

UNBELIEF DOES NOT HINDER GOD

E-1 Lord bless you. You know, it's written in the Word, "I was happy when they said unto us, 'Let's go to the house of the Lord.'" Amen. . . ? . . . See? This lovely place, lovely atmosphere, lovely pastor, and this choir, such a nice church, I don't see why there'd be anything lacking this morning for all that we have need of. I sure appreciate that song, "God is Sufficient." Isn't that beautiful? Sang so nicely and consecrated voices, and I like that. I like something that's real, that hasn't got any (you know) put on. You don't have. . . I like good singing, but I—I just can't stand an overtrained voice, you know. You know, I. . . Hold it till they get blue in the face and. . . you know, and some kind of a gargle or a warble or something, and. . . That—that's not singing. I—I like singing like that: just real right from the heart, good old fashion Pentecostal singing.

E-2 Brother Fred Sothmann, you here somewhere? (One of my trustees) Look around this place. This is the way I'd like for our church to be built at home, with all these Sunday school rooms and things back here like that. I like that—that. . . Coming up awhile ago I noticed it. We're in the process of building a new church, and I—I like this. I like those pews, the rugs the way they're fixed. It's nice. And I'm not saying that complimentary so much as I am. . . I'm just telling the truth. I—I like that. I just—I like it.

E-3 I think this is where I was supposed to be first. I'm just about ten days late. That's me: usually late. But two things that I've learned this morning, that this being the—one of the Churches of God from Cleveland, Tennessee. Those people has been a blessing to me around the world. I remember one run-in we had when we first got acquainted. Here some years ago Brother Gordon Lindsay, which is associated with the Assemblies of God, he sent me up to Chattanooga. And he said they was going to have a meeting there and they had a great auditorium. So I sent Brother Baxter, which was speaking for me at that time, on to Chattanooga. And he called me back. He said, "Brother Branham, we got an auditorium here seats sixty-five hundred people; we got one church on a sponsorship, and it's a little church in a basement—in a basement, just probably about thirty-five in membership." Said, "That's nice," but said, "that's all is on the sponsorship."

E-4 And I said, "Well, I'll be up tomorrow," and I flew in. And the next morning I had the privilege of speaking at the Lee College. That's one of the big colleges, and, oh, what a fine student body that

was. And the next night when they come in they was backed out on the street. They just couldn't even get room to set down anywhere. They really come to my rescue then. All that auditorium, with one little bitty church on sponsorship, and they all come together, and we really had a glorious time. And that was my first contact right straight with the headquarters of the Church of God. I like that name, The Church of God. I—I like that for a name, and I appreciate them very much.

You know, I guess, Brother David Littlefield. And he's such a bosom friend of mine. He comes to my house all the time. We have fellowship one with another up there. And he just built a new church and I had the privilege of dedicating it to the Lord recently.

E-5 And so, we are happy to be here today in this fine atmosphere of worship. And I appreciate so much the—the attendance of these churches since we've been in the city, and throughout the Maricopa Valley such a wonderful fellowship. I said the other day that I think the word "phoenix" means "something that's come up out of nothing." Now, that might be the wrong expression, but I think that's something on that order, that this city was built out of a desert here, just right in the middle of a desert. So it rose up out of chaos.

And a few years ago I come into the city, some ten or fifteen years ago, and the churches was kind of battling with each other. You could hardly get. . . They said, "Well, if this group's going to do the cooperation, we're out." See? And so. . . But now I find out that there's another "phoenix" has rose up, such a brotherhood of fellowship among the brethren, all the churches together. I notice night after night in places, how the. . .

E-6 Now, it falls kinda hard on our precious brother here because this is on Sunday morning to be here. And—and I. . . We've always said every person should be at their post of duty on Sunday morning. I think any time you got service, your own church should be your. . . That's your—that's your lookout. That's your place where you should stay. And I've always thought that. In my campaigns I usually close them on Sunday afternoon, so that. . . on Sunday's the afternoon service, so that it wouldn't bother the Sunday churches; and then send all the delegates from all over the country into the different churches to cooperate. That's fellowship together. I love that.

E-7 And now, today to be here, and to enjoy this time of fellowship, just before going for the final closing of my part, as far as I know, at the Full Gospel Business Men service. . . And we're hoping, believing, that God will meet with us this afternoon over

there, and help us to bring something that will be beneficiary, 'cause setting among those people are Episcopalians, Catholics, Lutherans, whatmore. And we are trusting that maybe God will just move down in a—some way that'll bring many in.

E-8 I'd like to say this right now. I never felt any more at home in my life, so, just standing here, so.

Have you noticed in the fellowship of the Full Gospel Business Men brethren, that they are—they are bringing in, seemingly, like the ecumenical world, the Episcopalian, Presbyterians? Do you see the—the hunger? And the Church of Christ, hundreds of them met last night in Dallas to seek for the baptism of the Holy Ghost, the ones who's fought me all across the country on Divine healing, and you brethren. And now you see. . . I believe though, since they have begin to see our fellowship, our union, and God with us, there's nothing they can say against it, 'cause it's just happening. That's all. And I think that's wonderful.

E-9 But now to the church of the living God, all those that are in Christ, I would like to make this little statement. Did you realize the hour? There's so many people, when you get amongst just men like that, and people that from the different churches, they're not spiritual enough to catch the discernment of it. See? They don't get it. They like to laugh, and praise the Lord, and shout in the joy of the Lord. That's fine. But to get down and find out where that comes from (See?), get down and realize what that means. . . Everything's set in order in God. He's right on time.

E-10 One time I was preaching on the subject of the eleventh commandment, or the—the forgotten beatitude it was. In the 11th chapter of Matthew, the 6th verse, it said that John sent his disciples over to find out—ask Jesus was He really the Messiah or not. And Jesus never give John a book on how to behave in church, or how to behave in prison, or—or so forth. He just said, "Stay till the service is over, and then—then you make up your own mind." See?

E-11 So things taken place, so went back across the hill as they did, and He begin to say, "Who'd you go out to see? What went ye out to see? A—a man clothed in soft raiment?" Said, "They're in king's palaces. Did you go to see a prophet?" Said, "More than a prophet," and He begin to—to praise John, after John had give Him the lowest thing that he could. . . Almost the worst thing he could've said about Jesus was question Him after he'd introduced Him. And then Jesus, turning right around, and know that John was exactly the spirit

of Elijah. . . Both of them went forth blasting just as hard as they could, and—and cutting, and letting the chips fall where they wanted to.

E-12 And then did you notice? Immediately after Elijah's ministry with that Jezebel, and all the people try to pattern after her and everything. . . How he must have rammed and cut that Gospel in there that day, then finally after he done proved God that—was God, God come down and a vindicated that He was God, then he had a nervous breakdown. He went out and set under the juniper tree, and wanted to die, and—and prayed for God to take his life. Forty days and nights he was out there in the wilderness wandering around, and God found him pulled back in a cave somewhere.

E-13 Did you notice John coming the same way? Notice how he come? Just the same way, cutting, and slashing, and—and saying, "It's not lawful for you to have your brother's wife," and—and that finally had his head cut off. And when they threwed him in prison, as soon as he had proved God and introduced, and said, "This is Messiah" . . . I believe it . . . In Pember's "Early Ages," or one of the great writers, said that John . . . All prophets are eagles, of course. They have to go high to see far away. And he said his eagle eye got filmed over in that prison. But what it was, he was exactly the type of Elijah. You see? He had to have that shaken-up condition.

E-14 Then we see today. Do you realize that all these years that we have fought for this ministry, for this baptism of the Holy Ghost, the Pentecostal blessings and things, it's sad as we look upon our church and see that many of them are—are falling away. But yet in the midst of that, we look out here and we're getting our eyes. . . Think about the ecumenical world coming in, the Presbyterians and Lutherans. But turn that around now, if you got spiritual discernment and look at the hour. It shows we're here. The very hour that when the sleeping virgin come to get the oil and went out to buy it, that's when the Bridegroom come. See, see?

E-15 When you see the Methodists, and Baptists, and Presbyterians, and so forth, seeking after the Holy Ghost, be careful. That's the hour. When the sleeping virgin begin to come, and they said, "Give us your oil. . ."

Said, "Now, you go get it the same way, where we got it." And when they went after it, it was that very hour that the Bridegroom came and the bride was taken in; and they were left out, where there was weeping, wailing, and gnashing of teeth. I wonder if my

Pentecostal people have their eyes open to such as that, to realize we're right on the—the verge of His appearing, just at any time, nothing else left.

E-16 We've just been through the Seven Church Ages at home, and all those things; and under the inspiration of the Holy Spirit seeing each age, and how it divided itself, and down into this Laodicea Church Age, and see Christ being put out of His Own church and standing at the door knocking, trying to get back in His Own church; and seeing exactly the message, and what would go forth in that day; and how that the sleeping virgin would act, and all these things and that; and see it everything right ready, right now, just at . . . The rapture could come at any time. That's right. I'm so glad. "All they that love His appearing. . ."

E-17 Someone said the other day, said, "Brother Branham, you scare people."

I said, "What do you mean?"

Said, "Well, saying that Jesus might come any time."

I said, "Are you a Christian?"

"Yes, but my, there's a lot of work to be done."

I said, "Just a minute." I said, "The greatest event that could ever take place, that thrills my heart more than anything else, to know the appearing of Jesus Christ." That's right. Why, this mortal will take on immortality; old age will drop away from it. I—I'll . . . Why, we'll—we'll be made in the likeness of the Son of God, and we'll see Him as He is, and through . . . There'll be no more time-space. And eternity, why, what . . . My, there'd be something mentally wrong with a person that didn't love His appearing; that is, if you're right to . . . If your—if your soul is right, it's a longing.

E-18 Could you imagine a man being away from his wife for years, a lovely, sweet wife and knowing at any moment that he will appear and she's going see him? And oh . . . Why, her whole anticipations are setting right on seeing him right at once (You see?), just looking for him to appear at any time.

Or a girl, her boyfriend's been gone; they're fixing to get married. Just as soon as he arrives, they're going to be married. Oh, my. How she's got everything ready. My, and . . . that . . . Why, there's nothing in the world means anything to her but just that boy appearing; that's all. Well, that's the way the church should be. Yes. We should just love His appearing. Right?

Paul said, “There’s a crown laid up for me that the Lord, the righteous Judge, will give me at that day”—not only to him, but all those who love His appearing. I—I like that so well.

E-19 Well, looky here, I . . . Only thing, I’m so slow to get started and then so long to get stopped, and I . . . I’m so glad that you all believe in grace, and you—and you bear with me. Now, we won’t take but just a short time and—here with the church. And I—I wish, if it wasn’t just for speaking to you and promised I had, I’d just like to hear this little choir sing the rest of the time, and—and the—and the church out there testify of the glory of God, and what’s been happening among you. Oh, that would just be dandy. I’d just—I’d just settle it right there for that, to see that happen.

You know, we ministers many times, especially evangelists, we’re always going to church and have to just keep preaching, preaching, preaching. We never get to set down and warm ourself by the fire in the church. You know, just build a . . . You know, and . . .

E-20 Like they claim that Pentecost now is something—many of the people say it was something that was. And way years ago, two thousand years ago they had a Pentecost, and the Holy Spirit fell upon the people, and—and they did great things. Well now, you can’t get warm by a painted fire. No, you’ll freeze to death. See? That’s just something that’s painted. That’s something that was. And if the God that was with them then isn’t the same one today, then . . .

Just like feeding your canary bird vitamins to give him good strong wings, and good bones, and a lot of feathers, and keep him in a cage. It doesn’t do very much good to give him good wing feathers if you’re not going to let him fly a little. So I think that’s the way we should just come to a place where we let the Holy Spirit come in and work among us and do something for us.

E-21 Now, we’re going to read just a moment, a Scripture, and just speak to you a few moments. And then at about two o’clock . . . Got to go home and eat dinner, and then come back. At two o’clock I got to be again at the Business Men’s meeting to speak this afternoon.

E-22 Now, let us bow our heads just a moment before we pray. And I wonder this morning in the solemnness of this moment, that if upon our hearts that we have a burden that we’d like God to know about, and you’d like to be remembered in prayer, if you’d just raise your hand. The Lord bless you.

Almighty and omnipotent God, the infinite One Who was before there was a world, a atom, or a molecule; He set there in eternity, the great I AM. How we thank Thee today that Thou has

made a way for us to come to Thee and—and be able to have an interview with Thee. For it was said by Your—Your beloved Son, the Lord Jesus, our Saviour, “If you ask the Father anything in My Name, I’ll do it.”

Then we’re asking in Jesus’ Name for just a little talk with You, Lord, because we love You, and we want to express ourself to You. We love Thee because that Thou did love us, and we would not have been here if it had not been for Thee. Then when we came in the way that we got here, then Jesus came to redeem us back to this loving Father.

E-23 And we would ask this morning that in the light of the sanctifying power of His Blood that You’d cleanse us from all of our evil, anything that we have done, thought, or said that was contrary to Thee. And Father God, we know that that would be many things. For a great holy God till even Angels look dirty to Him, where would we stand?

But today we have the privilege of coming beyond the Angels, because Jesus never died for Angels. And Angels are servants; and by the Blood of Jesus we are sons and daughters. And we come into Thy Presence to say, “Thank You, Father, for what You have done for us, what You mean to us.”

E-24 And we know that behind each hand this morning there was a great desire. I pray, Father, that You will grant the desire of their hearts. We thank Thee for this place here, this church, this part of the body of the Lord Jesus; for all—for its pastor, for its deacons, trustees, and all the members that come here, for all the people that’s gathered under its roof this morning, this building. I pray that You’ll bless them exceedingly abundantly. May it be the house of prayer. As Jesus said, “It’s written My Father’s house shall be called the house of prayer.”

May from here go ministers to all parts of the world. May the dewdrops of mercy be so real here until the honeybees that’s seeking food come in here from all parts of the city to find rest for their souls, food for their souls. Grant it, Lord.

Now, we would ask to bless these few words that we’re to read, Lord. I pray that You’ll sanctify them to plant seeds into the hearts of the people, that it may grow into great trees. For the glory of God we ask it in Jesus’ Name. Amen.

E-25 In Romans the 3rd chapter, verse 3, I read these words:

For what if some did not believe? Shall their unbelief make the faith of God without an effect?

I'm going to speak this morning on—for just a few moments on “Unbelief Does Not Hinder God.” Some might think it does, but it does not. God has a program and His program. . . As John said, “He’s able of these stones to rise children to Abraham.” That’s right. His program will go on just the same.

E-26 Unbelief is as old as Eden. That’s where it was borned at, was in Eden. And unbelief is to doubt what God has said. Now, did you notice where unbelief was born, there was much of the Word of God considered, for Satan said to Eve. . . When she said, “God has said,” he did not deny that, that God had said, “so-and-so”; but he said, “Surely God wouldn’t do a thing like that.” See, that was the birth of unbelief: to vary one iota from God’s perfect Word. We must stay right with It, regardless of where, or what, or how, our lives and so forth must measure up with, **THUS SAITH THE LORD**.

E-27 And if we should have, any revelation should be presented to us that’s contrary to the written Word, then we should never receive it, because that’s exactly what Satan did to Eve. She had the Word, but she was hunting for some new light; and Satan seen to it that she got it. So we never want to add anything to the Word, or take anything from the Word; but just leave it the way it is. Stay right with the Word, for anything contrary is unbelief.

E-28 Now, we are knowing that in this last days and looking for it, have been, we brethren and ministers who are—try to live as close to God as we can, because we have a sacred duty to watch over the flock of God, which the Holy Spirit has made us overseers. We watch the flock to keep them in order, to feed them sheep’s food. And sheep eats from the Bible, the lambs of God. Jesus said, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God,” right on the Word.

E-29 And Paul said in Galatians 1:8, if an angel would bring any other Gospel to you than that which has already been given, then let him be accursed. See? How firm that commandment is, that we must stay right with the Word: don’t move from It. See? And Eve just shadowly moved. “Perhaps, maybe, God would just overlook that.”

E-30 We hear so much today about God being a good God. And that’s true. He is a good God; we believe that. But He’s also a God of judgment. In order to be good He has to bring judgment. To keep His law there must be. . . There must be penalty to law, or law is non-effected. If there’s a law that says to run a stoplight is against the law, then if there’s no penalty to that law to be executed, then the law is no good at all. Just might as well run it or anything you want to, ‘cause there’s no law.

But when you trespass across that Word of God to some creed or tradition, you have passed over that line between mercy and judgment. That's right. You must stay right in the Word—I like that—right with the Word. “Not one jot shall—or tittle shall in no wise pass away. Heavens and earth will pass away, but My word shall not fail.” It's got to be.

E-31 How we could take hours here to go back and base how that—if we had time—of how that science, years passed by, has tried to ridicule the very thoughts of God, making themselves some great name, some achievement that they could do themselves. But right while they are digging and trying to disprove the Word, God turns right around and let them dig up something to prove it.

So a few years ago when the Pentecostal church was born, they—they said, “It's a bunch of fanaticism. It'll never stand,” not knowing that it was God's move.

God had to do that. That's the time for it. It's the age for it.

E-32 As I said somewhere not long ago in one of the meetings, maybe here, that John was so sure that was Jesus. . . Even before he saw the sign of the Messiah, that dove, God descending from Heaven in the form of a dove, the Holy Spirit coming out of Heaven, Voice saying, “This is My beloved Son. . .” That was what he was supposed to see. The Father told him that in the wilderness. “Upon Whom thou shall see the Spirit. . .” But John was so sure.

They asked him, said, “Aren't you that Messiah? Are—aren't—aren't you the. . . that prophet was to come? Aren't you this and that?”

He said, “I'm not.” But said, “There's One standing among you now.” See, he knew the time was so close until there—that One was already in the midst of the people, because he was to introduce Him, and he knew that He was there.

E-33 And I believe that that's what the great church of the living God has done in this last days. It's to bring to the people the recognition of the living God among the church. See? That's what it's raised up for. And that church is to come back, not to a creed, like the Roman dogma or something; it's to come back to the Bible. Get back to the Word. No matter what It says, just—just cope with the Word, not to use our own thinking; stay with the Word, because It's the promise of God.

E-34 Now, unbelief is an old thing way back in Eden. And it first come in so cunning, almost truth. Now, if someone said, “Brother Branham went up to the Church of God this morning.” Correctly.

“He met the pastor.” Yes. “Had on a dark suit and tie.” Yes, that’s true. “He set down on the right side of the pastor.” Correctly. “Got up and spoke.” Yes. And maybe all of that’s true, every bit of it. Then they’d say, “Just before, when he come to the door, when he got to the door there, he took a drink out of a bottle.” Now, there is the lie. But all the rest of it is so true (See?), the rest of it’s so perfectly true, till that one little thing besets the whole thing and makes it a lie.

E-35 Well, that’s the way the devil does. He brings us down to everything, and shows it so lovely, and will go in and agree with most of the Word of God; but he won’t take all the Word of God. And that’s what we’ve got to do. He will say, “I believe that there is such a thing as new birth. But what I think it is, is a change of mind.”

But it isn’t a change of mind; it’s a new creature. It isn’t. . . The—the church doesn’t need a face lifting; it needs a conversion. It needs to be a new creature. And unbelief will push you over to one side. Many of them say, “Well, now, I believe that. . . We believe in the Holy Ghost in our place, but we believe that when we believe God we receive the Holy Ghost.” Now, you see how close that is?

What if the disciples, after six days Matthew said to—to Andrew, “You know what? I believe we’ve already got it. Let’s accept it by faith,” See? It would’ve never happened. See? The only way that they knew how it would be when it comes, they had the Scriptures to prove what it would be when it come. That’s right.

E-36 Joel said, “It shall come to pass,” Joel 2:28, “it shall come to pass in the last days I’ll pour out My Spirit upon all flesh, and your sons and daughters shall prophesy. Upon My handmaids and maidservants will I pour out of My Spirit. And I’ll show signs in the heavens and in the earth,” so forth.

Isaiah 28:18 said, “And it shall come to pass in these last days,” that the tables would be full of vomit, and so forth, He said. But the Word would come, precept upon precept, line upon line upon line, here a little and there a little, and hold fast to that what’s good. For with stammering lips and other tongues will I speak to this people, and this is the rest. This is the keeping of the sabbath that you should enter into. For all this, they wouldn’t understand it, walked away, wagging their heads, and so forth. So you see, those disciples were trained to the Word.

E-37 And we know that in this last days that what it’s going to take this—this. . . (Am I. . . I’m not—hope I’m not doing anything wrong.)

In the last days what it's take—going to take to stand is a Scriptural-trained church, on the line, for there's going to be carnal impersonations rise. The Bible said as Jannes and Jambres withstood Moses, so will these men of reprobate mind concerning the truth. And Jesus was the Truth. "Thy Word is the Truth," because "In the beginning was the Word, and the Word was with God. And the Word was made flesh and dwelt among us." And the Word of God is more powerful than a two-edged sword, cutting to asunder of the bone and a Discerner of the thoughts of the heart.

We realize that we're in that day to where anything can look so real; but yet, if it's off the Scripture, leave it alone. No matter what kind of a sensation, what results you find out of it, if it isn't Scripture stay away from it. Stay right with the Word. Yeah.

E-38 "Well," you say, "That's . . . You're getting the people unbelief." No, I'm trying to get them to faith. Faith cometh by hearing, hearing the creed? That might be in the Almanac, but that's not the Bible. See? Hearing the Word of God, that's what brings faith. To hear the Word of God, that brings faith. (Now, there's about twelve minutes more left. I . . . Now, I—I'm too slow again.)

Unbelief doesn't destroy God; it doesn't destroy His plan; it doesn't destroy His works; it only destroys the unbeliever. Unbelief only destroys the unbeliever.

E-39 One said to me not long ago, "Pastor," he said (belonged to a certain fine organization), and he said, "We offer anybody a thousand dollars cash who can produce," just before my broadcast, "can produce one cure by Divine healing. And we'll pay it off." He knew I was coming on behind him at Jonesboro, Arkansas. And I went on my broadcast.

And immediately after the broadcast, I went and got a physician of the city . . . to a man that had cancer on his neck . . . And while I was praying for him it dropped off his neck, and rolled down the floor. The newspapers wrote it up.

E-40 So I asked the doctor (his doctor, which was a friend to him), and I said, "Doctor . . ." (I'd talked to him many times. This was another meeting after that had taken place.) I said, "Do you remember the case?"

He said, "Well."

"Can you contribute anything, any medical science, that would do that?"

He said, "No, sir, I cannot."

“Then it would have to be some supernatural something to do it.”

He said, “Correctly.”

I said, “I’ll pay you for your time.” I wanted to collect a thousand dollars for the missionaries.

But when I got to the pastor’s study (he’d never seen me), and he said . . . I said, “I heard your broadcast that you would give a thousand dollars to anyone that could produce proof of Divine healing.”

“Yes.”

I said, “I—you can—might make me the check, if you please.” I said, “Here is the man; here is his doctor.”

Then find out the thousand dollars was over somewhere in Texas, and something like that.

E-41 He said, “Let me see you . . . I’ll bring a little girl in here and let me cut her hand. And let me see you heal it. Then I’ll believe.”

I said, “You are in a bad need of mental healing.” Certainly, anybody cut a child’s hand . . .

That’s that same old devil said, “If thou be the Son of God, why—let me see—do us a miracle here before us. Let—let—let’s see these stones turn into bread,” See? “If thou be the Son of God, come off the cross. We’ll believe you.”

He could’ve done it. But He’d have been listening to the Devil. He said, “I do nothing till the Father shows Me,” See? That’s right. “I do what He tells Me to do.” So you see, when these influences come up and try to tell you this, that, and the other . . . And don’t you believe it. God’s Word . . .

This minister said to me, said, “I don’t care (when I went off his porch) how many things you could produce; I still don’t believe it.”

I said, “Certainly not. You’re an unbeliever. It was not sent to unbelievers, sir; it was only sent to believers. That’s all the ones going to ever see it.”

E-42 “A little while, and the world seeth Me no more (the unbeliever), but ye shall see Me, for I’ll be with you, even to the consummation,” the end of the time. Jesus Christ the same yesterday, today, and forever . . . if He lives, won’t He produce the same thing? Won’t His Life produce as it did, if it’s living in you?

E-43 Now . . . just destroys the unbeliever. And it did just that in the days of Noah. Noah was a preacher of righteousness who heard

the Word of the Lord and prepared an ark for the saving of his household. And what did he do while he prepared this ark? He preached to the unbelievers. Now, Noah was a critical radioc up to those unbelievers. But the only thing their unbelief did was bring judgment on the earth.

And the very judgment that destroyed the unbeliever was the only means of saving Noah. The very waters of judgment that destroyed the unbeliever was the thing that floated Noah's ark. Amen. See? So it just destroys the unbeliever. It doesn't have nothing to do with God. It don't stop Him. He goes on just the same. Yes, sir. E-44 Now, faith, faith is ridiculous to everybody but God and the one that has it. Now, it's not ridiculous to God, because He's the Author of faith. And it's not ridiculous to the man that has the faith, because he's a believer in God, so it isn't ridiculous to him. God is the Author of it. He created it. And the man who received it from God. . . 'Course it isn't—it isn't ridiculous to God. Because He created it He knows what it is.

E-45 And the believer that receives it, it isn't ridiculous to him because by that is the substance of things hoped for, the evidence of things he can't see, taste, feel, smell, or hear. But he knows it's there. It's not ridiculous to him because it's just as good as done. See? He don't have to worry anything about it. He knows God told it, and God said it; that's enough for him.

All right. So we want to have faith. God wants us to have faith. And unbelief won't destroy His plans. It won't do a thing to them. It'll go right on just the same. I'd like to see for somebody to take their unbelief and stop the sun. "Well, you say your faith. . ." Oh, yes, it did. Joshua did. Faith will do it. But your unbelief will get nowhere. That's right. No.

E-46 See a cloud coming up, and see if your unbelief that it isn't going to rain. . . See if it don't rain just the same. "Well," you say, "would it do any good?" Oh, yes. Faith will do it. See, unbelief has no value in it at all.

E-47 You're—you're controlled by two elements: either you believe, or you do not believe. Now, let's take unbelief and see what it does. It creates a worry, and it brings oppressions, and it can't help you at all. There's no value in unbelief at all.

If you. . . Say if you were going to be shot in the morning at sunrise, it wouldn't—it wouldn't help you any to worry about it, not a bit. It'd only just make it worse on you. So you—you can't do that. It's not good to do it.

“Well,” you say, “what does faith do?” It . . . “What does the Word of God do?” It creates a faith. “Well, what could faith do if you was going to be shot in the morning?” It can deliver me—has done it many times. Sure. See? There’s no value in unbelief. All the value there is is in faith, believing God’s Word, taking God at His Word.

E-48 Now, here some time ago, before they condemned the Statue of Liberty, a present from France to the United States . . . Now, it’s condemned, I understand, that you can’t go up in it. I had the privilege of going in it one time. And I went up into the arm of the—of the statue. And then, out there we walked out in a little place, the guide and I, and there was a—a window. And I was looking out across and thinking about my cousin when he came home from the army, out there all beat up and shot.

“But when the ship was coming in towards the shore,” he said, “Billy, they—they—they rolled the wheelchairs and the—and the stretcher cases up on top, when we could see way in the distance,” in the first World War. That was before the big buildings had come into New York so big yet, and they could see that Statue of Liberty rising up out of the water. He said they begin to play “My country ‘tis of Thee, sweet land of liberty.” Old veterans, cut and bruised, shot, crippled, when they seen that statue rise up in the water like that, said they just fell down and started screaming. Why? Right behind that, mother waited, sweetheart waited, wife waited, babies waited.

I thought, “If it’d make a soldier feel like that, what won’t it be when we see the old rugged cross hanging yonder? A veteran pulling in from the cuts and bruises of the battlefield . . .” Oh, I want to stand on the deck of the old ship of Zion and raise my hands and say, “Amazing grace, how sweet the sound,” or, “Oh, how I love Jesus.”

E-49 I was looking out through that window and thinking of that, and I noticed laying down here along the side was a bunch of little dead sparrows. And they looked like they’d just been killed. And I said to the guide; I said. “Those sparrows, did you poison them?”

He said, “No, no. We didn’t poison them.”

I said, “Well, why are they laying dead just around this window here?”

He said, “They beat their brains out on the window.”

And I said, “How did that come?”

He said, “Night before last there was a storm.” And said, “When the storm was a-blowing, and the winds a-twisting, and

the trees a-shaking, and the lightning a-flashing,” he said, “those little birds trying to find shelter,” said, “they got in the light of this beacon.” And said, “Then. . . And if they would just have used the light to find safety, they’d have been safe. But what they tried to do was fly up and beat the light out. And it only blinded them, and they beat their little brains out, and laying dead.”

E-50 I never said nothing right then, but I thought, “How true it is. Unbelievers, instead of trying to take the beacon light (God’s Word is a Light), trying to take that beacon and go to safety with it to Christ, they beat their brains out, die in sin and disgrace trying to beat the light out, when it’d be totally impossible. There can’t be enough infidels rise, enough devils come out of hell to ever beat that Light of the world out.”

“I am the light of the world.” They’ll never beat it out.

So there’s only one thing to do. When it shines on your pathway, follow it. “The Name of the Lord is a mighty tower. The righteous run into it and are safe. If ye abide in Me (in the tower), My words abide in you, then you can ask what you will, it’ll be done for you.”

E-51 Many times I’ve been considered. . . Now, I’m. . . just say this like I would at my Tabernacle. I wouldn’t feel any more at home in the Tabernacle. “Brother Branham, how does these things happen? What takes place of this, and how this takes place?” It’s just abiding in Jesus, believing His Word. He promised to do it, and He will do it. (Now, I have to hurry.)

E-52 All right. Jesus came in the world. . . (Just about one more comment. I got about fifty Scriptures wrote out here on this, so. . . But I—I’m just got certain Scriptures, and I can look down here and refer to it.)

E-53 Now, Jesus, when He came into the world, He came in the time of a massive unbelief. That’s right. He came in such a way that it caused the unbeliever to disbelieve more. God just pulls the. . . He’s such a wonderful Father. Brought right in the time, and give Him the (as the people thought) an illegitimate child, and never sent Him into any schools, and so forth. And He was a odd sort of a Boy. But yet there was something about Him that seemed to be that what He said was truth. What He spoke, it was so.

E-54 And He never took credit for Himself, but connected Himself with God. “It’s not Me that doeth the works,” He said. “You claim God to be your father, and you say He is, then you don’t believe Me? If you can’t believe Me, believe the works that I do. They are

My credentials. They are the one that testifies of Me. They are the one that speaks whether it's truth or not. Read the Scriptures, what the Messiah was to do. Search the Scriptures, for in them ye think ye have Eternal Life, and they are they that testify of Me." So He was the living Word of God. "They are they that testify of Me, the Scriptures."

E-55 Unbelief never stopped Him. He just kept right on going. He healed the sick, raised the dead, cleansed the lepers, went right on. And when they didn't believe that such things could happen . . . And their unbelief didn't stop Jesus at all. He went right on doing just what He was supposed to do, never bothered Him a bit.

Now, there has to be unbelievers. God predicted that. And there's going to be ten unbelievers to one believer. More than that—maybe a thousand to one, because the church is in the minority. "Fear not, little flock; it's Your Father's good will to give you the Kingdom." So don't look for a great big something. The devil's always after something big; but God makes Himself small. God, a Baby in a manger, Jehovah crying. Could you imagine Jehovah playing as a teen-age Boy? He was God. God was in Him. That's right. He come to express God. God was in Christ reconciling the world to Himself.

E-56 So just look at the—what Caiaphas could have called together, what's called a great campaign. Sometimes pastors like this of a ordinary-sized church, sometimes they maybe get the idea that "Because that I'm not out like Billy Graham, or Oral Roberts, or something like that, maybe God doesn't love me as well." Listen, don't you never believe that.

Some of the most powerful meetings I ever had was in little bitty churches, sometimes seven or eight of us in a home somewhere, praying. See, God promised to gather . . . No matter how small the church was, He promised to gather with us. "Wherever two or three are gathered in My Name, I'll be in their midst."

E-57 All right. To stop, I say this: unbelief does not stop God, does not stop His program, does not stop His move, does not stop nothing but the unbeliever. It stops him in his sin, and there he is, standing looking at himself.

Today they say there is no such a thing as the Holy Ghost, but that don't stop It. The people go right on getting It just the same. They say there's no Divine healing; but they go right on getting healed just the same. They say there's no joy; people go right on shouting just the same.

“There’s no such a thing as this baptism of the Holy Ghost that you Pentecostals talk about.” But the people are filled with it every day. They might not be able to explain it; but they know they got it; that’s the main thing. So unbelief doesn’t stop God. We know we got it. I’m so glad to associate myself with people who has it.

E-58 Let us pray. Do you love Him? Raise up your hands. Our heavenly Father, we’re so happy this morning to know that there’s no way to explain God. We can’t scientifically bring God down. Moses couldn’t have took leaves off the tree down to the laboratory to find out what kind of a spray had been put on those leaves, that they didn’t burn. He didn’t try to. He just set down and talked to it.

E-59 O God, grant that these poor humble souls in Phoenix, straying up and down these streets, or strolling, rather, up and down these streets, seemingly nowhere to go, nothing to do, may they hear the voice of God from this Tabernacle, and others in this city, and see the fire of God upon the people, see the people how they act after they have received it. Their lives are a burning bush.

E-60 May they not try to scientifically see what it’s all about; but may they just come into the chapel and set down, talk to it. I’m sure they’ll find, like Moses, that He said, “I AM THAT I AM.” I AM never begin or never ends. He always was and always will be.

E-61 We believe in You, God, and we pray that You’ll increase our faith, that God’s great mercy will continue to be with us. Bless this people in here this morning. And sanctify the—the believer in such a capacity that all the great powers of God can be let loose in their lives, that they will be living epistles, read of all men, and the Word of God can live in their hearts and lives. Bless our gracious and beloved brother here, the pastor. I pray, God, that You’ll give him the desire of his heart, to him and his loved ones, and to his church. Grant it, Lord.

E-62 Forgive us of our shortcomings and condition our souls for the oncoming filling of the Spirit, as we believe that will soon come; ‘cause the enemy’s begin to come in like a flood, and they said they would raise up a—the Spirit of God would raise up a standard against it. We’re looking in this last days. . . . As we expressed, when the sleeping virgin begins to cry out for oil, then we know the time is at hand. So, Lord, we’re taking inventory right now. Are we believers? Do we believe the full Word? Fill our lamps so full that we’ll give light in darkness.

E-63 Bless the gathering this afternoon at the Business Men’s Fellowship meeting. I pray, God, that You’ll save many souls this afternoon. And, Father God, I pray that You’ll come back to this

chapel here tonight with the people, and other places throughout the city where the people are meeting. Grant it, Father. And someday we trust that we will. . . When these words that's been said this morning, and this tape is played yonder somewhere in God's big skies, that we will all be there without a spot or wrinkle, in trusting in the merits of Jesus alone. Grant it. In His Name we ask it. Amen.

E-64 God bless you. Do you love Him? I'd like for you to do something to me just before I turn the service to the pastor. And I know it's twelve o'clock, and it's time for us to be leaving. I think he has something else he wanted to do or say. But just before I leave to go to get ready for this other meeting coming up, I'd like for you to do me a favor.

E-65 This little choir. . . I want to comment you, sir, on a nice looking choir, clean, washed-up. May think I'm crazy, but if I am, I'm still right in the Word. Let's sing with all of our hearts, "I Love Him." The pianist sister, would you get there? "I Love Him." I love Him because He first loved me. I just love that. Don't you?

E-66 Oh, I'm a Kentuckian. Is any Kentuckians in here? Well, bless your hearts. No wonder Arizona's getting along so well. Oh, wonderful. Brother Ed Hooper, I thought I seen. . . Oh, you're just a little bit farther up from Kentucky. I was thinking of him being a Kentuckian too, but I believe you're from up around Carolina, somewhere up there, the best I remember.

E-67 All right, everyone from the depths of your heart now, all together now, the way we sing it down on the branch, you know, at the forks of the creek. Now, everybody, everybody now.

I love Him, I (Oh, how sweet that sounds.)

Because He first loved me;

And purchased my salvation

On Calvary's tree.

E-68 That beautiful? You know, I used to have an old preacher that come to see me. I. . . He'd preach a little bit, then run back and shake my hand, say, "Glory to God," and then run up and preach a little more: old Brother Ryan. And I used to think. . . One day I said, "Brother Ryan, I want to ask you something. Why do you run back and shake my hands all the time? "

Said, "My battery gets low. I need a little charging," he said. So this is charging me for this afternoon. You see? Let's sing it with our hands up.

I love Him, I (That's beautiful.)

Because He first loved me;
 And purchased my salvation (All right, Brother
 Pastor.)
 On Calvary's tree.

E-69 How many likes a handshake? You like that? Oh, I . . . You know, I used to be a Baptist but I was kind of a handshaking Baptist, but that's never where it come from. I like a good handshake. Some time ago (My wife ain't with me this morning, and Sister Sothmann, I don't want you to tell her. You see?), I went downtown with her. I love this good old fashion handshake, you know. I went downtown, and—and a lady said, "Hello, Sister Branham."

And I didn't hear her say anything. I said, "Honey, that—that—that lady spoke to you."

She said, "I spoke to her."

"Well," I said, "I'm sure she didn't hear it. I didn't. I'm setting this close to you."

She said, "Oh, I smiled."

I said, "Now, a little silly grin."

I like—I like a real handshake. Don't you? Don't you like that?

E-70 Some time ago, way down (Now, this is horrible, pastor; you forgive me), way down . . . I was—went down in Florida. We was having a meeting, and we had a big tent out there about . . . Oh, many thousands of people had gathered for healing. And, you know, the healing services, you know how they are, pulling and twisting. And there was one of the brothers come to me, said, "The Duchess wants to see you."

I said, "The what?" I didn't know what the brother was talking about.

He said, "The Duchess."

I said, "What's the Duchess?" I thought it might be a Dutchman, like they call the Lost Dutchman up here. Something like there'd been a Lost Dutchman too, you know. So I said, "I don't understand."

He said, "Why, it's the woman that owns all this property through here."

And I said, "Well, look, there's about five thousand sick people out there trying to get in too."

"Oh," he said, "but this is the Duchess. You must see her."

I said, "She's no more than anyone else, is she? See, she's just a human being."

And he said, "As you go out through the tent here, she'll be there."

E-71 And I looked at her. She come up. Now, please don't think this is sacrilegious. I hope it don't sound that way. But she had a pair of glasses on a stick. Now, you know you ain't going to look through no, stick out like that—had glasses on a stick, like this.

And she said, "Oh, are you Dr. Branham?"

And I said, "No, ma'am. No, no, no, no." I said, "I'm Brother Branham."

She said, "I'm charmed."

And she held that hand out there with enough gold on it to send a dozen missionaries around the world ten times. And she held her hand way up, like this. Now, that's no way to get a handshake.

I reached up and got a hold of that big fat hand and got it. I said, "Bring it down here, so I'll know you when I see you again." I like a good old handshake, don't you? Let's give one another that while we sing "I Love Him" again. Everybody now.

I love Him, (God bless you, brother. God bless you,
my brother . . . ? . . .)

Because He first loved me; (That's right.)

And purchased my salvation

On Calvary's tree

Until I see you again, God bless you. Now, let's raise our hands to Him.

I love Him, (Brother pastor . . . ? . . .)