

# Believing God

1When will the moment come  
 When I shall lay my armor by,  
 And dwell in peace at Home?  
 We'll work till Jesus comes,  
 We'll work till Jesus comes,  
 We'll work till Jesus comes,  
 And then we're gathered Home!  
 No tranquil joys on earth I know,  
 No peaceful, sheltering dome;  
 This world's a wilderness of woe,  
 This world is not my Home.  
 We'll work till Jesus comes,  
 We'll work till Jesus comes,  
 We'll work till Jesus comes,  
 And we'll be gathered Home.  
 To Jesus Christ I fled for rest;  
 He bade me cease to roam;  
 And lean for succor on His breast  
 Till He conduct me Home?  
 We'll work till Jesus comes,  
 We'll work till Jesus comes,  
 We'll work till Jesus comes,  
 And we'll be gathered Home!  
 I sought at once my Saviour's side,  
 No more my steps shall roam;  
 With Him I will brave death's chilling tide  
 And reach my heavenly Home.  
 We'll work till Jesus comes,  
 We'll work till Jesus comes,  
 We'll work till Jesus comes,  
 And we'll be gathered Home.

2 Number 227 now, “Gathering Beautiful Sheaves.” I like to sing this, is because it’s a missionary song, and it kinda—kinda spirits me up; 227 is the hymn number. All right now, the closing. . . ? . . . Now, let’s everyone join right in on it now. Do you like these old songs? Say, “Amen,” if you do. [Congregation says, “Amen.”—Ed.] Wonderful. All right, all together now.

To the harvest fields away we will gladly go  
today,

Gathering sheaves, oh, beautiful sheaves;  
From the early dawn till night we will labor  
with our might,

Gathering sheaves, oh, beautiful sheaves.

Gathering sheaves, beautiful sheaves,

Gathering sheaves, beautiful sheaves;

Oh, praise the Lord, we’re on our way to the  
Land of endless day,

Gathering sheaves, oh, beautiful sheaves.

On the mountain, hills or plains we will  
harvest in the grain,

Gathering sheaves, beautiful sheaves;

Yes, we’ll labor far and near, never falter,  
never fear,

Gathering sheaves, oh, beautiful sheaves.

Everyone now, come on.

Gathering sheaves, oh, beautiful sheaves,

Gathering sheaves, golden sheaves, beautiful  
golden sheaves;

Praise the Lord, we’re on our way to the Land  
of endless day,

Gathering sheaves, beautiful sheaves.

4 Just a moment. Now, when we come to that part again, “Praise the Lord, we’re on our way to the land,” let’s point upward, “to the Land of endless day, gathering sheaves. Let’s try the chorus. Now, come on.

Praise the Lord, we’re on our way to the Land  
of endless day,

Gathering sheaves, beautiful sheaves.

Well, now let's get it again. All right.

We will sing and we will pray, and our  
Master's voice obey,

Gathering sheaves, oh, beautiful sheaves;  
As we go in a foreign land, doing what our  
Lord commands,

Gathering sheaves, beautiful sheaves.

Gathering sheaves, beautiful sheaves,

Gathering sheaves, beautiful sheaves;

Oh, praise the Lord, we're on our way to the  
Land of endless day,

Gathering sheaves, beautiful sheaves.

6 Let us stand now, if you will. O Master of Life, we see You in the Book called the Bible in a dramatic picture this morning, as we'd think it to be a beautiful Sunday morning when You were setting up on the mountain, gathered Your disciples around You and was teaching them in the beatitudes, just the things that they should do. You said, "Blessed are the meek, for they shall inherit the earth. Blessed are the poor in spirit, for theirs is the Kingdom of God. Blessed are you, when men shall revile you, and persecute you, and say all manner of evil against you falsely for My Name's sake. Rejoice, and be exceedingly glad, for great is your reward in heaven."

After this manner, You taught us all that we should pray like this. [Brother Branham leads them in the Lord's Prayer—Ed.]

*. . . Our Father who art in heaven, Hallowed be thy name.*

*Thy kingdom come. Thy will be done in earth, as it is in heaven.*

*Give us this day our daily bread,*

*And forgive us of our trespasses, as we forgive those who trespass against us.*

*And lead us not into temptation, but deliver us from evil:*

*For thine is the kingdom, and the power, and the glory, forever. Amen.*

8 Now, the classes may take their places. The adult class move forward if you can, while the boys give us “Cloud And Fire.” [“The Cloud And Fire” is played. Blank.spot.on.tape—Ed.]

Now, there—there’s some empty seats in front if some of you would care in the extreme back...I know our Tabernacle’s not...The acoustics here is not so very good, because we have a rebound between each one of those pilasters there, rafters hanging down. There’s a rebound. If you want to come a little closer, there’s a few seats. You’re more than welcome, while we’re doing this, if you desire.

10 Let us turn now to Genesis the 22nd chapter, and then also turn to Romans the 4th chapter for just a—a short message this morning before the healing service in our Sunday school teaching: Genesis 22.

Anyone need a Bible? Did you forget yours? If you did, just raise up your hand if you want one to study from. We have a number of them back here. We’d be glad to have one of the ushers to bring them right to you, if you desire one. I see some hands up. Brother Roy, would the brothers...?...pass those out back through there. That’s right; that’s fine.

12 Mrs. Harvey here, Mrs. G. H. Harvey from Danville, Illinois, have you got your boy with you? All right. We have prayer just in a little bit for him. All right, Mrs. Harvey.

All right. Now, we’re going to speak just a little, or have Sunday school, as it’s customary here that we have our Sunday school lesson. But while I’m around home, why, usually I—they give away, let me have the Sunday school on account of praying for the sick. And then our pastor will bring the message for the morning right after this part of the service. And we’ll try to give him the platform just as quick as possible by eleven o’clock, if the good Lord will.

14 Now, there’s many requests. And I—I’m praying for you all constantly, and everywhere, and I want you to pray for me. I have something, the reason that I’m at home so long about this time, I’m seeking God’s Divine way for me to go in my next services, as I promised Him I would. Now, I’m not trying to rush the Lord, ’cause He knows all things; but I’m asking Him to show to me a vision of what I must do, or where my next move will be. And since I have come from Africa, there’s only been one vision that taken place, and that was the

other morning, then it come two or three times through the day. And I believe that He is near now.

The visions usually come in a cluster. If you noticed in the Bible, upon the—our brothers of days ago, that usually a bunch of visions would move in to Daniel, or to Joseph, and then just be a—a space there where there wouldn't be any.

17 I've often wondered if I should carry my services the way I've been carrying them, just pray for, oh, maybe I get to a dozen or two of a night, or something like that, where there's thousands of them a—waiting; and it just keeps coming to my heart that I shouldn't do that, that God had given me the authority to—to put the diseases—to break the power of Satan.

And Wednesday night, a week, I come down here at the Tabernacle, and there's a group of people had gathered in, so I just laid like a fleece before the Lord; I said, "Lord, I never did walk out . . ."

I have, many times, I've always questioned the people first, "Do you believe? How much do you believe? Do you believe I'm able to do this?" and all these different things like that. And then—and then I'd wait and get them on the platform, and wait till I saw a vision, see just exactly what was going on, then I'd pronounce it just what it was. And it was so slow, I could hardly get to the people. But a few days ago, I was wondering . . .

20 Many times, I'd be standing on the platform, where there may be a hundred thousand people. And first thing you know, something real bold something just rise up in me, and I'll go right on, and call that demon, and cast it out. And I thought, "That's strange." And then here I begin to think . . . Many of you has read my little book, no doubt all in here, and of many instants there . . .

I seen one night at Portland, where a demon . . . Oh, my. A man weighing three hundred pounds about, run to the platform, and he said, "Well, you hypocrite." Said, "I'll show you how much man I got." He was an insane man out of the institution. And he run up to the platform and—and was going to break my neck. And—and five hundred preachers just fell back from him. And he drew back his arm and said, "I'll break every bone in your body." I weighed a hundred and twenty-eight pounds, and him about three hundred, and great deep chest, and, oh, what a—a powerful man he was, well able to

carry out his threats. And in the . . . Right in the midst of it, why, there was just something moved upon me, and I just walked out to where he was. He said, "Tonight I'll break every bone in your frail-looking body."

I said, "In the . . . Because you have challenged God's Spirit, tonight you'll fall over my feet, in the Name of the Lord." There was the two prophecies made.

And he rushed forward to me, said, "I'll show you whose feet I'll fall over," just spit in my face when he come up, and he drew back his great big fist.

Just then I said, "Satan, come out of the man." And he threw up his arms, and screamed, and fell across my feet, till the police had to pull him off. Now, he didn't have any faith in me. He didn't believe me. And I see it takes a bold challenge. I've been praying for every one that comes.

26 The other night there was people here, a woman couldn't speak. As soon as that evil power was challenged, she spoke normally. There was a lady here that had a big goiter on her throat. I just walked up to her and said, "Satan, I—I just have the authority to break your power. You have to come off of her."

I said, "He's gone." I said, "Do you believe that?"

And she said, "Yes."

I said, "All right, you go home and put a string around your neck, and measure it, and see how—how big it is. And every three days, cut the piece of string off of there, see how it starts shrinking."

The first day there it was about that much, the second day about like that, and the third day about like that, where it'd went down. See? Just to demonstrate, she brought it here to the platform.

And then I begin to hear it come in. And I'm just asking God, would that be His Divine will? And the other morning about . . .

31 I've got a little girl, eight, ten—ten months old, little Sarah, and she's a sweet little darling. And I haven't got to be with her very much. And I've spoiled her; I'll admit that, just hold her in my arms all the time. You would too, if you didn't get to see that little chump of love no more than what I get to

see her, you know, just now and then when I'm home. So I—I guess I spoiled her a whole lot.

She's cutting some teeth and gotten real sick. She must've got a dysentery also. It's going around; I guess some of your families had it too: and real sick, vomiting and dysentery. And so she was crying. Her mother was so tired; she didn't even wake up; I never either. And I woke up, and I was asleep back in the second room from here; and her mother and her in there, and the little girl and I was sleeping in the other room, little Rebekah. And so, and Billy Paul was staying with his grandmother that night. So I—I woke up; I heard. . . I said, "What made me wake up like that?"

I heard His Voice say, "Go to your baby and give her a drink of water."

I went in the room, and she was crying. She'd cried a long time. She must not have woke her mother up in her little crib. I went and got a glass of water as I went in. The little thing pretty near drank the whole glass of water, and there in her condition then, with the dysentery she'd had. Just I thought, "Isn't that lovely, how sweet He is to do that." That's the second time, or the third time.

35 One time I was in Sioux Falls; she was only three months old. She was laying on the bed. Her mother'd walked out to talk to some people. And I was shaving, like that, getting ready to go to the meeting. And I was standing there shaving, and I heard the Angel of the Lord say, "Get your baby, right quick." And I laid my razor down and run around; just one half a minute longer, she'd have been gone. She was on a high bed about like that. And she had both arms. . . She was just rolling, and had rolled her head, her little head hanging down, her arms, just sliding off; and I had to run real quick to grab her just as she went off. He's lovely, sweet.

36 A little later from that, there was a young girl. She's perhaps setting here this morning. I don't see her, but she comes sparingly. She's a member of a church in New Albany, a very prominent church, an outstanding church in New Albany. I've been down there. She wants. . . She's got a mental condition of kind of a psychoneurosis. And she can't—she won't even leave the city or anywhere; she starts screaming and crying, going on. So I—I prayed for her two or three times, but something wouldn't let me challenge that demon

somehow. I don't know; I just couldn't do it. She's a good friend to a nurse that lives in the neighborhood there. They come up there. She's getting worse. She's been that way for about eight years.

And so she come up the other day, and she said. . . I told her; I said, "Sis, the only thing I know, that there's a cause there somewhere. I—I don't know what it is." I said, "I. . . If you could come up. . ."

She said, "I've been prayed for; my pastor. . ." And said, "My pastor sent me up here, said, 'Go see Brother Billy and see what he'll do.'"

Well now, I said, "I don't—I don't know, sis," I said, "I'm just like your pastor." I said, "Have you confessed all your sins?"

"Everything."

40 Sunday school teacher, has a great class, doing a good work. But just that hung over her. Well, I—I didn't know what to do. You just about imagine how I'd feel. I—I just didn't know what to do. We took her in the room. I said, "All right, come on up." When people come, we just stopped everything. I got her in a room. I set down and just started talking about genealogies and about the beginning, the origin of time, and everything, and watching her. It was that same morning. God's always there at the crucial moment, you know. And after while I looked out; there come a vision moving up. I seen an automobile going swiftly.

I said, "Your conditions had something to do with an automobile."

She said, "No, I never was in a wreck."

I said, "Just set humble." Said, "I see you in a car. You almost get hit by a train."

She—she jumped, she said, "Oh."

And I said, "Yes. You're not with your husband. You're with another man. Your husband was overseas in war at that time." Went ahead and begin to bring it on down. I said, "The things that you done, the immoral things, you told him about some of it, but you didn't tell him about it all." And she started screaming, holding her face like that. I said, "You was going to have an operation not long ago too for your tonsils;

you was afraid to take anesthetic afraid you'd tell that under the . . ." She just screamed and fell on the floor.

She said, "That's the truth."

I said, "How can you ever get anywhere with that hanging?"

She said, "I asked God to forgive me."

I said, "You never sinned against God, you sinned against your husband and vows." I said, "You go back and make that right, then come. I can control that demon then. See?"

45 And I said, "By the way, your husband . . ." I described how he looked; never seen him in my life; I said, "He's got the same thing to confess to you." I said, "Now, if you don't believe it, call him on the phone and tell him to meet you." She went in and called him on the phone. They met on the road. Here they come back, tears running down their cheeks, forgive one another. The demon left her, and there she was free. See?

Now, I might've screamed and hollered over that demon, and cast, and everything else, but it'd never left till that was corrected. See? See, you've got to find the cause before you can find the cure.

49 You go to a doctor; you say, "I got a headache." Well, he might give you an aspirin. Well, it would come back. Maybe you got stomach trouble's causing the headache. Maybe you got an infection somewhere that's causing the fever, making you have headaches, something another. You have to go back; that doctor has to diagnose that case down till he finds where the cause is, then you get rid of the cause.

Just like a hole in a bucket, if you're pouring water in, the water just keeps leaking out, better stop the hole up first. You see? And that's . . .

51 Now, there's where I lay. What must I do? Now, the biggest thing in my meeting, one of them, you—you don't get prayed for it. And I prayed and asked in prayer for all of them, but they say, "Well, if you'd just touch me and you'd do this," and right—they see those things take place . . .

And it is right, the Bible said they'd lay hands on the sick, and they'd recover. Then when you start that . . . I've tried that and placed them through the line, lay hands on them, but if they—their life isn't combed through by the Holy Spirit to find

out if there's anything in there, they don't feel they've been prayed for. Here's my secretary setting here and things that know, gets the letters, isn't that right? They just think they're not. . . .

53 Now, there I'm up against something. And I—I believe if I could maybe could preach; and I'm not much of a preacher, but if I can get the people to see that they've got to absolutely come clean with God, then I believe I'd have the authority by Jesus Christ to break the power of any demon there is.

When the—Peter and John passed through the gate called Beautiful, they never asked the man if he was a believer, or what—what he was, or anything about it. Peter said, “Silver and gold have I none, but what I have I'll give you.” Said, “In the Name of Jesus Christ of Nazareth, stand up and walk.” He picked him up, held him there until his ankle bones got strength, and away he went, walking.

Now, there's something in there that I'm studying on. And I want you to pray for me. All right, will you do it? [Congregation says, “Amen.”—Ed.] All right. God bless you.

56 Turn to Genesis 22 now. I'm going to read some for the lesson before prayer service. All right, we're going to start along about the. . . Let's just talk of it a little bit.

I'll tell you what we'll do. I want you to get in Romans 4 also. I'm going to teach a little about faith. That's what we all need a whole lot of, isn't it? Faith is not a—is not an evidence; only it's a substance. . . Faith itself is a substance and an evidence of things that the senses of the body won't declare. And I thought, maybe, in teaching this, would—would spur your faith up (See?), get it to a level to where that God can move into you and bless you.

58 Now, let's begin reading about the 8th verse of the 22nd chapter. It's dealing with Abraham. And he was first called Abram; and then he received his priest name, or his father name, which he was “Abraham,” which means, “the father of nations.” Now listen.

*And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.*

59 What a dramatic scene here, way back, eighteen hundred and seventy-two years before the coming of the Lord,

God foreshadowing now, speaking, getting ready to make a—parable. . . And he, Abraham was an old man ninety years old, and Sarah, or Abraham was a hundred and Sarah was ninety. That's about forty years beyond the menopause. . . ? . . . the life in her was dead. And the life in Abraham was dead, an old man at that age.

And God appeared to him when he was ninety and nine and said, "Abraham, walk before Me and be perfect." Just think, at a hundred years old. . . And He told him what was going to take place, said, "All the nations will be blessed in you, because that you're going to. . . I'm going to give you a son by Sarah." Now think, a hundred years old.

61 And then the Bible said that Abraham, you know how he out—made his sacrifice, and kept the birds off of it till the sun went down, and how the darkness come over, and the Spirit of God came down, talked to him. And Abraham believed God.

Now, I want to deal with that subject, "Believing God," or taking Him at His Word.

63 Now, Abraham didn't have any great cloud of witnesses like we have today, for Abraham himself was a Chaldean, yet father of the Jews. But he was a Chaldean from the city of Ur. And he was called out from among his people to walk in a strange land.

How beautiful that types the Christian walk today, that we have to come out from our associates of the world to walk in a strange land, or strange to the—to the first land that we walked in. And the land that we call today, is walk in the Christian way, walk with Christ, separate ourselves from the things of the world.

And he did that by faith, and he sojourned in a strange land, not even knowing where he was going. The only thing, God said, "Come out, Abraham, and go into a land," and he was looking for a City whose Builder and Maker was God.

66 Now, if that was what we would refer to in the natural life, would be, I'd say instinct, you'd naturally call it, but we call it leadings of the Holy Spirit. God called him out from among his people, out of a land, his own homeland of—from his people. And he dwelt in strange land, professing that he was a pilgrim and stranger, seeking a City, looking for a City. Oh, my, how that still comes down through His children, that

strain of looking for a City whose Builder and Maker is God. And God blessed him.

67 And then when he was real old, He said, “Now, Abraham you walk before Me, be perfect,” and how He was going to bless him and multiply him. Now, if we looked at the natural side, why, it was impossible for him to—for him to have this child by Sarah. Why, all the resources of life is gone. Sarah’s ninety years old, Abraham a hundred.

Why, you tell that to a doctor today, “A—a man a hundred years old, with his wife ninety, she was going to have a child,” why, you know what they’d do? They’d lock you up in a psychopathic ward somewhere, saying, “Why, the old fellow and old lady is a little off up here somewhere.” But you don’t look at circumstance; you look at the promise. See? If you go to looking. . .

69 Now, that’s the same way about maybe the lady in the wheelchair here, or some of you there with cancer. The—the doctor says, “You—you can’t get well.” Now, if you believe that, then you can’t get well. But you’ve got to look at a Divine promise.

An old man, was called in to his place, he said, “Brother, come pray for my baby; it’s got black diphtheria; it’s settled in the heart. The cardiogram shows that the heart’s done dropped plumb back till it’s gone.”

Well, they wouldn’t let us in to pray for the baby. But when I got in there, why, oh, the intern, the doctor, “No, sir. No, sir. You can’t do it. Got children of your own; you can’t do it.”

But yet, believing God, persuading. . . The man was Catholic. Said, “Now, why, if the patient was dying, and a priest was here to give it the last rites, would you let him in?”

“Oh, he has no children.”

I. . . ? . . . ”That’s not—that’s not the question. This is just as sacred as the last rites (See?) of the church.”

“All right.”

74 Finally going in and kneeling down by the side of the baby, and just prayed a simple little prayer, laid hands upon the baby, said, “Lord God of heavens and earth, Who created all things, You give us the Divine power to break the power of

Satan over this life. In the Name of Jesus Christ, Satan, come out of the child. It shall live.” Turned around. . .

The father, “Thank You, Lord. Thank You.” Mother and them begin to laughing and going on.

The little nurse was upset. She said, “Say, you don’t. . .how. . .” Said, “It’s all right to have faith, but that baby’s dying.” Said, “How can you act so unconcerned about it? Why,” said, “you misunderstood the doctor.” Said, “The doctor said the baby’s dying. It’s been unconscious now for over a day.” Said, “You misunderstood the doctors.”

The old patriarch said, “No, I didn’t under—misunderstand the doctor.” Said, “I heard what he said; said the baby’s dying.”

Said, “Why, but (See?) when this cardiogram shows that that heart in that condition,” said, “it’s never in all history ever raised up again.” Said, “It’s all right to have faith,” but said, “It—it can’t. Faith can’t do nothing now.” See?

The old man, with a steady finger, looked at the nurse and said, “Lady, you’re looking to that chart. I’m looking to a Divine promise.”

Boy’s even married now. All right. He laid like that for about twenty-four hours laying, and all at once that heart begin to come up. There it went. See?

81 When a Divine promise is made, God’s solely under oath and obligation to take care of any of His promises. And His, the. . .God is worth no more than what His Word is worth. If that Word is not effective, then God is not effective. That is God. You believe it? It’s God. The Bible said, “In the beginning was the Word, and the Word was with God, and the Word was God.” And I’m worth no more than my word; and you’re worth no more than your word.

82 If I had a handful of wheat laying here in my hand, and lay it on this desk, it would never be nothing but wheat laying there. But plant that wheat in the ground, and it’ll produce maybe a bushel of wheat. See? But the germ of life is in the wheat, but the wheat has to fall into the ground and die, Jesus said it, or Paul, I believe, that said. “Except a corn of wheat fall into the ground and dies, it remaineth alone.” See?

And then This is God, His Word. And when that Word anchors down in the—in the heart. . . Oh, if I could get you to

see it. When that Word anchors there, it—it'll produce just what It said. It'll do just . . . It's God; it has to.

But if you just say, "Well, I know the Word's there; yeah, that's right," It just lay a handful, yeah; It'll be dormant. That's right; It won't move, because . . ."Oh, I—I read the Bible."

But until you can anchor That, and say, "Yes, Lord, that's for me," then something's going to happen. It has to. Until that, it's just the written Word. That's right. But when it's once anchored . . .

86 Now, Abraham, he didn't look at his body. Said, "All right, Lord, going to have a baby." On down we could go for hours on this, but we don't want to take too much time.

Now, he comes to the place where little Isaac's born. And here he's going out, after receiving him. And probably just . . . Abraham was probably a hundred and twenty years old, maybe by this time a hundred and fifteen, twenty years old, little Isaac probably fifteen, eighteen years old. And God said, "Now, Abraham," said, "I want you to take that boy up to the mountain up yonder and offer him up for a sacrifice." Now, after he had received him, promised him the father of nations, and here now the only seed that he has, He said, "Take him up and destroy it." Double check . . . Oh, my. See? "Now, I know you was old, and you believed Me, and I give you this boy. And now, you got a—you got an idea here now, the promise is going to be fulfilled because you got the boy. But now I want you to take the boy up and kill him."

88 Well, now, what if Abraham say, "Then, Lord, now look, I want to ask You something. Me here, maybe a hundred and twenty years old, and I received this boy; and poor Sarah can't hardly get around; she's so old, and—and she's just wrinkled up and gone away nearly. And here I'm, an old man, have to lean on a staff, and walking like this," just barely could walk maybe, "And I'm so old, and—and the boy is a—a young man here. I see what You've done, but what . . . Would You mean me kill him? First, it'll—it'll tear my heart out. And then, how am I going to be a father of nations, and You're going to kill him?"

But Abraham didn't stagger: said, "Yes, Lord," takes the boy, here they go. He didn't know how. Wasn't his business to question. He obeyed.

90 That lady here might say, “How am I going to walk?” Maybe you been crippled a long time; I don’t know. Maybe some of the rest of them say, “Well, the doctor told me I couldn’t live, Brother Branham. I’m going to die.” That’s not what we’re talking about. That’s the natural thing. See? And if you look to any of that, you’ll never live. But you’ve got to look to a promise that God made, and That’s the promise. See, the inside of you . . .

This outside is sin. Do you know that? Do you know your body’s sin? That’s the reason you don’t try to perfect that body; it’s sin. Did you know that? It was borned in sin, shaped in iniquity, come to the world speaking lies.

93 And that soul is the same way until the soul died and then was borned again of God, then that soul can’t die. “The soul that sinneth shall die. But he that believeth on Me has Everlasting Life,” then there’s an immortal Life living in that body. Now, that’s like a string coming from heaven, like a core on the inside of a man. Now, that’s the part that’s godly; It operates this body.

But before this body can ever become perfected, the Spirit will bring it in submission to God to make you . . . It’ll war all the time, a constant. Paul said. We’ll never get more than he. See? Paul said, “When I would do good, then evil is near me. See?” And there’s a constant war, the flesh against the Spirit.

And here you go looking to the flesh, “The doctor said, and I believe . . .” Look at how simple. Then you can’t serve God.

96 You’ve got a soul besides your senses. God never give you those senses to trust Him with. God give you His Spirit to trust—you will trust. Your senses is only to contact; see, taste, feel, smell, and hear. But to you yourself, is that spirit that lives in you. And when that’s been regenerated, and the old man died, and the new man borned again, that is a part of God; then you become a son of God, an offspring of the Creator. Then you can believe the impossible things, because you’re made up of the miracle working God. You’re a part of Him.

97 It would’ve been natural for me to—to drink. My daddy drank. It’d be natural for me to use tobacco. My daddy did. My generations behind me did. Some said, “Why didn’t you never smoke or drink?”

Well, when I was just a lad, before I started into it, the Holy Spirit came down and said, "Don't you do it." There's the conversion (You see?) in the beginning.

And even way back before that, the morning I was born, when the Angel of God stood over where I was at, that seed while it was in the ground was changed from a cocklebur. Don't you see what I mean?

100 You get what I mean? Then in there is a spirit, and from there is your immortal Life. Then a man that's borned of the Spirit of God does not commit sin. You get the Scripture straightened out then. If he, if. . . The worshipper once purged has no more desire of sin, or no more conscience of it. In the Old Testament the worshipper come in and offered his sacrifice, went back out with the same desire to sin. But here. . . Here it is; get it. Hebrews said when the worshipper in this case, who puts his hands on the Son of God's head, and his sins are purged by the sanctifying power of God, there's no more desire in there for sin. Oh, there's where Life lays. Then that makes you an offspring of Jehovah.

And Satan can't hurt me then without hurting my Father. You can't hurt that little girl there without hurting me; I'll tell you that; can't hurt your children without hurting you. And then He's not willing that any should perish or suffer.

102 But now, before this flesh here, before the flesh can be perfected, it has to die like the soul died.

God never did have His perfect will for women and men to bring children in the earth. Did you know that? God made man Himself out of the dust of the earth. After the fall. . . Now, I won't argue about that, 'cause you know I got some very funny views on it. But after the fall, then woman brought children in the world. God told her, "Because you've taken Life out of the world, you have to bring it in the world." Look what kind of a life it was: after sex, desire, fleshly.

104 But then when that body dies and goes back to the earth, dust of the earth, then God will take the immortal spirit out of it to the Kingdom of God, or to His throne, paradise, and then on the second coming of Jesus, my mother setting there and my daddy that's gone on will never have to give this another body, but God will mold one that's perfect and immortal and can't die.

105 Now, Abraham takes Isaac, and they start towards the mountain. Now, the 9th verse . . .

*And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.*

Now, just before coming, I can see them coming away; didn't tell Sarah where they was going, 'cause she would've screamed out. I believe that it was Abraham's faith that performed the miracle in Sarah's womb; because she doubted it, even laughed when—when It said so. It was Abraham's faith.

107 So therefore that's the reason, said, "The prayer of faith shall save the sick," that individual prayer. "The effectual fervent prayer of a righteous man availeth much." Oh, if you only knew, that in your hand Christ gave us the authority with His Name by being Christians, the most powerful weapon the world has ever known: Prayer, it even changes everything. It'll change the mind of God. It did do it. After death was pronounced to a man, he prayed; God told the prophet, "Go back and tell him I heard him." See there, prayer, hold on . . .

108 Billy Graham was asked recently . . . Mattsson-Boze is up there taking my book to Billy Graham on an interview. But . . . And they want me to follow him there at Washington now in that big auditorium. We can get it. But now is it the Father's will?

They just sent last night to come to—or night 'fore last to come to Seattle, got a great meeting going there, and Captain Al Farrar wants—wants to come there in town for me. He's coming. They got a Gospel meeting, want it. But is it the Father's will? That's the main thing.

110 Called me: an auditorium, free, in Baltimore, seats ten thousand people, don't have to pay a penny for it. Five hundred ministers with their names on a paper, have it at the house now, "We'll sponsor a hundred percent. We're all in prayer, everywhere."

"Now, Father, where do You want me to go?" See, that's it. "You tell me now; I'll go." See?

Then Billy said, "You know what I allow my success to?"

Said, "I have no idea."

Said, "I hold little bitty meetings." He heard of these meetings. He went out in a little tent, was out there in Los Angeles, just holding a small meeting. And all of Northwestern College fell to fasting and praying. And God sent down about fifteen newspaper reporters, and have turned in his meeting; it scattered over the nation.

When I first started with these claims here, I told my church, "Stay on your face and pray." God begin to move. First thing you know, I heard calls coming from Africa, from all over the world. How did it get in there? I don't know. Prayer went up. Pray. Believe when you pray. That was it. Believe.

114 Abraham, when he was old, he believed. And God told him to go, and he obeyed. And on his road out I can see him take the servants, the little mules, and start out; they get to the mount of God. Oh, I just love this. Listen to this. He said to the servants; he said, "You stay here while we go yonder, and the lad and I shall return." Oh, oh, my. Excuse me; my emotions gets away from me sometimes. "The lad and I shall return. How, I don't know. I'm going up there to kill him." Now, when he . . . He knowed somehow, some way he would return, and here he had a knife sticking in his belt.

And he laid the wood on Isaac's shoulders. And Isaac went up the hill, led by Abraham: beautiful type. His only son, taking him to the hill, and the very altar that he laid his son on, he packed it up the hill on his back: a type of God sending His Son up Golgotha with a wooden cross on His back, the very cross He was nailed on, and where "God spared not His Own Son . . ."

116 There little Isaac looked around; he said, "Father," he said, "Here's the altar and the—the fire, and . . ." but said, "where is the sacrifice?"

He said, "God will provide Himself a sacrifice."

Bound his only little son, throwed him up on the altar, pulled out the knife, and started to take his life. "God, You gave him."

As he started pull the knife down, an Angel grabbed his hand, said, "Abraham, Abraham, stay your hand."

Just then a little lamb, ram, bleated in the wilderness, got his horns hooked around some vines. Abraham rushed quickly, grabbed the ram, unloosed his son, and substitutionary (See?) and killed the ram.

Then God spoke to Abraham, said, "Abraham, I know now that you love Me; you haven't withheld anything from Me."

121 Now look, for the text I want, let's read in the 13th and 14th verse.

*And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in the thicket by his horns: and Abraham went and took the ram, and offered him up. . . a burnt-offering in the stead of his son.*

You know Who that ram was? That was Christ: offered Him up, instead.

*And Abraham called the name of the place Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen.*

123 Jehovah-jireh, which was God's first redemptive Name. "Jehovah-jireh" means "the Lord will provide a sacrifice."

Now, He was Jehovah-jireh; He was Jehovah-rapha, nissi, and on down like that. He had seven compound redemptive Names. And substitutionary to a human life took a lamb and offered it up as the provided sacrifice, that in Isaac all the nations would be blessed, and through Isaac came out Christ. "And we being dead in Christ, take on Abraham's Seed and are heirs according to the promise." There you are. And that brings, not in our bodies; we are Gentiles in our bodies; we're sinners in our bodies. But in our souls, being borned again with the same spirit was upon faithful Abraham, that strain down in there makes us want to trust God, but the body gets scared. Oh, if we're the children of Abraham, let's be as father Abraham was.

125 Now, Jehovah-jireh, "the Lord will provide the sacrifice." He did provide the sacrifice.

Now, in Romans the 4th chapter, let's begin at the 17th verse.

*(As it is written, I have made thee a father of many nations,) . . . (parenthesis) . . . before him whom he*

*believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.*

Now, you see? Then we as Christians don't look, feel, see, taste, smell, hear, when we're speaking to God. We just believe God; and it was imputed to Abraham for righteousness.

128 Now, the senses are worldly instruments. You believe it? Now, God can control them; I'll admit that. But they are not given to us to contact our heavenly Father, because He is not in human flesh. God is a Spirit. And we contact Him by spirit, through faith, believing. Now, if we... Say I—I have a... When I had any hair, I had wavy hair just like my daddy. My daddy had close-set eyes, deep, blue. Many people say, "You look like your dad," or, "look like your mother." Well, I have a lot of things that—that's like my people. My old granddad built the Tabernacle here. Some say, "Oh, you're just like your granddad. You look like your granddad. You talk like him. You have a nature like him. What is that? It's some strain that's been handed down through that generation, that I have here.

You look like your parent; there's something about them. You seen a little girl, say, "Don't she look like her mother? She just acts like her mother." You've seen people do that.

Now, if we are born of our heavenly Father, God, "Who calls those things which are not as though they were," there's got to be something in us like that. See? That's the reason that a real consecrated Christian, that's all out for God, looks to what God said instead of what you see or feel. That's the earthly man there; if we walk in the flesh, we can't please God. We walk after the Spirit. See?

132 Now, God has done everything, more than His duty was to do. He's sent prophets and priests. He sent—He sent His Son. He sent the Holy Spirit. He's done everything, and even took an oath by Himself that He would perform these things.

Now, when God gets rich and deep down here... See, more you get of God in here, more you'll believe God, because there's more of Him. And the more you cultivate this down here, the more you can believe God. It's just like a child; when he's a little bitty fellow, maybe he doesn't know very much about it, but as he grows older, he begins to get knowing more of God. And that's when this spirit in here takes the nature of

our heavenly Father, Who is God, like I take the nature of my earthly father from my earthly parent.

134 Now, look. Oh, I just love this. Listen now.

*... God, who quickened the dead, and calleth those things which be not as though they were.*

Do you know what? How did God make the earth, this earth that you're setting on this morning? People don't want to believe in faith. How did God make the earth? He spoke it. Amen. You see it? He spake, and the world come into existence. And this world this morning is the spoken Word of God, and He believed His Own Word.

Here it is. Watch it. And if God, and you're a offspring of Him, and God is in you, He'll believe His Own Word. Though it can't be seen, felt, taste, or anything, He'll believe It. See what I mean? For God in you will believe His Own Word. Is that right? Then you don't look at things you see. You look at things that God said.

137 Man don't have very much victory when he goes down. I know this exactly. God performs miracles through the skilled surgeon, through medical drugs; God does it. Man doesn't do it; God does it. In Psalms 103:3, said, "I'm the Lord that healeth all of thy diseases." No healing can come, only through God.

Somebody said, "The devil can heal." The devil can't heal; he can make claims.

139 Like someone trying to get back at the manager, said, "Why, Brother Branham," said, "well, my, Jesus said, 'There'll be many come to Me in that day, and say, 'Lord, haven't I cast out devils in Thy Name?'" and everything like that.' Well," said, "that doesn't mean you're a Christian." He was talking on, these signs shall follow them that believe.

The brother said, "But just a minute, and that's the way, you ecclesiastical bunch." Said, "You fail to see the real meaning of the Scripture. You do always err in your heart, teaching for doctrine the tradition of men."

They failed to see that to be the Son of God. They said, "He's Beelzebub." They failed to see the Scriptures that clearly pointed to Jesus being that.

He said, "Oh, you hypocrites," said, "you can discern the face of the skies, but you can't discern the signs of the time.

For if you'd have knowed it, you should've known Me and known My day, the things that was supposed to be."

143 And we see today that God promised in these last days that these things would take place. What's the matter with the people? They're blind.

Them demon powers, even in the ecclesiastical realm. . . "You said, 'Jesus never said anything.'"

They said, "We cast out devils."

Jesus said, "I knowed nothing about it." They were saying things that they didn't do. "Oh, we. . ."

Someone said, a certain denomination church; he said, "Let preacher Branham heal one, and I'll heal a dozen."

I said, "If I healed one, you could heal a dozen."

He said, "If you had a gift that you say you have like that," said, "why don't you go out to the hospital and say, 'All of you sick people get up and come on out?'" Said, "They'd all have to obey you."

I said, "Are you a Gospel preacher?"

He said, "Yes, sir."

I said, "Go down here to the bootleg joint and say, 'You're all saved, come on out.'"

He said, "I could if they'd believe me."

I said, "So can I."

There you are: faith in the Word. See? You couldn't save no one. And preaching the Gospel of salvation doesn't make you a Divine Saviour, no more than preaching Divine healing makes me a Divine healer, but it's the faith in God's spoken Word.

150 And I know this, that some of us has more faith than others, and those who have abundance of faith are supposed to pray for those. But if you don't live the right kind of life, you better leave away from it; the devil will laugh at your prayer. But when you live right, and do right, and act right, and have faith in God, Satan will tremble when you speak, 'cause God swore under obligation He'd take care of that prayer. That's true.

151 Now, listen. Abraham now an old man (Oh, I'll hurry through.)—an old man now, well-stricken in age, hundred years old, God had done give him this son about sixteen or

eighteen years later, maybe—maybe a hundred and eighteen, twenty years old. . . He said, “Now, take him up and destroy him.”

And Abraham staggered not at the promise. Listen at this. He was like God; he had a part of God in him, for he believed. Listen, 18th verse.

*And who against hope believed in hope; . . . (Wasn't even any hope for it, yet he believed in hope.) . . . that he might become the father of many nations; according to that which was spoken, So shall thy seed be.*

153 Now, listen, 19th verse. Put on a jacket; hold up the cup. Watch.

*And being not weak in faith, he considered not his own body now dead, . . .*

Now, if your father Abraham, who you're a child of through Christ, considered not his own body when it was dead, what about yours which is alive this morning? See what I mean? And that was before Christ came; that was before any atonement was made; that was before the great cloud of witnesses was gone on, before the Holy Spirit came; and Abraham believed God. “Being not weak in faith, he considered not his own body.” Don't consider your sickness; consider what God said about it.

155 If I had considered mine, when Mayo Brothers told me, “You're finished,” I'd have been finished. But I didn't consider my body. I didn't consider my sickness. I didn't consider what they said. I considered what God said.

But when I was blind, going around here with glasses on, couldn't even get a haircut; take my glasses off in the barber, and my head would shake. I'd have to set down, let him cut somebody else's hair awhile, then get back in the barber chair and try to cut mine. What if I would've considered it? But I didn't consider the blindness of my eyes when I learned of God.

157 When the doctor told me, “One mouthful of solid food will take your life.” . . . When I pulled up. . . My mother's setting there as a witness. They was giving me barley water and strained prune juice; I lived on it for a year nearly. And they said, “Well, one mouthful of solid food would kill him.”

I just begin to read the Bible and found God in my soul. And I read in there where it said, "Whatsoever things you desire when you pray, believe you'll receive it."

There'd never been a prayer said at our table. I remember dad setting on the corner there. I said, "Can we pray?" Mom looked over and started to cry. Pop didn't know what to do.

I said, "God. . ." I had the Bible laying on the table; I said, "If I die, I'm coming home trusting You. Your Word said this. I've got to either consider what the doctor said or consider what You said. I've took his word for a year and I ain't no better; I'm getting worse. I'm not considering what he said any more. I'm considering what You said." And I asked the blessing.

161 We had beans, and corn bread, and onions. I took a dish-full of them out and started eating them. The first bite went into my stomach liked to killed me. I had to hold my hand over my mouth to keep it from coming back. And it kept coming back, and I'd swallow it down, come back, I'd swallow it down. But I didn't consider my stomach. I considered what God said about it, not what I felt; it was burning me up.

I went out on the street, and was walking down the street like this, the water running out of my mouth. Said, "How do you feel, Billy?"

I said, "Wonderful."

Days passed; weeks passed; still walking, standing down in a ditch with my stomach. . .?. . .and holding my hand like that, tamping like that, singing, "Oh, how I love Jesus." Lay it down and throw some more dirt in, holler, "Oh, how I love Jesus." Just belching that food up, coming back, so swimmie-headed I could hardly work.

Said, "How you feel this morning? Billy, you sick?"

I said, "No, I feel wonderful."

Then later on when I testified, somebody said, "You lied then."

I said, "No, I never. I wasn't talking about these senses here in the body; they're dead. I reckon Christ for my. . .?. . ." I said, "I was taking what He said, and I felt wonderful about it."

There you are. Consider not your own body. Consider not the diseases, for they are of the devil. Right. Consider God's promise.

167 Someone not long ago said, "Now, look; you can't preach Divine healing in the atonement." Smart, Baptist preacher, which was too far off anyhow.

Said, "Now, I won't argue with you about the atonement, which I know you haven't got a foot to stand on: very fundamental." I said, "I know you haven't got a foot. . . Here's one Scripture right before you, that'll take the whole thing out, 'He was wounded for our transgressions, and bruised for our iniquity, the chastisement of our peace upon him, with his stripes we are healed.'" I said, "Where do you apply that to, in Calvary?"

169 I said, "Do you believe the seven redemptive names, compound names belongs to Jesus? If He wasn't, and didn't fulfill, and in Him was them seven compound names, He wasn't Jehovah-jireh. There is Jehovah-jireh, 'God's provided sacrifice,' and you'll have to admit that or say He wasn't the Son of God. Then if He is Jehovah-jireh, He's Jehovah-rapha, the Healer also. For all seven compound names, 'our victory,' 'our banner,' and 'our shield,' and 'our buckler,' and 'our healing,' and 'our salvation,' 'our provided sacrifice,' all laid in Him. And when He died at Calvary, He spoiled principalities, raised up, threwed His hands up, said, 'It's finished.' Hallelujah. Devils trembled; hell shook; the. . . ? . . . went every way. And He rose up on Easter morning, 'I am He that was dead and is alive again.' There He is, Jehovah-rapha, Jehovah-manasseh. Jehovah-jireh, God's provided sacrifice." Couldn't have a word to say.

170 Then back there, and Jesus said, "As Moses lifted up the brass serpent in the wilderness, so must the Son of man be lifted up." And if shining that light of God back there in a type, looking upon a brass serpent which was a symbol. . .

171 [Blank spot on tape—Ed.] He said, "I have to keep my word. You have to die." The poor fellow was shaky; He said, "What can I do to you before I kill you?"

Said, "A glass of water."

So went and got the glass of water. And he was holding it in his hand, and trembling like that; he couldn't hold it. And he said, "Now, wait a minute, straighten up." He said, "I'm

not going to kill you or take your life until you drink that water.” And the slave threw it on the ground. What’s he going to do? If he’s a just man, if he’ll keep his word. . . If he don’t keep his word he’s not a just man. He has to set him free, no matter what the laws of the land said.

And if Jesus said, “Whatsoever things you desire, when you pray, believe you receive it,” He’s got to keep it; He’s just. Atonement or no atonement, that’s His Word.

174 A boy went away not long ago to a certain seminary to learn a whole lot of stuff he oughtn’t to have learned. So his old mother got sick. One of her neighbors belonged to a Full Gospel church; they brought the pastor home. Said, “Let me bring the pastor up here and pray for you.” Said, “He’s a good, righteous man, and he believes in God,” said, “let him come pray for you.”

So she said, “All right.”

The doctor couldn’t do nothing for her, so the young man come up there, the pastor, and prayed for the elderly woman, and laid his hands on her according to James, or according to Mark 16, “They shall lay hands on the sick, and they shall recover.” He come up and laid his hands upon the—the woman. A few days, she was up and going about her work, was well.

176 When her son returned home from the college, why, he was so happy, you know, and he said he seen his mother so happy, said, “How you been getting along, mother?”

Said, “Just fine.” Said, “Oh, son, I forgot to tell you something.” Said, “While you was away these four years,” said, “I got sick. And you know Mrs. So-and-so over here belongs to that Full Gospel church?” Said, “Her pastor come up and laid hands on me according to Mark 16, and I got well.” Said, “The doctors couldn’t do nothing for me when I had that sick spell.” Said, “That’s how I got well.”

He said, “Well, mother, I want to inform you something.” Said, “Course away to college we learn this.” Said, “The last nine verses of Mark 16 isn’t inspired.” Said, “That was put in there by the Vatican.” Said, “There’s no history that says that that Word in there is inspired.”

And the little woman said, “Praise God. Praise God.”

He said, “What’s the matter with you, mother?”

She said, "If God could heal me with Words that isn't inspired, what could He do with that that is inspired?" . . .? . . . There you are. "If He could do that with uninspired Word, what would He do with that that is inspired?"

180 When there's six hundred and something promises directly to the Church in the last days, that these things will take place, and His power is just the same, "Jesus Christ the same yesterday, today, and forever. Whatsoever things you desire when you pray, believe you receive them. If you abide in Me and My Word in you, ask what you will and it'll be done unto you. The things that I do shall you also; greater than this, when I go to My Father. Lo, I'm with you always, even unto the end of the world. Wherever two or three are gathered together in My Name, and agree upon anything and ask, they shall receive it."

Forget about it, brother. It's God's will to do it. Yes, sir. It's only Satan robbing you. Believe Him.

*182 And against hope believed in hope, that he might be the father of many nations; according to that which was spoken, So shall thy seed be.*

*And being not weak in faith, he considered not his own body now dead, . . .*

Not circumstances, not what somebody else said, "What if somebody else died when you got the same thing?" Don't consider it. See?

*. . . when he was about an hundred years old, neither . . . the deadness of Sarah's womb:*

She was included in it. God never give Sarah the promise; He give Abraham the promise, but Sarah was included. He made the promise in Christ Jesus, and I was included in Him; you were too. See?

*He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;*

*And being fully persuaded that, what he had promised, he was also able to perform.*

*. . . therefore it was imputed to him for righteousness.*

*Now it was not written for his sake alone, . . . it wasn't imputed but unto him;*

*But for us also, to whom it shall be imputed, if we believe on him that raised . . . Jesus our Lord from the dead;*

*Who was delivered for our offence, and was raised again for our justification.*

Oh, brother, that just—God just gets the devil in a fix with that three hundred and sixty-five days a year (See?), “You’re a liar; there’s the Word; I am healed.”

185 If somebody comes up and puts it on you, if somebody around here done some kind of a something to you, and lets you get well, it doesn’t inspire you. But here’s what it is; he that believeth, “I am healed now.”

If God come down and healed me positive, right out with a miracle, it wouldn’t be as great as it would if I can see the promise of God and take it into my heart, stand there, I can say, “Jesus is now healing me, for I have accepted His Word. It’s in my heart. He is now interceding for me before the Father. I shall be well.” There’s what God loves. Stand there on His Word and say It’s right. He’s healing me now, every day.”

That was the one woman with the goiter. I can see, I just give her something to do, so it just . . . ? . . . [Blank spot on tape—Ed.] . . . wouldn’t have went it at all. But she was happy, said, “Oh, look, look.” And the next day it was about that much. Then next day it was about that much. She put it all together, said, “Well, that—that can’t be wrong. But look, see it’s . . .” There you are.

188 When Elijah had closed the heavens, that it rained not for the space of three years, Elijah did that, that it rain not for three years and six months, and when he ducked his head between his little old skinny knees . . . Probably, if he’d come up to your door this morning, you’d run him away: fur all out over his head like a, I don’t know what, an old piece of sheepskin wrapped around him like this, and a cruse of oil and a stick, and here he come. That’s all. And every time he set down there, he put his knees down—or head down between his knees, and he prayed, “God, the trouble’s out of the way now. Israel has repented. Come, Lord, and send them rain.”

Like that woman the other day, when sin has gone out, I said, “Satan, you can’t hold her.” No, sir. That’s it.

“Come, Lord. All right, the trouble’s gone.” He prayed six times, come back down. That didn’t stop him; he kept on praying. That’s right. Then after while, Gehazi goes up, his servant, looks, and he come back, and he said, “Oh, I see a little cloud about the size of a man’s hand.”

191 Why, the skies, where it hadn’t rained for three years and six months: brass. . . Brass speaks of Divine judgment, the brazen altar, judgment upon the nation that had forgot God, brassy skies. Wish we had time to get into it. But then unbelief would’ve picked that up and throwed it away, “Well, if that’s all You can send me. . .” Yeah.

But what did Elijah see when he seen the very first wheel turn? Oh, my. He said, “I hear the sound of abundance of rain.” No cloud no bigger than that, what would it do to water the nation? Why, if the cloud’s so. . . It’s so hot in them skies that it would’ve “whew,” vaporized it, vapor would’ve went away like that. But as soon as Elijah saw the first sign, the first little teeny move, he said, “I hear the sound of abundance of rain,” when it’s just a cloud that big.

193 Brother, I believe the, right now at this minute, that the power of the Holy Ghost that’s in this room to cheer every sick person there is, if you can feel the cloud the size of a man’s hand, scream and holler, “I hear the sound of perfect healing.” God has to. . .

If you reject and say, “Well, I didn’t get nothing.” Then they’ll die out; the hot waves of hell and doubt will fade it out of your soul. But when you get that little grain of Seed, stand on it. It’s not like the rock of Gibraltar, but like the Rock of Ages. Stand there and you’ll feel the sound of abundance of rain. You are God’s child. Satan has put that affliction upon you, and you know, and Christ has already healed every one of you.

196 A sinner come to the altar and say, “Brother Branham, I—I. . . Say, I want you to pray for me. I—I want to be good, but I just. . . You pray for me,” and go back in your seat.

Next night, say, “How many wants to be saved?” Here he stands up. “You want to be saved, young man?”

“Yes, sir.”

“Well, why don’t you get saved?”

“I don’t know.”

Said, "You're just . . ." The devil's holding that boy. That's all. He wants to do right, but there's a spirit, a power that won't let him do right.

199 Now, hallelujah, here it is. No wonder that God would never let a true man of God ever say he could heal somebody. Christ done that when He died. I couldn't save nobody, or no one else can save anybody, but God.

And God can't save you, because He's already done it. The only thing you have to do is accept it. It's already done. I wasn't saved twenty years ago; I was saved nineteen hundred years ago. But twenty years ago I received it and accepted it. If it hadn't, the first sin I done, God would've wiped me off the face of the earth; 'cause He said He would, and He has to keep His promise. I was healed nineteen hundred years ago, but I've got to accept it.

201 And the only thing that kept me from being saved when I was twelve years old, because a spirit hung over me, a devil, saying, "Wait a little while longer." That's the reason you wasn't saved when you become the age of accountability. A spirit, you got with a crowd, and that hovered over you and kept hanging over you. You wanted to do right. But there's not a man that's got his right mind but what wants to do right, but there's something won't let you do right. Is that right? That's the devil. Hallelujah. Christ paid your healing and your salvation.

202 Now, here it is. You get ready. He commissioned His Church to cast them devils out. There you are. "In My Name they shall cast out devils. You ain't going to heal nobody, but you're going to cast the devil away from them so they can accept the healing I've already done." That's right.

Preachers stood on the platform and preached the Gospel, devils scatter. The man come to the altar under conviction, say, "I want to get saved." He never saved the man; he cast out the devil (That's right.), and the man got saved. He come, accepted his salvation.

204 The same thing by Divine healing. You sick people here this morning, believe that, and have been born again, and are sons and daughters of God, Christ has already healed you. The only thing keeps you from being well this morning is a spirit hanging over you that won't fully let you go out yonder and believe God's promise that He's done it. That's right.

Now, that's my commission. That's what God gave me; it's what He give every Gospel preacher who will believe Him: the power and authority to break that spirit. I believe with all my heart that every demon power that's in here at this minute is already broken. I do. I believe there's every sick person in here right now feels a lot different. If that's right, raise up your hand, you who was sick. See there. You, what's the matter? That devil has broke away from you. He has to. "Faith cometh by hearing, and hearing of the Word." Jesus Christ died for you.

206 You can be healed right now to fulfill that commission. You people that's sick here this morning, or have come in here that way, while that Spirit's upon you, while you feel the Spirit of God. . .

It's getting, oh, I'm sorry; it's way past. All you people that's sick, was sick when you come in here, I want you to come here that I might fulfill my commission. I'm under obligation to my Lord.

And my claims, as a Divine Angel appeared to me at my birth, and commissioned me at twelve years old, and sent me out here a few years ago, and said these things, and it's undisputable around the world. Demons, and—and infidels, and skeptics, and agnostics, and—and modernists, and communists, and everything else has attacked it upon the ways of saying it was. . . Some of them said it's spiritualism. Some of them said it's the working of devils. And the others said it's a—it's a mental telepathy. And every single time that they rose up, Almighty God stood before me and conquered it. That's right. Take it anywhere you want to, and in any nation you want to. Every nation I've entered, every city, nearly, I've had to fight that thing; they say, "It's mental telepathy."

I'd say, "Take everybody out of here that thinks it's mental telepathy. Take everybody that knows anything about me out. Bring me the patient."

Said, "It's spiritualism."

I say, "Then if I, by spiritualism, winning souls to Jesus Christ and conquering devils, what are you doing with what you got? 'Judge by their fruits,' Jesus said, 'You shall know them.' Did you ever see a spiritualist casting out devils? You never will. That's right." I said, "Jesus said, 'By their fruits they shall know them.'" I said, "In the past few years, by

God's grace, I've won three hundred and fifty thousand souls to Christ, What have you done?"

210 A man met me out here and said a certain woman told him that I was a—I was a devil, and all my work was done in the devil. They pulled away from the church here, and they've got a bunch who run out with them, and there like that.

I said, "What have you done? Show me the fruit. You started down there, and God uprooted it." Said, "Every branch that your—our heavenly Father hasn't planted will be rooted up."

212 When I put that Tabernacle on the corner, and kneeling here on a pile of gypsum weeds and old horse weeds here under this, right over this pulpit this morning, when it was a pond, God said, "I'll bless it."

Here stood the false prophets up, said, "I seen automobiles moving in and out. And I seen the stones going one from another." That was twenty years ago, and today it's still sailing on, and it will sail on, 'cause it was built here upon sweat and tears of prayer and promise of God. It shall prevail. "Upon this rock I'll build My church; the gates of hell won't prevail against it." There you are. Yes, sir. Don't pay no attention to what they say. I've learned my lesson of listening to people who don't know what they're talking about. I listen to one Person; that's Almighty God. Jesus said, "From henceforth you ask in My Name, ask the Father in My Name, and you'll get it." I believe it.

213 One time in Arlington, Texas. I . . . This—this is though I trying to get away from; it's burning my heart. They come up there, and I've got it in my, no, it's in my little textbook of events. Said that I was a . . . The FBI was there to expose me, that I was a—a—a devil. And the ministers, a bunch of them up there around somewhere up above Houston there (I'll call the name of the place in a minute.) put out a big bunch of tracts and passed them all around like that, over the auditorium, and said that I was Simon the sorcerer, casting out devils like Simon the sorcerer: witchcraft.

So that night here, they'd been a couple girls had been healed there, and they told of her crying and everything, said, "Well, you ought to . . . I said . . . They said they was going home; they was afraid. Said, 'The FBI picked up Brother Branham.' This girl was put in her right mind when you seen

that vision over her.” And he said, “I—I did it, maybe I caused the trouble.”

I said, “Oh, you’re scared.” I said, “You’ve seen God the Healer, have you?” I said, “Watch Him as a Warrior. Watch Him in battle; see how great He is. See how great God is as a Warrior in battle.”

216 And that night I walked out, I said, “Everybody in this, here that’s in my campaign, Mr. Baxter, my brother, and the two young ladies that was healed, and them—them ministers said today that you was included in them; I want you to go out of the building.” They went out of the building. I said, “Now, I’ve got a piece of paper here which the custodian of the auditorium went out and got up thousands of them off of cars, hired little Mexican kids to go get them.” I said, “I’ve got a little bill here that says here tonight that I am Simon the sorcerer and going to be exposed by the FBI here tonight.”

I said, “All right, FBI, I am on the platform in the Name of the Lord Jesus Christ; come to the platform now and expose me.” I said, “If I’m doing anything outside of God Almighty’s Bible, come here and expose me.” I said, “Where you at?” Thousands setting there and everybody was crying, I said, “I’m waiting for the FBI. According to your paper here, you was going to expose me tonight.” Just then I waited a few minutes, and I felt that Spirit coming around. I said, “It wasn’t the FBI. I’m no criminal.” I said, “Every time an FBI agent come in my meeting he got—they got saved. Their chief got saved in my meeting, Captain Al Farrar.” I said, and, oh, I said, “No FBI does anything like that.”

218 I said, “What it is, is two backslidden preachers.” I looked, hanging out there, and there was a great big black thing hanging over the audience. I seen it move right up like this to the second balcony. I said, “Right there set one with a light suit on, one with a gray suit on.” And they got down like that. I said, “Don’t get down. I thought you was going to expose me. Look like somebody else.” I said, “You’re a couple of backslidden preachers. You have nothing to do with it.” And I said, “Now, if I am Simon the sorcerer, and casting out devils in witchcraft, as you say I am, and you’re holy and righteous in God, come down to the platform. If I’m Simon the sorcerer, I’ll fall dead. If you’re Simon, if you’re the one that’s wrong, you’ll fall dead. Come on down now; we’ll see who’s

right.” That’s right, put them to a challenge. They kept their head down. I said, “Don’t duck your heads like that.”

I said, “Now, people, you see who’s in the right and who’s in the wrong. They are scared.” And there they went out over the top of there, just as hard as they go. I said, “Oh, I see they’re leaving. Perhaps maybe they’re coming down here.” They went out the building just as hard as they could, down the steps. I stood there and waited. I said, “Now, we’ll just see. Let them come to the platform. Let God show who’s who.” That’s right. I said, “If I be falsely, then God will show it falsely. If I’m right, God will always testify for the right.”

221 Like it was in Houston when that Baptist preacher said that I was a demon, and so forth, and you see what took place when the Angel of the Lord come down.

Now, you know what happened? We never seen no more of them. That night the Lord threwed a victory there that’s still talked about in Arlington. See? “I the Lord hath planted it. I’ll water it day and night lest some should pluck it from My hand.”

223 Come now, boys, will you get to the piano right quick? Let the sick people or what’s sick come around the altar right quickly now. We just got about ten minutes here, and we’re going to free you from every demon power that hangs around you, in the Name of the Lord Jesus. “I give unto them My Name and authority.”

[Blank spot on tape—Ed.] . . . trying this, because I believe that God is ordaining me to do so. I believe it. If I can only get the people to believe it. Then if this isn’t successful, then I believe the Lord . . . I’ve got a fleece before Him; I’ll go back, just straight with the vision, just one, or two, or three, or whatever I can get to in a night.

225 You’ve been in my meetings, every one of you; you’ve never seen one of them times but what was perfect. It’ll tell you where your sin is. That’s the only thing it can do. Healing is already yours. The only thing it is then is sin: maybe something you’re doing in life that’s not right, or either some—some demon is holding over you, that won’t let you believe. Now, you know, if it isn’t, Jesus told something wrong. “All things are possible to him that believes.” Is that right? Then it lays within you; it’s not in God.

226 If I said here, if I said, “Here lays the...If you want—needed a dollar bill.” I think I got one. All right. If there’s a dollar bill, that’s already provided for the needy man. If it is, it’s yours if you’ll come get it. I don’t have to do no more about it; I laid it out there. Is that right?

Why, Jesus, when He died, He healed you, “He was wounded for your transgression; with His stripes you were healed,” past tense. It’s up to you now. Come get it; it’s yours. I believe. “In My Name they shall cast out devils.” I believe that. He’s let me do it before, and I believe He’ll let me do it this morning. You believe that?

228 All right, just let the end here move right back this way, I want to get down there so I can pray, and as I pray and cast the evil spirit out, so the people can get back to their seats around that wall. If you will, brethren, move right in this a way.

Now, look here. What’s the use of playing around, and halfway believing anything?

Where’s that lady was in that wheelchair? You, lady. What—what’s the use of setting there? Jesus Christ has made you whole. Certainly, He has.

I seen them lead some—some woman awhile ago. I believe it’s that man standing there leading maybe his wife there; she’s crippled or something. Lady, there’s no need of you being in that condition.

A lady said she had a little girl here, a little child, there was something wrong with it, and all kinds of diseases and things, deaf, dumb, and blind, whatever. There’s no need of doing that.

223 Let’s bow our heads. I want you to believe. O God, our heavenly Father, I come to Thee this morning as Your servant. Lord, I’ve preached the Word. It’s Your Word; It’s not mine. I know that You’re here to heal the people and make them well. I believe that You will do it, dear God. And I pray You to have mercy. Lord, realizing that these visions, the only thing that they can do is to reveal the sins of the people. But, Lord God, may the Holy Ghost do that right now. May You reveal in every heart the hindrance. If there’s any sin in their life, then may it be forgiven right now, Lord, I pray through Jesus Christ’s Name. And may these, group here in that—today, be like those the other night, may there be a perfect deliverance

with every one of them. May they be healed this morning, return back Wednesday night, happy, shouting and rejoicing. Grant it, Father.

Now, upon the authority of Your Word, I go forward to cast out devils, to fulfill Your Word, through Jesus Christ's Name.

234 Now, Satan, I know you're holding this people, dark, gloomy, hideous thing holding over them, saying, "Well, I'll make a try at it." But I want to speak to you. I stand in their place, between them and God this morning. I stand as a servant of—of Almighty God. My sins are gone through the Blood of Jesus Christ by Divine faith that I have in Him as the Son of God. And I claim, and the Bible claims first, and I speak as the Bible, that He spoiled every power that you ever had at Calvary. And the Bible claims that His disciples are to carry this commission that He had here on earth to the end of the age. And I am His disciple; therefore, this morning I come as a representative, a representative of Jesus Christ in His actions. I am sent in His place. And whenever I call over the person, your power will break, and the person will be free and go out of here and get well. Now, I challenge you in the Name, the Name of Jesus Christ, in His Blood I stand. And you leave every person who I lay my hands upon. Not in my holiness, not in my name, for my name is nothing to you; my holiness is nothing; I have none. But you won't recognize my name, but you'll recognize Jesus, and you're going to come out, and I'm speaking to you. I go now in a challenge. And if you try to hold any of these people, may the curse of God come upon you. May you get out, take your hand off of these Christians. Your dirty sickening hand, afflicting and crippling and sickening these people, and giving them diseases, you take your hand off, in the Name of Jesus Christ.

236 [Blank spot on tape—Ed.] . . . Name of Jesus Christ the Son of God, I ask you to rise in the—His Name, going home perfectly well to glorify God. Rise up. And people may raise their heads. [The congregation praises God. Blank.spot.on.tape—Ed.]

Almighty God, Author of Eternal Life, Giver of every good gift, send Thy blessings upon this man who stands here, knowing that this is the only chance of his life to ever be a normal man again, with his hips and limbs all in this condition, over these crutches he's walked; he wants to return

to his home to testify to the glory of God; drove many miles to get here. And, Father, I pray that this will be the hour that he will say in his heart, "If others can, I can also. And You died for me to liberate the same as You did for others." Grant it, Father.

Therefore, thou demon that crippled up his body, I come in this challenge of faith against you to challenge you in this duel. I adjure thee by Jesus, the Son of God, come out of the man.

239 Be reverent, everywhere. It holds the brother. Now, just a moment; it's none of his... Just don't be restless, friends. The Presence of the Lord is near. Just be as reverent as you possibly can, inside and out. The poor man's come here; he'll never walk no more without crutches if God doesn't help him now. This will be... He's come here; he'll be worse than he ever was if he isn't healed. They'll probably have to pack him out if he isn't healed. 'Cause Satan will, if he can find enough power to break him down, he'll break him right down if he can. So now, he'll either break him down, or God will deliver him and make him perfectly whole. Now, everyone, how many in here believes that God sent me to liberate this man tonight through His Son Christ Jesus? All right. Now, just be real reverent; keep your heads bowed.

240 You believe it with all your heart, sir? You believe you're going to take these old crutches, and throw them in the car, and go on home, and take them on your shoulder tomorrow, and walk up-and-down the streets of your city, testifying for God? You haven't... What life you got left, brother, give it to the glory of God. You will serve Him? You will serve Him. You've been thinking of that recently anyhow (haven't you?), been thinking of a closer walk. The other day you said, "If I... God would only heal me, I'd walk closer to Him." And that's right; you said that.

Then another thing, when you was... I see you were in a automobile recently, and you was talking to somebody concerning those things. There was a man setting in the front seat, where you were setting in the back. Is that true? You were coming down a road, going over a little knob, turning to the right, when you was talking about it. Is that the true? I'm not reading your mind, sir. That's God. Now—now you begin to feel what I'm speaking of. Now's the time of your deliverance.

242 Almighty God, now while the power of Your Presence is here, standing here to deliver this man, O eternal God, Author of Life, send Your blessings upon him, as I bless him in the Name of Thy Son. Grant it, Lord, through Jesus Christ.

Thou demon that's crippled up this man, my brother . . . He's made his confession. His secrets has been told. He's here now to walk. You can't hold him any longer. He wants to glorify God. I come in a challenge against you, in the Name of Jesus Christ, by a gift of healing ministered to me by an Angel; I adjure thee by Jesus the Son of God, come out of him. There it leaves. Keep your heads bowed, everywhere.