of the works. They give you cancer of the spine, which I guess is the worst. And he claims that he can help that. Somebody else comes along with something else, and we know it is working. See? But, why did the Angel say, "Even cancer will not stand against you"? Because the people fear by experience. They're scared stiff. Anybody getting cancer is scared stiff. But, there is a Word of God that says there is something greater than cancer. Don't fear it.

9. Bro. Branham had a woman come to him... (And I know her very well.) just before he...the last time he pretty well preached in Jeffersonville. No, it wasn't the last time. Might be, it could have been, too. It was just in the last series of meetings there.) And this woman's name is Mrs. Murray. She is down around Blountsville, Tennessee, all eaten up with cancer. And Bro. Branham was supposed to leave that morning after a series of meetings. And he said, "*Well I..just something kind of holds me from going.*" And he couldn't get away, and nobody knew. She didn't know where he was. So, she said, "Well," she phoned around, "and maybe I'll just go to the church."

So, Bro. Branham had come back to the church, and he came out there, and there she was in the car, rolled the window down, and he said, "*Sister, I know why you're here, because I've had to stay here.*" He said, "*You're dying of cancer, and there is no hope for you.*" Now he said, "*Looky, I'm going to pray for you, and I don't want you to even think of it one more time. Don't even think of it one more time.*"

That woman told me she never thought of that cancer one more time, and that's fifteen years ago, almost fourteen years ago, over fourteen, and she hasn't had one minute of problems. She is perfectly healthy.

10. You see? It's the fear through the senses, through experience, through reasoning that cripples faith, and fear develops in the mind. Now I know that people, they have feelings of fear that they don't understand. But if it never came from the mind in the first place, you know, you wouldn't have those feelings. Now a fellow talks about his heart, "Oh, I've got to have a good feeling; I got to have a good feeling."

I say, "The heart is dumb and stupid."

Here I am going down the road flippity-flip, and I don't see the snakes. No problem, no problem, no problem with the snakes, but I am scared to death of snakes. I can't stand the sight; I can't stand mice. Now I am going down the road trippy-trip, and I see a snake. Whew, man! You talk about shock! The adrenalin going into action; they drain them ducts. [Bro. Vayle whistles.] I might be a cripple, but I'm down the road like a jet. Why? My eyes thought, and my mind took it. Now here I am going down, my heart doesn't see a thing, but you let my mind get in there, and I [Bro. Vayle slaps.]...just like that. Do you like... Anybody here like snakes? You know what I am talking about. Might climb a 20-foot wall, and I'd hurry over a rat, what I am talking about. See?

11. Experiences, senses, put them together, reasoning. See? That's what scares people so that they can't use their faith. Faith operates beyond that. Faith doesn't have a thing to do with that. Faith supersedes that. That's what we're looking at.

12. Now after the first shock of ultimate defeat, the man turned to God, and it was a real turning to God. It wasn't just one of these deals that you say, "Well, I'll see what God will do."

13. Now we can get everything that Mr. Kelly has got—Dr. Kelly, pardon me, because he is a very brilliant doctor. He's got several degrees: doctor's degrees, and dentistry, and science, the whole bit. And the man was so smart that the government was so smart that they tried to make him the head honcho over all the dentists to put one in every corner. Not some fly-by-night bird, but a real brilliant man. And he said, "If you're not dedicated to this program, forget it. We'll make you vomit. You'll push pills until they come out of your ears."

I'm just on drinking some nice tasting juices, and I can vomit over some of the juices. You finally get where, uoo whoop, juice comes down on top of juice. But I have only had about forty years upon getting arthritis, so maybe it's going to take a little while to get rid of it.

14. All right. You've got to be dedicated. You got to make up your mind. In other words, it's a calculated risk.

Now I can understand that I could take Mr. Kelly's, or Dr. Kelly's, potions, and I could take Mr. Jason Winters, and I could take a lot guys things for cancer, and I could still die. It might be too far gone. Dr. Reams said, "Don't come to me in your last breath." See? "Don't come in when they've already shoving the dirt in your face. I'm not a God. I don't perform resurrections." See?

15. All right. There has got to be a dedication to it. So, when a person turns to God, as you place your hands in the hands of the physician, there has got to be the legitimate, sincere dedication to Almighty God. So, the fellow turned to God. Jehoshaphat turned to God, and he sought the Lord. Okay, let's go to where we read verse 3 there, and It says here:

(3) And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah.

- (4) And Judah gathered themselves together, to ask *help* of the Lord: even out of all the cities of Judah they came to seek the LORD.

Now he set himself to seek the Lord. Now he proclaimed a fast. In other words, he confessed his stand with God of what he was going to do.

16. Now you know, look; I could take starting this morning, I could go thirty-six solid hours, if I could stand it and you could stand it, to lay out everything I am talking about.

This is in Hebrews 10. The 'high priest of our confession' means 'to say the same thing that He said, what God's Word said concerning the condition of this man.' That this man gives back to God is why he could stand with God, and the reason for which he stood with God, because God had said something. Now he confessed it. He said, "Look," he said, "Israel, I want to tell you something: (or Judah) when you are going to stand with God, I made a determination here. I am proclaiming a fast. I want everybody to get into the spirit of the thing, so I don't have one kid standing here, one preacher standing here, and fifteen hundred people saying, 'Well, it can't be done. Oh, I think we ought to go this way. I think we ought to try that way.'"

17. I think of the preacher some time ago... (I forget what the story...) I wish I could remember the whole story. My... You see I don't deal with illustrations very much. I just deal with Bible, Bible, Bible, because illustrations don't mean much to me. But the idea was this preacher was up there preaching, and he already told the folks, he said, "Well, if it has to do like a Muller..." Muller was coming from England to Canada. They had gotten into the St. Lawrence River and were getting to Quebec City, and the fog came down thicker than pea soup.

18. I've been in fog. You go up to British Columbia; you'll know what fog is. We had fifty-three days in a row with no sunlight, and the fog came in like chunks of piano in there like a whole church moving in, and you ...?... , and you've got a little space like this, a little opening, and another big chunk of fog come in, the old Greyhound Bus grinding [Bro. Vayle makes grinding sound. maybe in a mile, and it takes four miles in an hour almost, and you get outside, and you have sometimes people walk ahead to get the white line. All right. Pea soup fog. So, I know what it is like in a in a limited degree, and so the the ships had to sit there.

19. And Muller said, "Look," he said, "I've got to get to Quebec. I've got a speaking engagement."

And the captain said, "I am sorry, Rev. Muller; you'll never make it."

And so, then Muller said, "Look, let's go below to the cabin and pray."

They went down to the cabin to pray. When Muller got through praying, the captain was going to pray, and he said, "Captain," he said, "hold it." He said, "First of all, you don't believe that we're going to make it, so no use of you praying. Secondly, the fog has lifted."

Now they couldn't see any fog having lifted, because they were down, and they couldn't see anything. So, they went over to a porthole and pulled the curtain back, and the fog was gone. Now the man had declared himself, and he wasn't going to brook a whole lot of nonsense.

Oh, listen, people. Can't you understand what I am talking about? If you try anything in a spiritual Word, you get together or forget it.

20. One guy pulls here: "I like this idea." "I like that idea."

Ah, shut up! Dismiss your church and get away. You're nothing but a pink...?...to society. You can't get anywhere pulling this way and pulling that way. You just show your ignorance. See? That's why Bro. Branham said, "*People come to church and they can't get healed because of sin or pulling*

apart or segmentation or fragmentation.” The very first thing that the church [hits] was the inability to keep the minds together on one point, which was Christ, the same yesterday, today, and forever. [Heb 13:8] And that’s what Bro. Branham preached, but they didn’t believe It.

21. All right. The old preacher... Old Jehoshaphat had enough of God that would declare himself, and he stood all Israel—all Judah... (Not all Israel. Israel is ten tribes.) He let Judah know that they could all get together, and he got them all fasting. Well, at least there is one thing: if he couldn’t get their minds all on God, he got their minds all on their stomachs. Stomachs started growling, maybe, in a little while. I don’t think we need that to get us spiritual when in the sense of something physical, but I just want you to know at least they got something going. But Judah was scared with Jehoshaphat, no doubt. So, they all got to fasting. They declared they’re there, because they put their confession together, and they did actually fast. That means they all got the concerned action there. Now so, we look at the picture to see God to have a confession and to stand with the confession, and if there is something to be done, do it.

22. I remember years ago a fellow had a friend of mine phone him, and he said, “Lee,” he said, “I want you to remember this brother,” called him by name, and I won’t call him by name, because some of you folks know him. And he said, “Pray for him.”

I said, “I ain’t going to pray for him at all, but to tell him to start giving.” He wanted me to pray for his financial health. I said, “Forget it. Start giving.” Give and it shall be given to you. The Bible said out of what you’ve got, if you do a little sacrificing, you give over here, God will multiply it back to you so that you always have all abundance for every good work. [Lk 6:38]

How many of you good folk this morning have something for every good work? Oh, come on, I want you to be embarrassed. I’ve got you by the short hair here this morning, because I have... I ain’t kidding.

23. God’s no fool. He doesn’t back... He just doesn’t say, ‘I wrote a Word.’ [Bro. Vayle laughs sarcastically.] ‘Isn’t this nice? Now, wouldn’t this be nice, if I backed It up and didn’t do something about It?’

Let me tell you: one Word of God fails, and there is no Resurrection! Don’t even hope for it. One Word of God fails, God is dead.

24. They got working together. (I ain’t never going to finish this sermon. So, don’t worry. It’s only thirty-six hours. I’m not lying to you. I’ve got twenty-one sermons all like that on it, and I am just playing this one right by ear, and I don’t even worry about my notes.) All right. Let’s go to verse 4:

(3) And Judah gathered themselves together, to ask *help* of the Lord: even out of all the cities of Judah...

And the Bible says, ‘Even so much the more as you see the day approach’ [Heb 10:25] when the handwriting is on the wall for Armageddon, when the handwriting is on the wall for the Mount Zion showdown, when it is right here at the very crossroads of Christ or antichrist, come together! And I know sometimes it’s not the easiest thing in the world to come together, but coming together, brother/sister, is very good, because when we come together we have a nice Spirit. People come together to worship, and I don’t think there is hardly a person living that comes for a mean spirit. I don’t know anybody amongst us that has a mean spirit on them. I might have razed you a little bit this morning. I don’t mean anything bad by it—just, you know, try to pick you a little bit; keep your conscience stirred up, and a little more faithful, a little more active. But, you know, he got the people together.

25. I’m going to tell you something: multiplied faith is a whole lot better than just one faith. Though, I will say this: If you’ve got a lot of folks there and nobody believing, you might as well send them home. It’s easier standing on your own. You know, they had a bunch like that in Israel one time. Even poor, old

Saul was so messed up, his son had to take over. Jonathan said, "Hey, let's have a look at this honeycomb here. Let's get these guys beat to a frazzle."

So, Jonathan and one guy went down, and they beat about an army to a frazzle, and old Saul came by and he said, "I perceive," he says, "That somebody broke a fast." And he was going to have everybody butchered who broke a little bit of a fast there, when it was the breaking of the fast that did the trick. You see? Saul made a wrong vow. If he would have gone to the Word of God, he would know what it was all about. So, people coming together can be good or bad, but this coming together was good, because he got them of one mind, and that's necessary.

26. That's why Bro. Branham distinctly said, *"When there is a vote in the church and the people as a whole agree to a thing, then nobody pull apart; everybody stick with it. It's like a Republican Democratic party."* That is a pretty poor illustration, but he gave it. I'll give it, too, and he knew it was a poor illustration. But he said, *"It was like politics."* He said, *"If you vote Democrat, and the Republican get in"*, he said, *"you back that man all you can."*

So, it is when something comes up. The voice of the Holy Spirit is the majority, and that thing should be backed to the hilt. And I am going to tell you something, that the people play politics in your vote. If you play politics, you will cut your throat! (Is this tape on? Well, you can turn it off right here. I am going to tell you something. You've got the tape turned off? I don't want it on, because I can make mistakes when I say things. This is for your ears, and personally. I will go to the same pulpit where I...I am talking.) [Blank spot on tape.]

27. ...learn sometime, brother/sister. They got together which is good. Bro. Branham said, *"When the church has a real problem, everybody get together."* What for? To see the thing go down the drain? No. To see God do something, and then whatever God does in that situation, if the people are sincere, (And I mean sincere, not politics again.) really praying, watch how God will do things, and He sure does. I've seen the impossible, absolutely seen the impossible, next thing you might say to the Resurrection. Of course, when God took our son, that's fine. That was God's Will. One of those cases where he had to get cleaned up and taken away. And I have no regrets that God took him, except I have regrets physically, that he is gone physically. But I cannot regret what would lie in the realm of spiritual, not for 15 seconds.

28. Now he was with the right crowd. He got them all together in one big congregation and in accord, which means 'it's the right place'. The people coming together know this: "We are not divided; all one body we." If the Holy Ghost leading, even in the vote, you will be one body. That's the precept of faith right there. Let the people get together and merge their mind. That way, if you know that every single person is sincere as you when it comes to your balloting, which the prophet instituted in the church, (And I must abide by, and I will abide by... Women voting the same as the men. They've got souls. You see?) then you must abide by and say that's of God. Why? Because you know it is of God: the will of the Lord in the majority.

Now, you see? Bro. Branham also on a sermon brought out the fact that voting is wrong. That's not just in the Church Age book. Don't worry I didn't throw it in there, because Lee Vayle wanted it put in there. Although, that is certainly my idea, too. Don't worry. I am much tougher than he was on it. I've got a tape where he mentions it; the church just doesn't just vote. And that's right. The church just doesn't 'just' vote. The church **votes**, but not 'just'. You see?

29. Now these people were serious because it meant life or death. You get down to life and death and the knitty-gritty, it's a whole lot different story. That's the way faith is, because faith must be the irrevocable decision, for he that puts his hand to the plow and turns back is not worthy. Hebrews 11 is a chapter of grit. Faith heroes they call them...war--where you get there, and you stand there; having done all to stand, stand. And, if they pick you up with both arms, you'll swing back and forth like a pendulum. Huh? Yes, sir. No fooling around.

30. Now, in verse 6: [2 Chronicles 20]

- (6) And (he) said, O LORD God of our fathers, *art* thou not God in... heaven? And rulest *not*...over all the kingdoms of the heathen? And in thine hand *is there not* power and might, so that none is able to withstand thee?

Now, you will notice here that he addressed God according to the Scripture, art thou not our Father? Now I'm going to...

31. Let's look at something here. I know I can launch off, and I could, and I will perhaps, in a limited way, talk about: if He's our Father, then we're sons, and if sons, joint heirs. And we have the children's bread, and we have the inheritance.

I've got news for you: there isn't even one serpent seed that's not a child of God in a limited sense of the Word. There isn't one child that in this whole world that is born in this world that doesn't have the legitimate care of Almighty God, for the Bible says that He makes His sun shine on the just and the unjust, and the Bible says, "He makes the rain to fall on the just and the unjust." [Mt 5:45] And the Bible says that God is good to the just and to the unjust. There isn't one person who can not be the recipient of the good care of Almighty God.

And the principles of faith have been put into practice by men like Claude Bristol, who knows no more about God, as Bro. Branham said, "*Than a Hottentot does about an Egyptian knight*," when you boil it right down, because it's, what you called 'flukism'. You know, it's this cultism stuff. But they admit there is a God, and through the sheer fact of knowing that God is able and that God does, they use that Scripture in the limited field of something right down here in the realm of the blessing.

32. Now I am dealing with the physical today, although I am not trying to put it in the category as though it were the whole thing. But I am trying to show you that, when we talk about "Thou art God," and "You are our Father," He is truth. But remember that we go to a place where it was said, when Jesus said that God is my Father, if you get to the expanded translation by Dr. Wuest you will find that the original Greek says that Jesus was saying that God was his Father in a special way that He wasn't the Father to anybody else. That's true.

And a Christian has the claim upon God as Father, as the created world cannot claim Him. The created world claims the Creator. I call a different Creator, because the Creator I serve is in Revelation 3, who, when Jesus was the beginning of the creation of God--was Him creating--God Himself in human flesh. And you and I are a part of that. And it is not the same out there in the world.

33. Now Jehoshaphat had a claim upon God as Father as those people out there didn't have a claim. He said, "Are you not our Father?" And the answer comes back, "Absolutely."

"Then, if you are our Father, and we are sons..." That's an entirely different picture. We've got a legitimate reason for coming. Now, let's go back here to Ephesians 2. Now Eph 2:19, It says:

- (19) Now therefore ye are no more for a strangers and foreigners, but fellowcitizens with the saints, (of God and of the saints) of the household of God;

And he is taking us back to the Old Testament where Jehoshaphat stood with God. Now Paul is saying here 'you are a part of that great lineage.' You are a part of that great group when God breathed into Adam the breath of lives, and through a physical generation, God, knowing which were His, had that seed down deep in those souls, which would come to life, and that has gone down, down, down, down

from Adam. Now we are a part of it. We are just as much a part of Israel as Israel is, because our roots are in the same God.

34. Now, notice:

- (20) And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*;
- (21) In whom all the building fitly framed together grows (up to) (a) holy temple...

Now, just before that he was talking that God through Christ has made us one with Israel. [Eph 2:12-13]

- (12) That in time ye were without Christ, being aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world:
- (13) But now in Christ Jesus you who...were far off are made nigh by the blood of Christ.

He's broken down the middle wall of partition, so there is no more Jew and Gentile. There is just one great big family. So, we have a portion. As Bro. Branham said, he said, "*I was there when Moses crossed the Red Sea. I was there with Noah in the Ark. I was there with Christ dying upon Calvary. As an American citizen I was there in Iwo Jima.*" The same thing is 'we are a part,' and that word 'Father' means source. God is our source.

35. Now he claimed his rights as a child of God. Now he says over here... (I just better go back and check it. Now, that is 2 Chronicles 20.) [Bro. Vayle paraphrases:] 'You were over the kingdoms of the heathen, all power and might is in your hands, and no one is able to deny you.' Now he says right here, "Look, You are sovereign."

Now, let's watch this picture here. I can say "God, You're sovereign, and that's wonderful, and now that I am going to Your side of the fence," like 'Who is on the Lord's side'—not 'who is denomin... Now, remember; there is a difference between "Who is on the Lord's side" and 'who's side God's on'. There's a big difference. Now I know God's on our side by legitimate reason, the fact we're born again. But many times we're not on God's side of the question when it comes to the Word. In other words, we don't identify the same as Jehoshaphat did. There's an identification in this life of faith.

36. So, old Jehoshaphat was saying here, 'Lord, You're sovereign. You're an absolute power. And You are **the** great power.' Now, notice; It says, 'In thine hands is there not power and might? So, then none is able to withstand thee.'

Now, listen; it's not that none is not able to withstand thee, but nobody can twist Your arm. You know, Christians go through the process of trying to twist God's arm. God doesn't have an arm to twist. Just line up with the Word, and you're lined up with God.

Now here it is this man is listening. He is praying intelligently. And he said, "Oh, God there is nobody that can come against You. There is nobody that You cannot defeat. On the other hand there is nobody who can go to You and twist Your arm." See?

37. And I like that, because I'm going to tell you, too many times people try to twist the arm of God through the contact of prayer and not living the principles of faith. Like the fellow phoned, like I said, 'Bro. So and So wants you to pray for him, because he's going broke.'

Well, he ought to read what Mr. Laturno did. And Laturno's going broke. He first of all said, "I've got to pay my tithes." Everybody... a fellow come along and he said, "No," He said, "You don't pay your tithes, because God doesn't give a hoot what you do." He said, "You pay your bills."

Now I don't like anybody running around piling up bills and paying your tithes. That's not the answer. It's to pay your tithes and to make every effort to pay your bills. That's what Laturno did, and God blessed him, and I think he went ahead and even gave a little extra which is a mighty good idea, because when you pay tithes, you ain't giving a plug nickel. That's God's anyway.

It's just like you coming to my pocket and take my money out to pay my grocery bill. You haven't done a thing for me, unless I'm crippled. [Congregation laughs.] I ain't crippled. I've got arthritis in a few places. I just ain't that bad off. You just watch how fast I can get this bad hand in my pocket. [Congregation laughs.] Sure let's get the thing right. You haven't done a thing for me. See? So, tithe ain't too much. That's somebody else's. All right.

38. Now, the sovereignty of Almighty God here; now He says here:

(7) *Art thou not...God, who did drive out the inhabitants...before thy people Israel, and gave this to (be) the seed of Abraham thy friend for ever?*

Now, this lets me know there are many things that God's Word says here that are legitimately ours, but we have got to, on the principles of faith, stand with God until God gives them to us. And It also lets you know, (And this is terrific.) that you can recoup your losses. You can 'recoup' them. (I guess that is the best way, put the 'p' on the end of it so we know what we're talking about. I am not Frenchman anyway, 'recoup'.) See? Get them back. In other words, these people had messed up. They got loused up with old Ahab and Jezebel. That's why Bro. Branham could come on the scene, and he said, "*I will restoreth SAITH THE LORD everything the denominations ate up, the denominational worms there, the caterpillar, the palmerworm, and the locust, and so on.*" Now the same thing stands here.

39. Let's face it; there isn't one of us that hasn't got ourselves in a mess. Oh, I know somebody come along and said, "Well, man," he said, "my wife messed me up."

You married her. [Congregation laughs.] Same thing a woman said, "My husband..."

You married him. Hey, Listen, the prophet said, "*There is no such thing as a marriage unless you have a revelation that's your wife and that's your husband.*" Huh! How many of you've got that this morning? Shall I see some hands? Oh, if this isn't the jokiest joke of the century right here. Huh? Yee mama! My wife can't do it, but I can. I told here it's her tough luck she married me. She didn't go to God like I did. I'd have ditched her just like that. [Bro. Vayle snaps his fingers.] That's right. I'm not kidding. That's why she puts up with all this guff. But I've got a good wife, and she's got a lousy husband. [Bro. Vayle laughs]. It's her tough luck. If she'd have prayed... If she'd have... Naw, if she'd prayed, she'd have took up the same guy anyway. Don't worry. Well, she'd have known God was in it. Now I am not lying to you. I have done instinctively many things the prophet said.

40. How do you mess up? Oh, yes. What's it...? I got loused up? I'm going to tell you. Didn't a brother come back with the Word of God and say, "*Stay as you are?*" You are still going? Huh? What if you loused up? Israel loused up. You still go to God. Go back to the Word. Find where the Word remedy was, and the Word remedy right here in this condition was standing with God until God won the battle—until God did what was right—until God did, and what He did would be right for them. But I want you to know this Miriam got leprosy, and God healed her, and she got up her spiritual pride.

There isn't one of us doesn't get a touch of leprosy any other way than what we really deserve it, because the curse causeless can not come. God allows the door to open to temptation. We walk right in. If you're like me, you've got a big nose, and your nose gets ahead of you. You get through the door like

that. [Bro. Vayle makes slamming sound.] You've got big feet, your feet get in there. You'll either get your nose or your feet. I don't care who you are. You've got big nose or big feet, the whole bunch of you...get caught.

41. God doesn't make anyone... God doesn't force anybody to sin. It just lies there.

He told old Adam... He said, "Adam, look; you're going to leave me for her."

He said, "Oh, I ain't going to leave You for her."

And Peter came one day, and He said, "We ain't going to desert you."

He said, "Ah, shut up, you haven't even learned what Adam had learned. You'll deny me three times in a row."

And he did.

But I am trying to show you something here. Faith does not say "Look; you're stuck." Faith says there is a way out. Faith says I can get out of this mess. Faith says that Word of God stands for me. It doesn't matter what it is. See? It doesn't matter what it is. Just take this...the principles to be involved.

42. Now He rules over all nations. He's got power and might. Now you can understand that in Dan 4:17, 25 and 32, where that we learn that the sovereignty of God, (And God rules in the heavens and the earth.) He raises up whom He will. He turns the hearts of kings like rivers of water; the whole thing is laid out there for it.

Now he said here, "It's all yours, Lord," and he said, "Who can come against you?"

And notice in here, "None is able to withstand you." And that's true. So, neither collectively nor individually can anyone force the will of God. No sir.

43. See we're talking about faith, where faith is allowed. Now you can't have faith to come along and say, Well, God from now on you're not going to test me. Lord, I'm never going to get sick again, even though it's possible more than ever. Even with good health, people suddenly get sick and suddenly die, because it's time to go. There is record after record; hundreds do that.

44. Late Dr. Jackson, the Canadian that was given up at William Oscar, dying at fifty-four years of age, figured out his own diet—became perfectly healthy. Why, at eighty-five years of age, you put him between two chairs, you know, head on one, heels on the other: stiff as a board. Not hypnotism now, just good tough muscles. And a two hundred pound guy could stand on him. He could go down to West Palm Beach, Florida. He liked going down there in the wintertime. It would be about ninety above, and walk right back to go right back to Toronto, take a plane or whatever he had, (Guess he had to take a train back in those days.) where it's thirty below zero, and never change his clothes, wearing a light Palm Beach suit. He didn't have to put on a heavy suit when he got back. He didn't feel the cold; didn't feel that; didn't feel that draft. About ninety-four years of age he woke up dead. In other words, they found him stiff next morning. He never had an ounce of pain. Bragged, the same way, you know... You've read his book. Son-in-law of Bernard Mc Fadden, the same way. And the way Kelly's going, it'll be the same way. Sure the person doesn't have to have a pain, but people get them.

45. But I am talking now about the fact that where there is a Word of God concerning a condition, those conditions absolutely can be rectified. God can do great things for us. He won't take away the training program He puts us through. We are talking about rational things, not irrational. I'm not talking about a utopia here on earth. I'm talking about sensible things right here, where there is a promise. And God had made a promise to Israel, when you listen to me and honor me [audio tape quality suddenly drops off for two

seconds] to what God has done according to the Word in previous days to [audio tape quality again off for what sounds to be three words including 'His'.]

46. Now Bro. Branham said, *"If God ever did a thing once, He's obligated to do it again."* If any man ever got healed of cancer, the door is open for cancer to be healed, unless you're a sinner or won't repent. Bro. Branham's own brother wouldn't repent until he died. God washed him up and took him home. He never would go preaching. Howard never would meet the condition. He liked his cigarettes and his women. But God said, "Okay, that's what you want. That's what you get." He died. He got cleaned up. We all know those stories. There is no doubt about it.

47. But, listen; when you see in the Scripture what has been available, it can never be made unavailable. I don't care if fifty million people turn it down, or fifty billion people refuse to use their faith according to the laws laid down here, it is still available. So, the thing to realize: Is it available? Has it been done in Scripture? Under what conditions of promise was it done in Scripture?

And this old fellow goes right back to the Word and said, "Lord, I'm tracing this whole thing through." He said, "You gave us the land; You fought our battles; You did so and so. God, I repent, and I come back to that original state through grace that You might help me again.

48. Now Jehoshaphat couldn't have said, "Now Lord, You get me out of this mess, so I can get I can get in another mess." Remember, years ago there was a little girl named Wilshire. Her father had a bakery in Red Deer. Dr. Charles Price came through, and she was all crippled up with polio, and her leg was all drawn up, and she was a mess. And she went to his meeting, but she wasn't instructed properly, and she was healed. And she said, "Oh, goody, goody, now I can go and dance and cut a rug with the rest of the world like I want to."

She went out, and she danced and cut a rug with the rest of the world. She went right back to her condition and last... I don't know if she is living or not. I wouldn't be surprised if she is dead today. And I know, I wouldn't be surprised she died in that condition because she wanted God to give her strength in order to get into more sin. It is just like the pig that said, "Give me enough strength to knock this fence down so I can go in the patch and eat some more corn. Just like the opossum saying, "Give me enough strength to pull this electric fence down. I'm going to rip some more corn off the nails." Jehoshaphat could not have said for one minute, 'Oh, God, get us out of this mess so we can go back to what we were doing.' See? The condition isn't in the Word.

49. I'll tell you something: you've got to be on your toes to get the things of God. They're not haphazard. Before I switched my ministry, mostly preaching doctrine, (I was entirely active for many, many years in the field preaching faith, and hammering faith home, and conduct...) I found one thing: if I wanted healing, I'd pick up Daddy Bosworth's book on healing, and I would read, and I'd read, and I'd read, and I'd go to a Scripture, and suddenly I would **know** that my faith was built upon that Word of God. I'd stand up and be healed.

You've got to **know** what the Bible says. This man knew. He went right back to the Word of God and to the experiences, and Paul said, "These things are written for our admonition that we may **know**: He's the same yesterday, today, and forever." [Heb 13:8] And He proved in the end-time ministry under Bro. Branham, when Elohim stood before us in human flesh--not William Branham.

Got something coming to that later on hopefully. I don't know. All right.

50. He reminds the Lord of what he did. He drove out the inhabitants, which he did; he gave the land to Abraham, which he did; and remember: "He is the same yesterday, today, and forever." And also, we want you to notice in Ecclesiastes... And this is one of my most, I would call it, interesting Scriptures and blessed Scriptures: Eccl 3:14.

- (14) I know that, whatever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth *it*, (present tense) that *men* (may) fear before him.

In other words, that men may reverence God with the proper respect and awe. They know that God is continuously doing what He's done in the past. He never changes that which has been and is now, and that which is to be has already been, and God requires that which is past. In other words God and His ways never change, and Bro. Branham is correct. *If He ever did it, He's got to do it again.* And, if He did it under certain conditions, these conditions can never change.

51. It is like salvation under Blood. It is the blood of Jesus Christ that wipes away the sin and scatters sin. Man says, "I'm going to be perfect." Sure, in Christ you are. It's given to you. But you, of yourself, never will be and never... There's no hope of yourself, but it is the Blood that scatters the sin. People can't understand that. See? But the prophet said it right. *How can you be a sinner when the blood of Jesus Christ scatters sin until there be no trace of it. How can you make a man a sinner, if there is no sin?* If I can make up a chicken and there is no chicken, how are you going to take a man down here and convict him of smoking marijuana and there is no marijuana? You've got to get the evidence.

You say, "I smelled his breath." Did you get it in a container? It ain't going to hold in a court. You've got to get the marijuana. That's why they want to make sure that stuff is in the hands, on their possession, with witnesses. It holds up in court.

How is a man going to be condemned, when the Blood scatters? Now, you see, if He did it by Blood once, He's got to keep doing it by Blood. And if blood is availed through a bull and a goat and a turtledove and or a heifer, how much the blood of Jesus Christ? No comparison.

52. Now, what we're looking at here this morning, this fellow could look back and say, "God, you did it." Did God ever cure epilepsy? He can cure it. I've seen it done myself. Did God heal cancer? Saw it melt under my hand—not my hands, God hands. Old Dr. Stan Beckpuzzle couldn't figure it. Does God supply needs? Now I don't...anybody the way I can think of my thoughts. You see, I don't have fifty cents here. By the grace of God I'll take fifty cents out. I am not even interested. Well, I like what David said: "I have been young, (once) and now I am old (but I have never) seen the righteous forsaken, nor (their) seed begging bread." [Ps 37:25] There is a way for every one of us in the Scripture.

53. Like Bro. Branham said, *"Now you have...the toughest thing of all to get is marriage and divorce and, you know, living together."* And I don't know why it should be. It is pretty heavenly stuff, really, to be married. It is a wonderful life. But, He said, *"God gave us a way,"* he said, *"to marry our wives and live with them."* A prophet said and... Are women that tough to live with? And the apostle Paul said, *"And (husbands) be not bitter against (your wives)."* [Col 3:19] Can a man get bitter with his wife? Ask me sometime... [Bro. Vayle pounds pulpit and congregation laughs.] I've got to throw those jokes in. You're getting too serious. You've got to relax here a little bit. But I want you to think. Is there a way? Is there a way? Has God made a way? **Yes**, He's made a way. You see, that is the whole thing people aren't looking to.

54. This old king here was smart enough to go back to the Word, and he began bringing It out before Almighty God. He said, "Look, Lord, this is our right. This is our legal right."

But you know, even with legal rights, you've got to have a lawyer. People forget that Jesus is standing there as our lawyer. They forget. How many of us have ever changed lawyers? Changing lawyers is like changing doctors, dangerous. And any doctor that has themselves as a patient, has a fool for a client, as they say.

55. We've got to get this into the hands of God. We've got to get it according to the Word of God. What has God said? And, if God has said anything, then you can stand back. That is why I have said... I was

preaching on “The Law and the Christian”. We walk too close a line to where we are getting away with things. I do it myself in my diet, and you do, too--some of you worse than others. And I am worse than some of you, and some of you are worse than me. That doesn’t... That’s no consolation, though, because when you’re wrong, it smites your conscience. That’s why the Bible says, “The righteous are as bold as a lion.” [Prov 28:1] If I have lived according to the law, I can stand up in court and say, “I don’t care, judge, what you say, condemn me.” I’ll commit it to God, if He wants it that way.

56. What if you’ve been wrong in the law? You can’t be bold as a lion. But It says, “The righteous are as bold as a lion, but the wicked flees when no man pursues.” Nobody even needs to know what you’re doing, and it hits you right here. How can anybody, then, answer to God any other way than on a pure conscience and a pure faith and say, “God, I’m dedicated to the principle this morning of what your Word said, and I’ll stand with It and whatever promise is in here.” Everybody’s got to make that statement in their life sometime, “Though He slay me, yet will I trust Him.” In other words, you’re going to trust God, because you’re a child of God, but you know, when you trust God for healing, it is not as though He slay you, because He is not going to slay you. He is going to bring you back. And, if God does not bring you back from death’s door, He is obligated to tell you why, like He told Paul and told Bro. Branham. In other words, if God does not intend to do a certain thing because He must bypass it for a higher order, He positively will let us know. Because He... Why? Because He did it.

57. Now, right here, God does not say, “Hey, people look. I’m not going to answer. I’m not going to do something for you.” This old fellow he is just talking along here, and notice again in verses 8-9... (Oowe man, we’re never going to get through here.) So, and they said here about this sanctuary they built for Your Name, and when evil comes in, judgment, pestilence, famine; and when we stand in thy Presence for thy Name, thy Name is in this house. The Name gave the Presence, and the revelation of the name of Jesus gave the presence of Jesus, which we saw right here in this hour.

I preached on the ‘parousia’. I’ll preach it again sometime, try to break it all down verse by verse, and take maybe four hours on it. You can even ask questions to help understand what we’re talking about.

58. Now, thy Presence, in Hebrews 10: [Heb 10:19-22]

- (19) Having therefore, brethren, boldness (And that word in the Greek is ‘parhesia’ to come right up to God and talk face-to-face with God.) to enter into the holiest by the blood of Jesus,
- (20) By a new and living way, [which he hath] consecrated [for us] through the veil, that is to say, his flesh;
- (21) And *having* a high priest over the house of God;
- (22) Let us draw near with a true heart in full assurance of faith...

In other words, your heart is not saying. “Well, I’ll believe now, or I hope I’m believing now.” You come right up and say, “God, I’m prepared to believe now.”

Many times, when I preach on faith, I caution the people, “Stop your praying. Praise, yes. Thanks, yes but don’t ask God one single, solitary thing any more, unless you’re prepared to stand until you get it, because you’ll just backslide.”

See? Now you can go to God and ask Him a million times, if you’re ready to stand with Him, now, in full assurance of faith knowing this that you have every right through the Blood. See? You’ve got a right to the promises in the Word of Almighty God.

59. Now, let's go to 1 John 5. Oh, this is a honey right back here. This is one of the most amazing Scriptures in the whole... This will really... It'll stab you. Notice here:

- (13) These things [have I] written unto you that believe on the name of the Son of God; that ye may know that you have eternal life that you may believe on the name of the Son of God.

In other words, here, you people that believe, you can positively know you are a child of God, and you may stand with that name. See now? "And this is the confidence that we have in Him, that, if we ask any thing according to His Will, He hears us: And if we know that He hears us whatever we ask, we know we have the petitions that we desire of Him," [1 Jn 5:14-15] and that's the simplicity Bro. Branham tried to get us to. *"Only believe; all things are possible,"* because He was revealed in His faithfulness as the high priest standing there, and there were people coming in, many people, and for them He faithfully read the hearts, those that needed it. Faithfully helping.

60. There wasn't one thing that Christ was not doing by the Holy Ghost in a man's ministry showing the faithfulness of Him Who is that Word. In other words, He Who was the Word became flesh and demonstrated that Word. We saw live right before us, and the promise stood there, and Bro. Branham said, *"Oh, just one time in a heathen country there would have been a revival, and you people look at it, and walk away as though nothing happened."*

You know why? Because their minds weren't made up. That is why he preached the sermon of, "Desperation." That is why the greatest battle of Armageddon, as it were, is in the mind. I don't mean Armageddon out here in the world. That is coming, too. But the greatest battle ever fought is in the mind. And He said, *"The right mental attitude toward any promise will bring it into existence."*

And that is true. Why? Because that faith up here gets down here and the confession coming out of the mouth reestablishes and strengthens it. See? That's why the king was doing this. He was all lined up here to know that he was in the presence of God. Now it didn't feel like the presence of God--a big army's out there. That's the whole thing.

61. I want to ask you a question: Who felt the presence of God when Jesus stood before the multitudes? Why, they said, "He's an illegitimate boy." Somebody said, "Why, He ain't nothing. Why, He's a malefactor. He's a maligner. He's the fellow coming in here and taking over our kingdom. He is nothing but a stinking mess."

There was the presence of God right there. Why, they said, "He's Beelzebub."

You mean to tell me that God was manifested in this last hour, which He was, and people couldn't mistake Him for the devil. They sure did. They said, "William Branham, why he's the devil."

Holloway, one of the biggest preachers in Pentecost from Cleveland went down to West Palm Beach, and he said, "What Bro. Branham was doing was spiritism—a familiar spirit."

Why he wouldn't know God if he met him in his porridge. The famous God's philosopher can say it; I can say it, too. See? How about it? See?

62. "So, I'm going to recognize the Presence."

Who said you'd recognize the presence of God? The devil couldn't even do it. "If you be the Son of God, cast yourself down." [Lk 4:9] "Show us something, but show it my way."

There was no worry there about whether you could see the presence of God or recognize the presence of God. First, say by it's overwhelming power and glory to overshadow all of this... Hallelujah! That's the trouble. Anybody can get the good meeting where the spirit of God seems to be flowing. Oh, my

what a jolly good time that is: shout, jump, clap hands, bless God, best time I ever had---get up there and fall flat. What...what...what do you mean presence of God? What I am talking about: where His Name is. That's the Presence right there. I don't care what it feels like.

63. Jehoshaphat didn't feel the presence of God where It says, "Oh, great glory. Hallelujah. Wonderful, wonderful!" But he recognized it on the grounds of the Word and the testimony to the Word that that was the Word in manifestation, and it had manifested right under his eyes from generations back. And I'll tell you. if... Brother Branham left us fourteen years ago, pretty quick now, a double seven, and I don't care if it takes twenty more years. What's been established has been established.

64. That's why people are so washed up and messed up today. They don't realize what I am talking about. See? That is why I can stand up here today and say, "Well, if he wasn't It, who cares." Forget it! Because It was It. Because, if that wasn't God, you show me where God was. You see?

65. Now they understood he was in the very presence of God. And we are, too, in the very presence of God. In verses 10-11 he presents his need, and this is the petition where he brings his actual need to God, and he says exactly what he wanted. He did not say, "Now, Lord, I hope it's Your Will." He said, "Lord, I know it is Your Will under the right conditions." It was God's Will to give him that land. It was God's Will to have him in the land. There were conditions laid down, and he was rectifying those conditions. Now he asked for help. In verse 12:

- (12) [O God,] wilt thou not judge them? for we have no might against this great company that comes against us: neither know we what to do: but our eyes *are* upon thee.

Now, I like that. That this man came to the place in prayer, knowing exactly what he was doing, having looked at the great crowd, and he saw them. His senses took them in. His reasoning, his conclusion said, "We are licked." Then he went back to God and His Word, and he said, "Lord, look. You lead us through the Red Sea. You gave us this land." Furthermore, he said, "We treated those people good." Now they're against us. Notice he had a life that he could lay on the line. See? Lay it all back there--that Word all coming together.

66. Now he could say, "Oh, Lord God, I want you to drive these people out, and our eyes are upon thee." Now, what did he do? He blotted out mentally, deliberately blotted out by faith, mentally, through the Word of God. That was his mental process. Let me get it for you. I think that's in 2 Corinthians 5. I'm not going to try to give you something that is a lot of hogwash. Let's go to the Word—verse 4: [2 Cor 10:4-6]

- (4) (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;)
- (5) Casting down (reasonings), and every high thing that exalteth itself against the knowledge of God, (In other words, that is your own knowledge—what somebody else would say.) and bringing into captivity every thought to the obedience of Christ;
- (6) And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

In other words, this man said, "I am going to stand with Your Word. I don't care what it looks like. I don't care what anybody else says. I am standing with It, and I will stand right here to be triumphant with Your Word, to eradicate everything that is against It."

67. How in the world can anybody believe this Message with reservations? How can you believe anything with reservations? There are no reservations. There is only one real reservation, and that reservation is that you reserve the right to believe God and nothing else, no matter what it looks like.

Abraham had the...See? He looked back to Abraham, his father. Abraham considered not his body now dead, neither yet the deadness of Sarah's womb. And that word 'consider' means 'to thoroughly perceive'. He didn't check himself out, check herself out and say, "Well, I tell you, I have been through the history books, bless God, and I have looked all this thing over, and I can see that God made a mistake. We ain't going to have a son." He turned around and he said, "I'm dead, and you're dead. So, Hallelujah! God said we are going to have it." And they did.

The same promise came to Martha at Lazarus' gravesite. Do you believe I am the Resurrection? Not will be, but that was a literal resurrection. God performed a resurrection out of season. Now it wasn't a true resurrection in this sense that he had a glorified body. It was a resurrection, but not the First Resurrection. That's the part. Although no doubt, he had the part in the First Resurrection coming up.

68. Now, he presented the definite need; his eyes were upon God's Word. So, what he did, he dismissed everything from his mind but the promise, like Sister Murray did.

69. Now, Louise Nankivell [not sure of spelling, therefore not known if this is the person Bro. Vayle was thinking of] had the same experience. She is dead now. She tells how she had a tumor or something or a cancer growing on her cheek. So, she went to a fellow who is great in a ministry, perhaps, Oral Roberts. I don't know. It doesn't matter to me who it was. She went there and instead of him taking time and praying a long prayer, you know, like going through the the name and situation with Elijah, (You know, how they like that kind of stuff.) she just went 'zap', like that to her, and said, "You're healed," and passed on.

Well, she was smart. I will give her credit. She was smart. From that moment on, she never once looked in a mirror. She did her hair up by feel. Maybe asked someone how it looked, but she would never look in a mirror nor would she touch her face. I guess one day, literally, accidentally or something, (I don't know how it was. I forget the whole story.) but that thing was gone.

70. What I am trying to tell you is this: You cannot hold two things in your mind at one time. You cannot believe God, which is His Word, and at the same time you're disbelieving according to circumstances. And It says, "Our eyes are upon thee." And a true vision of Almighty God is not Jesus appearing in a vision here. It is Himself revealed by His Word. That is the great vision, because many a person thinks he's seen God because he saw someone.

71. Ray [Bingaman], you know all about these folks down there in Florida, how they're full of lights, you know, and you've seen them do junk, and all that junk down there, and, the women down there would ask for Dr. Vayle, because I used to, you know, lay hands and pray, give a little bit of knowledge, and discern.

And they called me doctor, you know, kind of a magical doctor. I am the witch doctor now. [Congregation laughs.] because I just can't get away from being some kind of a doctor. It is just my lot. Even Bro. Branham called me doctor: Just called me Doc Vayle.

So, they'd come down there, and they'd come to church with these various lights and saying "Jesus," kind of waving and going, "Hi, Hi." [Bro. Vayle says sarcastically.] I said, "If you saw Him, you'd crawl under the tile." You give them the Word, they no more see Him than nothing. You want a true vision of Jesus? Don't ask for it. Ask for revelation of His Word. You'll see it. I don't need to see what John saw. I am not interested. I don't even want to see what Bro. Branham saw. I am not interested. I am interested in this Word. [Bro. Vayle knocks pulpit.]

72. Now he said, “Our eyes are upon thee.” [2 Chr 20:12] In other words, to get the Word answered, and in verses 15, 17 and 20. “Hearken, Judah.” Now here, here comes this great prophet up, and he said: [2 Chr 20:15]

- (15) ...Hearken..., all Judah, and...inhabitants of Jerusalem, ...king Jehoshaphat, (Now he said, “Listen everybody,) ...the LORD says unto you, (Don’t be) dismayed by reason of this great multitude; for the battle is not yours, but God’s.

Now you show me where that’s ever changed. “I will not fear what man may do, because the Lord is my helper.” See? “Don’t be dismayed. The battle is God’s.”

‘Tomorrow you go down there, and, behold, go to the end of the brook and the wilderness of Jeruel, and you don’t need to fight this battle. You just stand still, and see the salvation of God.’ [2 Chr 20:16-17]

Don’t be afraid. Don’t be dismayed. Now notice, every single cry, as it was to Joshua, “Don’t be afraid. Don’t be afraid. Don’t be afraid. Be of good courage. Be of good courage.” Keep going. Keep going or stand. Stand.

73. Ah, God does not have a reverse gear. I’m sorry. Kind of nice if He did at times. We just think so, you know. God does not have reverse gears. A Christian does not have a reverse gear. See? That’s why he’s got to turn and run. There is no such a thing as stepping backwards. The eyes aren’t in the back of the head. They are in the front. He doesn’t have reverse gear. He might have a turn-around gear, which he should break with a hammer. Right away.

But there are just two gears: one is ‘park’ and one is ‘go ahead’. Not even sideways, you know. We’re not slipping and sliding, We’re not any of these rock-and-roll guys. No, no. We’re not; we’re not all jived up to this stuff. Just stand still, or you move ahead. That’s all he’s got. He’s got a park, a stand still gear, a neutral gear. Well, he doesn’t even have a neutral gear. He’s got a gear that... There is no neutral gear, really. What it is, it’s the forward gear. They just haven’t stepped on the gas, is what it is. [Congregation laughs.] It is in gear, but they haven’t stepped on the gas. They haven’t really applied the power, which is faith, absolutely.

74. (18) And (he) bowed...*his* face to the ground: and all...the inhabitants...fell before the LORD, ...worshipping the LORD.

- (19) ...with a loud voice, (which was right and good).

So, He is the same yesterday, today, and forever. And you’ll notice when the Word came back from the prophet. It lined with all the rest of the Word. It lines right today: deliverance by Almighty God, absolutely. And He is the same yesterday, today, and forever. So, the pattern never changes. No, sir.

Now, we may not be in battle with physical forces. We may not be in battle with physical things. We may be in worse battles, which are spiritual, and He’ll take us through. And remember; everything here in the physical is a sort of a type of the spiritual. In other words, God just lets us go through things here, and blesses us, and gives us things here looking forward to that future. All are ours in Christ. Now, I’m getting this cut down faster.

75. (20) (Now) they rose (up) early, and they went down there and Jehoshaphat said, Hear...(Listen to me) O [Judah], and...inhabitants of Jerusalem; Believe in the LORD your God, so shall you’ll be established; believe his prophets, and you’ll (profit).

Notice; believe in the Lord your God. He's fighting your battle. You'll stand there, 'zoom'. Nobody's going to get the best of you. "Believe His promises," which is the Word. You'll start marching right in." See? Just the two gears: stand still and go forward. There is only one gear. Let your motor idle in forward gear, and step on the gas, and go right on in.

(21) And when he had consulted...the people, he appointed singers unto the LORD, and they praised the beauty of holiness...

They said, "God was so glad. We are right with you. We've repented. We've got everything out of the way."

76. As Bro. Branham said, "*You have a church where sin is put out of the way and people repent,*" why he said, "*be healings all over the place.*" And have a right Spirit. This morning I've been preaching for a long time, and I forgot the sermon where Bro. Branham talks about the... How does he put it? The Spirit speaks through the prophet. I forgot what he said on the tape so many, many moons ago I didn't even get into it. And in there he is talking 'discerning the spirits' is 'the ability to know what the spirit of the people is'. What do they want? And I have been saying that for years. I guess it was in my subconscious back there. That is why I could bring it out.

77. You go to a meeting where the gifts of the spirit are to be in operation, why aren't they operating? Nobody's got that good, gentle, sweet spirit to help somebody. They haven't got away from Pentecost, yet. They haven't got the Spirit of Christ to match the Word of Christ, which is the Spirit of Christ. Hope you caught that.

I am trying to get you to see, as Bro. Branham said, "*That spirit in Ezekiel, a new spirit.*" It's not the Holy Ghost. It is a proper spirit to welcome the spirit of God. If we had a right spirit amongst us. that Spirit of God just moves; people get healed everywhere. Sure.

You say, "How am I going to get it?"

Well, first of all, 'untense' yourself; you've got to get 'untensed'. You've got to believe what we are looking at this morning here. There's balm in Gilead. There is a physician in Israel.

78. I might come to a doctor, and my throat is bothering me. He looks down it, and he says, "Well, now Rev. Vayle I see your tonsils are already out, but," he said, "I'll cut your leg off."

My God, have pity. I want my throat healed up, not my leg cut off. You think God's stupid. He is a physician. We come, and we say, "Lord, I need some help. I repent." Well, I am going to give you forty bumps over the head with a saw log. You've already had your bumps. Why do you think you're coming? Now we come with a repentant attitude and the fact of what God did, and what is ours by grace through His sovereignty, now we can start claiming. See?

But you know the funny thing is we are a little bit too much like these legalists. We don't like to claim for our brother what we claim for ourselves. We are still back in Pentecost where, "Bless God, if I do it it's okay, but you do it it's sin. You look out the side of your eye and spit tobacco juice, it's sin. But I can commit adultery and murder somebody, and it's okay, because I do it."

That's that rotten, stinking spirit of legalism and the Nazarene, the Pentecostals. We've been through that. Haven't we? Isn't it all gone now—Methodists and all the junk gone? For what's mine is for my brother; what's in Christ. He is all a part of the body. If my eye bothers me here, so my toe's attached. Sure, sure. You'll be looking at the hoochie coochie. Is that the way it is? Let me tell you flat. My eyes ain't bothering me because I looked at a woman that had a wrong dress on or something. My eye's bothering me because the spirit's not quite right down there. And a woman that dresses wrong what's wrong with her? Something's wrong here. Follow me? Got to hear all that nonsense.

79. Listen, these people were stricken. It's either life or death, and they got deadly serious, and they got lively serious. See? They began applying the principles. I'm not giving you all the principles this morning. I am just trying to get some thoughts out here for you. So, I hope it does some good. I don't know. It is up to you.

Now it's up to me, if it does me any good. They praised the Lord, "His mercy endures forever." [verse 21] They'd heard from God. We heard a message at the end time, just like these folk did. And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, there were dead fallen bodies in the earth, and none escaped. [verse 24] When Jehoshaphat and his people came to take away the spoils, they found such abundance that they took days and days to gather the spoils. [verse 25]

80. Now I am just going to close with this thought. Brother/Sister, listen. It's all laid out in Scripture. God being a Healer, it was necessary He predestinated a man to require healing—you know, to give Him glory and honor. God being a Savior, it was necessary to predestinate a sinner that He could save. Everything in God, being a God of battle, a God of war, a God of strength, a God of power, He has got to put us and allow us to be in position whereby these things can be manifested, like His healing power, reigning power, other things. He allows it.

81. Now, let's face it. It all went back to the original sin of Adam. He had to make the woman out of the original creation, not a sub creation as though she is not just as good as a man, but she had to be out of the original creation in order to be just a little step down physically (what it was, because she was a part of Adam spiritually. No difference there—that little bit) in order to bring the race down where the serpent seed and the whole thing could come in. See? And it has.

And ever since then, you and I have never walked perfectly before God, per se, except we do walk perfectly through understanding the grace of God and believing it. David's heart was perfect before God, and yet, he committed adultery having four hundred and ninety-nine wives, yet he had to get this other one, which belonged to someone else and kill the husband to get her. How could a man be after God's own heart? How could he walk before God, and other men walk before God? except in the respect they understood the covenant that God had with them, and they walked, not in latitude of sin that could turn around, (And sin was everywhere.) but they were doing their best to walk right with God.

82. Now, when you have that, even though you do have it, (And we do have it.) always the problems come up, but always He is standing there to help us in the problems. Now I am not saying you get delivered tomorrow. I'm not saying you get delivered the day after tomorrow, but I know what the prophet said is true: "*The right mental attitude*" or understanding what God said in His Word about the promise that fits your particular situation, you—by applying yourself like Jehoshaphat, learning to do what he did—and I have done my best to explain just casually: it will absolutely bring the promise. I don't know when, but believe me, it will bring it. It may take months; it may take days; it may take years. I don't know, but I do know that according to this Word, which has been proven infallibly and irrevocably, God will not turn around and do something else now.

83. This Word has been proven correct, that the right mental attitude... And John brought It out. It says, "If we ask anything concerning His will, we know that He hears us." It's simple. If God hears every bad word I say, He's got to hear every good word I say. If God sees every bad thing I do, He's got to see every good thing I do. If God knows contrary of unbelief, He's got to know every thought of belief. So therefore, he knows everything I say; He hears everything I say. There is nothing hidden from Him. As the Bible said, "You know me altogether, and there is nothing hidden from you." [Job] That is true. Right? All right. Then He hears us. And, if we know that He hears us, (And we do know that He hears us.) It says, "We know we have the petitions."

84. Now, that's the simplicity Bro. Branham tried to bring us to. But we're always trying to get messed with 'our pictures over here, the pictures there;' 'I've got this experience here, I've got that experience

there.' What do I care about your experience? What do I care about my own experiences? Nothing. You're looking at a guy here this morning that doubts every single experience he's had, as though he were to put any faith in it. But I cannot doubt when this Word came to life. That is an entirely different thing entirely. [Bro. Vayle taps pulpit.] I cannot doubt, nor will I doubt, that under the right conditions, the right mental attitude, there isn't one promise that cannot be fulfilled or won't be.

And, if you are some great person like Bro. Branham or the apostle Paul, then God may speak to you someday and say, "Dave, I'm sorry that you can't get that wart off the end of your ear, because you've got to keep it there. Unless you hear from me, the wart can go."

I don't know if you've even got one, but I am just illustrating. I don't care what you've got. You might have lumbagos. You might have a heart problem. Unless God speaks to Dave Ozimek and says, "Dave Ozimek can not have his heart trouble," he can and will under the right conditions get that heart healed.

85. You, this morning, can sit here with tumors, lumps in the breasts, lumps in the kidneys, God knows where. You may have a total damage to your brain, or the doctors say the nerves cannot be healed. Let me tell you flat that a friend of mine I know, a minister... Oh, I forget his name right there, up there in Canada, very nice little herbalist, absolutely dying. Doctors just messed him up until there wasn't any hope left. Even his brain had deteriorated. And you can open his skull today, and you can find where the nerves grew back under, not scientific order, but under the laws of God in human nature. Doctors will tell you the nerves cannot grow back. They suddenly found out that nerves can and do grow back.

And Dr. Cutter, himself, said in a nice little book I've got at home... Why, he said, "If a crab understood the way man understands and thought the way man thinks, he would never grow a new claw when he lost it, but he doesn't know any better." But he said, "I barely believe, if a man believes that he could grow a new arm, he'd grow a new arm."

And we have had proof in the twentieth century that a man grew a new arm right from the stump—came all the way down--by faith in God. Unless that God speaks to any person this morning that you know that you are some very important person of some stature and magnitude, that you can not receive a certain promise, that promise is still yours and mine. See? But you have got to apply the principles of faith. It means one thing: when you turn to God, you don't turn back.

86. You say, "Bro. Vayle, what if I am believing God for something incurable?"

All right. Bro. Branham said, "*Look, I go to a doctor. I let my family go to a doctor,*" and he said, "*When they fail, I take them to a higher authority.*" Pentecostal people and too many people reverse that. They went to God hoping—wishful thinking. It didn't work. Go your routes. There is nothing against it. God is in the doctors. God is in the herbs. God is in everything out there. I'm going to tell you. There is a God in heaven who has reserved to Himself a body, which He has not yet taken, the body of Jesus, until He's down here in human body, and that people who apply their minds, as Jehoshaphat did—the right principles—there is nothing that God cannot and will not do for them.

When God could come down here... And he did in Bro. Branham's ministry. And remember; Lyle Wood is still living, and you folks all go over sometime to church. Lyle doesn't go for the picnics and things. You go there sometime to Andy's church, maybe as a group, and the first thing, you stop Lyle Wood, (Make sure that he doesn't get away, because he is very shy.) and you say, "Lyle, tell me the day that you saw that little tiny fish, not even any guts left, just the skin out there. Were you hallucinating?"

87. Let me tell you something, brother/sister. See this cord here. All right. Bro. Branham... I held this cord for him, and Bro. Billy Paul said, "Lee, don't ever let that cord wrap around him."

See? Bro. Branham took three turns, and he couldn't move. He had this cord wrapped around just like this here. And I looked at that cord, and I said, "Oh, God I messed up now."

You scoffers can do what you want. I can't tell you what to do. You're wrong. I am right. That cord was wrapped around him twice and hanging there. And you know, you blink your eyes quite fast. Though, when you're in a shape like that, you don't blink your eyes. And I looked, and I said to myself, "Maybe I should wiggle the cord, so it would drop down, and he'd step down. And I wiggled the cord, and it fell right across his ankles, and I said, "Oh, my God. It is worse than ever."

And I was sure he was going to fall because, if he takes a sudden step, he can really stumble, and be a mess. And I watched that. And God is my judge. You do what you want, because I don't care. It is your tough luck. You meet God. I am not worried about meeting God. I'm going to see Him. As I looked without taking away my eyes, that cord was suddenly beside his body, straight out like that. [Bro. Vayle demonstrates.] And I ask you a question: Did it go through his body?

You say, "Bro. Vayle, I can't believe it."

Then you don't believe God. Drop dead. Sorry. You're not listening to a preacher all finesse up here going to plead and cry, because, look, it's too late in the day. We've had it. You've had it. If God couldn't raise a fish, He ain't going raise you.

88. You're looking at a man who should have been dead roughly thirty years ago, and, if God hadn't intervened I would have blown my brains out, because I couldn't take it anymore. And I've seen thousands healed by the power of God, as far as I recall, if I could write a book. I don't even try to recall. Being with Bro. Branham I saw the most stupendous things under high heaven. But I'll tell you, if God can't replace eyes and God cannot replace kidneys, if God cannot heal tumors and God cannot heal cancer, if God cannot do those things, He cannot raise the dead, and this Book [Bible] just accidentally hit a couple of things, but it is no proof of the God It purports to reveal. But It is.

You say, "What am I going to do?"

Start lining up your faith. That's all. It is no great secret. It is no great secret. Just get off your spiritual, unstable conditions, and get on your spiritual, stable conditions, which means you've got one gear. The motor's running. It is in forward gear, and stand still until you're prepared to believe, and 'believing' means 'you put it in gear and start moving. Here I come'.

Let's rise.

Heavenly Father, we know, Lord, it does our hearts good to get together and just begin to look at the principles of faith, the dynamism that lies in this Word, the life that is behind It. Not just a little chorus of things. There is a life behind the Name. It just isn't that either. The Name is life and that Name is here, the full Revelation where that Word is revealed, manifested, that is the name of God revealed, which it has been in our midst. Not through my preaching, Lord. Not through any demonstration. I was once following afar off and simply I was able to see one or two things around me, but Lord, we're talking about something different.

We're talking about You, the Holy Spirit in the last day manifesting what You brought into full play the unreasoned, and many times the unwelcomed and the unheard of, and the excoriated, hated Word. You brought It right out there, and You said, "Here It is. Here am I." When You said, "Here It is," You said "Here am I," and when You said, "Here am I," there It was.

And I believe that, Lord, this morning. I've got no doubt about It...that I've got no doubt, Lord, that there isn't one of us that can put ten thousand to flight. I have no doubt, Lord, that a thousand can fall on

the left hand and ten thousand on the right hand, but it won't come near us. I know those things, Lord. And there isn't one person here that doesn't know... There isn't one person here that doesn't know better than he and she does. So, we can honestly say that there isn't one of us here, but that knows better than what we're allowing You to work out in our lives by faith. And we're not.... We're not going to argue, Lord. We're just going to say one thing: We're wrong. Forgive us. I don't know if we're even prepared to say, Lord, or even prepared to do, better.

There may have to come a day when things will really be like Jehoshaphat. When we don't only hear the enemy coming, but we look out the window, and there he is. Maybe that will be good for us, too. But, Lord, I believe the best thing this morning will be for all us to begin to do as suggested: When we go to You, believe, and then press in.

Help us this morning to bring every thought into captivity to Your Word and every experience, to put to one side the same as these men did, to follow Abraham. Good, old Jehoshaphat following Abraham, Paul preaching on, and here we are doing the same thing.

So, Lord, bless your people now. Go with us as we go. Keep us ever at the foot of the cross, cleansed by the blood of Jesus Christ, conscious of Your Spirit, magnifying the Word in our lives, until we become Word-manifested Christians.

And unto the King eternal, immortal, invisible, the only wise God, be all power and honor and glory, through Jesus Christ our Lord. Amen.

[Bro. Vayle continues, praying for the people.]