
FAITH IS THE SUBSTANCE



Thank you Brother...?...No, I won't have any discernments...?...Good evening, friends. We're happy to be back again this afternoon to—this evening, rather, to have this night of the minister's night that I've been promising you all along. And we're sorry that tomorrow night is our last night, but I... We just have to go on. I just met the—another man that's to come in after tomorrow night, the Reverend Mr. King. And he's to take services Thursday night and go on through. [A brother says, "Brother Paul Cain."—Ed.] Paul Cain. It's King, I believe, was that? Paul King, [The brother says, "Cain. Right."] Cain, Cain, C-a-i-n. [The brother says, "But he's able." Brother Branham and the congregation laugh.]

2 I think after my poor grammar last night, I feel very sorry for what I said last night. I will have to apologize for that poor grammar. I didn't—I meant to say "that whale vomited him up" and not—I didn't... I felt very humiliated today about that. I caught myself, and I didn't mean to say that. I—I was probably just all kind of worked up and didn't notice what I was saying. So I'm sorry about that; I didn't mean to do that.

3 Most of us through this last week, or through the week—I've had a very lovely audience. And tomorrow night we expect it to be our—we trust that it'll be the greatest night of this revival anyhow, the one that's on now. I want to try tomorrow night if we can, to—to see how many that the people that I can minister to. And then the next night, well, Brother Cain will take right over to minister to the people after that.

4 And the purpose of—of having a minister's night before the people, is that I want to get the pastors and the local ministers before the people at a...

Divine healing has many times been very much misinterpreted, about Divine healing. That just certain people has the rights to pray for the sick people and them be healed. But that's misunderstood. The—Everybody that believes in Divine healing has a right to pray for the sick. See? And it isn't a one man, or one evangelist, it's for whosoever, everybody.

5 A fine group of ministers here tonight. And if they're not pastors of local churches. I trust that in the next few weeks God will have them out on the field somewhere praying for the sick. If I had any way at all, or any authority to send them, I'd sure be happy to do it. For each one of them going out, they would reach into a group of people that was in need, somebody surely would get healed somewhere. And if

there's just one person healed, that's—that's one. My, what if that one would be you. See?

⁶ And I've noticed in the—Brother Lindsay's paper that "Voice of Healing," there's many in there, many, many ministers. I think any minister that wants to be represented in the paper, that's trying to do what's right, can certainly have a itinerary in the paper. I think that's way Brother Lindsay carries her.

And I've noticed there's just picking up all the time, many, many. And every one of them, they have a place in the paper of different people got healed while they were praying for them. So I put all that together, wouldn't that make a big meeting? That would make a real meeting. So one of us can't pray for all the sick; and we need many, many, many, more.

⁷ And I trust to God that out of this meeting that many of the peoples, many of the ministers that hasn't—in all time work for the Lord in their churches . . . I think a pastor, if he's called to be a pastor, he should be a pastor. And I want all peoples to know that that pastor has just as much right to pray for the sick as any other person, just as much right.

⁸ Healing: There's no one in the world . . . Now, get this real close. There is no one in the world that could do one thing for you towards Divine healing, only to get you to believe in what Jesus has already done. See?

People say, "I have healing power in my hands. Lay . . ." That's wrong. There's no such a thing as that. Now, get—you just get that away from you. When anyone says that, you know they're . . .

They may be honestly, but ignorantly interpreting God's terms of Divine healing. That's right. For no one, no matter who it is, no one could already do what Jesus has already done. For healing was in the redemption, the redemptive blessings. One of them is Divine healing, and Jesus paid the full price for that at Calvary. Only thing you do is accept it.

⁹ I—no matter how much I would pray for you being a sinner, my prayers might help you, and my persuasion might help you. But I couldn't forgive one sin of yours. God has already did that; you have to accept it in Christ. When Jesus died, He saved everybody, as far as God was concerned. For He paid the full price of human redemption. And we just, but . . .

¹⁰ Now, don't think that I'm a Universalist that believes that everybody's saved and will be; I do not, no, sir. I believe that all those—everybody was saved as far as God was concerned, for Jesus paid the full penalty for sin when He died.

Now, it will never do you no good until you accept it. See? You have to accept it. And it's not how hard you cry, how much you beg, how much you persuade; it's a surrendered heart to God with faith believing He done it.

Even our altar calls that we have, in bringing people up around the altar, they didn't do that in the Bible time; that's a tradition of our people, originated formally in the Methodist church. But look, it's a good thing. I don't like this dry-eyed repentance. I like to see somebody get up and really be sorry for what they done, and really mean it.

But no matter how much that you pray, you'll never be forgiven until you believe you're forgiven, then you confess that you are, then live like you are.

And no one will still know, no matter how much you cry, how much you pray, how much you shout, how many times you speak with tongues, or whatever you do, you're still not, until the fruits of the Spirit bear record in you. For "By their fruits, you shall know them." That's right. "By their fruits. . ."

¹¹ There's going to be a redeemed body. Many of us people say, "Well, that person's going to be there, because I heard them shouting and praising the Lord. Sometimes we like to take a person in that way, but that's not what Jesus said. Sometimes we say, "Oh, they'll make it because they was so filled they spoke with tongues." That's still wrong. That's all right, but it's still wrong. Shouting's all right too. But the only way you'll ever get in there when—it's by the fruits of the Spirit. "By their fruits you shall know them."

¹² A tree might have sycamore bark on it, but if it's a bearing apples, it's a apple tree. That's right. It's a apple tree because the sap, the life on the inside of the apple—of that sycamore tree is changed to apple trees life and bearing apples, in a kind of a . . .

No matter what outward demonstration you give, as long as the inward, here, is the Holy Spirit, it'll be the fruits of the Spirit, longsuffering, goodness, meekness, patience, gentleness, faith, temperance.

Satan can copy any kind of a gift, any kind of a manifestation, but he can't love. God is love. that's right. See? Satan can't love.

You see a man humble, and loving, and good to his neighbors, and a good citizen, a good fellow, and a good man, and a Christian man, full of love and humility; you watch that man. See? That's right. He's good charitable, longsuffering, you can talk about him, it's a—all right, he forgives you, don't make any difference to him. There, that's the real man; keep your eye on him. See? That man bears, he's an example.

¹³ But no matter how much he shouts in church, and how much he does this, that, or the other, and still hasn't got that, Paul says, "Though I speak with tongues of men and angels; though I have the—all these other things; and have enough faith to move mountains, and understand all the mysteries of God. And I've been through all the seminaries, and know it all, up and down one side and the other; and have not charity, it profit me nothing."

¹⁴ Not long ago, my little girl called me, when I was here the other time. It kind of give me a thought. She said, "Daddy, I want you to come home."

And I said, "Honey, from Texas I sent you a—a little doll." She said—she's just four years old. I said, "I sent you a little doll, honey."

She said, "I got it Daddy." And I said—She said, "I want you to come home, daddy."

And I said, "Well, honey, I sent you a little rabbit from down Chattanooga."

She said, "I got it, daddy." But she said, "I want you to come home." See?

And I said, "Well, honey, I—daddy . . ."

She said, "Daddy, I love you, and I love the gifts that you give me, but I want daddy."

¹⁵ That's it. All of His gifts are wonderful, but I want Father. I love His gifts, to hear Him in the manifestations, the praising God, and shouting, and healing, and speaking with tongues, and the interpretation of tongues, and all the different gifts. I love to set and watch them. I have not them, but I love to watch them in operation in the Church. But after all that, I want Jesus. I—I want it. His gifts are fine, but I want the Giver in here. See? That's right.

¹⁶ So Paul said it was possible for him to do those things without having the Giver, "Though I speak with tongues as men and angels, and have not charity, it profit me nothing." See, see? All right.

Now, love one another. Above everything that you do, love one another. And as you love one another, you'll love God. See? You love each other and you'll love God. For God is love.

And a man that walks in love, walks in life. And perfect love casteth out all fear. Then if you can take Him at His Word, and not fear a bit about it. Say, "Lord, I love You; I know You're going to answer because You promised me You would, and I just know You're going to do it." See? And it takes away all fear.

¹⁷ Now, tonight I'm just talking for a little like this that you might know that these things that are going on and taking place in the meeting, are only vindications of His Presence being here.

And He is—He just isn't bound to my prayer or to the pastor's prayer; to any person in this building or anywhere else in the world that believes that He will answer prayer, that's who He will answer for. And a person might be standing here, with ever so gifted of God, and yet they could never do nothing for you, until first you believe that they were able to do it.

¹⁸ I want to read just a little Scripture before I express that thought: Hebrews 11:1.

Now, faith is the substance of things hoped for; the evidence of things not seen.

Now, faith is the substance. Now, it isn't just a—a makeup, or a thought, it's a real substance. It's something that's just as real as any other sense of the body. There's these five senses that control this body, and there's two senses control the inward man. And that's faith and unbelief for the inward man, see, taste, feel, smell, and hear for the outward man.

¹⁹ Now, I believe the last time here I had a demonstration and showed you how that the different senses would operate.

For instance, like by faith, you'd say . . . Now, you don't have to see by faith. You say, "that shirt's white." All of you that have your correct sight know that if your sense is correct, it says it's white.

And now, they say, faith—seeing is believing. How many has heard that expression? "Let me see it and I will believe it." Oh, I—I can prove to you, that's wrong. That's wrong. Seeing's only one . . .

²⁰ Come here a minute, Brother Kopp, if you will. Stand right there. Just watch this demonstration. Stand right back here. I want you to watch whether seeing's believing or not.

Now, I believe there's a man standing before me with a suit on, blue suit, and he's got a—a red rose in the lapel of his coat.

How many—how many believes that I'm right? Let's see now, believes that? I—I miscalled that. It was a carnation instead of a rose, but I—I . . . [Brother Kopp says, "Seeing wasn't believing then, was it?"—Ed.] That's right.

How many believes that man's standing before me? Let's see your . . . You know he's standing before me. All right. Now, I know he's standing there too, because that I can—I can see him. My sight is correct, and I believe in my sight. And I—I'm thankful for my sight.

One time I was blind, so blind I could just make out objects, and they had to lead me. My eyes are 20/20 now, because Jesus Christ healed me. And I—I believe my sight.

And he's—he's standing there because I see him.

²¹ Now, it's totally impossible for me to see him, is that right? My back's turned to him. But he's still there. You want to argue with me if he's not there? You just try to outargue me. You couldn't do it. Now, that's the same man standing there. Why?

I noticed he had a piece of paper in his hand; it's still there. See? And he . . .

That's the same man. Yet I do not see him, but yet I know he's there. How do I know he's there? I feel him, is that right? Then seeing isn't believing, is it? Feeling is believing in this case. Now, I will just argue with you all night, that that was Brother Kopp.

²² Now, I want you to start talking, just repeating a Scripture, when I tell you.

Now, I do not see Brother Kopp, I do not feel Brother Kopp. Start quoting a Scripture. [Brother Kopp says, "Revelation 1:7."—Ed.] Brother Kopp's standing there. I don't feel him, I don't see him. You want to argue with me? I know he's standing there. Why? I could hear him. Then seeing is not believing, is it? So then forget about that. God bless you.

See? No, seeing is only one of the senses. And see, taste, feel, smell, and hear, that's . . . God never did intend for man to use those to recognize God by. God made man in His own image first, and God is a Spirit. Saint John 4: They that worship Him must worship Him in Spirit and truth.

²³ But then when man was put in human flesh, then God gave him five senses to contact, not God, but his earthly home. These things, the senses of the body, is only to declare, or to contact earthly things here on earth, not heavenly things.

And then your inward man is the spirit which has two senses: faith and unbelief.

²⁴ Now, watch. Faith is the substance, just the same as my sight says, just the same as my feeling says, just the same as my hearing says, my smelling. See? Faith is the substance of things hoped for, the evidence of things you do not see, taste, feel, smell, or hear. See what I mean? They are direct.

²⁵ And now, to say with, and feel just a little bad about having to say it, that about ninety percent of the people that come to the platform has hope instead of faith. See? You just—you . . .

I've heard people come and say, "Brother Branham, I've got all the faith in the world." Oh, my, that's a whole lot. All right.

Jesus never questioned, when He came back would He find respects? He never questioned whether He'd find saints; He never questioned whether He would find righteousness; but what Jesus questioned whether He'd find or not, is what I'm trying to uphold. "Will I find faith when I come back?"

²⁶ Faith, you must believe. And upon believing, the only way that faith can be based sanely and sensibly for Divine healing, is upon the written Word of God. This is the Foundation.

And I'm very illiterate, but I believe I—if the person would sit down and just not try to argue, but would just try to be like a brother, I do not believe that there is a bishop in the country could, run over Divine healing, of my own interpretation in the—show in the Bible. I believe that I can prove that if there is no Divine healing now, that when you die you're finished forever, there's no more to you. This is the earnest of our redemption. This is . . .

²⁷ And we have the earnest of our salvation. And salvation was both physically and spiritual. He told a woman when she touched the borders of His garment; He said, "Thy faith has saved thee," physically saved her. She was saved physically; she had a blood issue. And she believed if she could touch Him, she'd get well.

Now, that was her faith. And the only way that Jesus interpret that was to say this, "That I can if ye believe that I can." Is that right? "If you believe that I'm able to do this," is that truth? He said to the blind man when they came in. He said, "Do you believe that I'm able to do this?"

They said, "Yea, Lord."

Then He touched their eyes, saying, "According to your faith (Is that right?) be it unto you."

²⁸ Now, closely, I want you to notice this. God shouldn't have to have this, but He's always had to have it, seemingly, some object that people could look to, some object like the brass serpent.

Now, they should not have had that, they should've believed God. But for a memorial, that there'd been an atonement, or was one coming, which the brass serpent spoke . . . Serpent spoke of sin; brass spoke of judgment, for judgment already; the brass serpent represented the brazen altar: sin already condemned and judged.

Like Elijah went up and looked, and Gehazi said, "Why, the skies are like brass," judgment. Brass always speaks of judgment. The brazen serpent, serpent spoke of sin. It was nailed to a pole, showing that sin would be nailed to a pole, a tree, someday for a compound cause.

When the brass serpent was lifted up in the wilderness, it was for forgiveness of sin and healing of the body. Is that right? Jesus said, “As Moses lifted up the brass serpent, so must the Son of Man be lifted up,” for the same cause. One was type, and the other one was antitype. And you mean to say that there were more blessings in the type than there was the antitype? Could not be.

²⁹ So I won’t—we won’t have to go in that ’cause you taught that with these evangelists, and pastors, and so forth, till you know it’s the truth. That the healing is in the atonement.

Healing—sickness is an attribute of sin. And when Jesus killed sin, or atoned for sin, He atoned for every attribute. Everything down that was caused in the fall, Jesus atoned for it.

Oh, my, that makes us feel our Methodist bones getting tickled up. Look. I don’t want to get started preaching no more. So, my. Now look.

³⁰ When the brass serpent was lifted up in the wilderness, it was for a—an ensign, that God said whosoever looks upon the serpent, believing, will be healed of their snakebite, and the snakebite was caused because they had murmured against Moses and God: sinned.

And God made an atonement for sin. And in there their sickness was an attribute of their sin. You see it? The snakebite that was killing the people was an attribute of the sin that they had committed. And when Je—when God made them an atonement for their sin, it brought in the attribute—their healing. See what I mean?

When Jesus atoned for sin, He atoned for sickness. “He was wounded for our transgressions, and with His stripes we are healed.”

The apostle said, “By whose stripes we were (past tense, already) healed.” It’s already done; the—the price was paid.

³¹ Now, the people come and looked upon that atonement and was healed. After—after while that thing become a idol to the people. And the prophet run in, and got the thing, and took it out, and tore it up, because the people were worshipping the serpent and instead of the God that it represented.

So then God made another way for the people. He put an Angel, that came down on certain seasons, and went into a pool of water and troubled the water. Do you remember that? And whosoever stepping into the pool first, was healed of whatsoever disease they had. See?

Why couldn’t they have got healed some other way? But they had to have something they could look at, something they could believe in, something that your eyes could see. All right.

³² After the days of that, came along Jesus. He was God's Ensign. And He was lifted up. He ascended on high and give gifts back to men. And men received the baptism of the Holy Spirit to be made deity himself.

Now, that didn't set very good. But that's according to the Word. A man or a woman that's borned of the Spirit of God is a part of God. Amen. You are sons of God and daughters of God. Didn't Jesus say, "Isn't it written in your Scriptures, your laws, that you're gods." Not to forgive sins now, but you're sons and daughters of God, limited to your faith.

³³ And the very God, back there in the beginning that rolled the world, the moon, the stars, and made them from things which do not appear, or made them out of things that do appear. Out of things . . . And where did He get the material to make it? He spoke it into existence by His Word. He said, "Let there be." And it was so: Deity. And that—a portion of that deity dwells in the heart of every borned again Christian. Hallelujah. Then what did He say, "Ask what you will, and it'll be given to you." There you are.

Deity, it fell on the day of Pentecost. It's still falling. All right.

³⁴ And men are regenerated, made a new person, sealed into the Kingdom of God by the Holy Spirit. The life of Christ pressed into them. All their drinking and immoral habits, and everything go out.

The love of God is like a Notary Public: takes a seal and presses it until the inscription of that seal is pressed in the paper over the signature. Oh, my. And when Christ signs your name on the Book of Life, and the Holy Spirit presses It in there until the Life of Christ is formed in you (Hallelujah.) becomes deity. Men and women are sons and daughters of God. It does not yet appear what we shall be, but we know we'll be like Him. For we shall see Him as He is, have a body like His own glorious body. And we're waiting our perfect redemption. Amen. You believe it?

³⁵ Our bodies are groaning, and we have an inheritance, and we're children now, heirs of the Kingdom, oh, my, kings and priests unto God, offering spiritual sacrifices.

What does a priest do? Make a sacrifice (What is a sac- . . . ?), a spiritual sacrifice. That's what these sons and daughters do, which are kings and priests, yet not in full possession, but they're making sacrifices, offering to God spiritual sacrifices, "The fruits of our lips giving praise to Him." Amen. "Fruits of our lips."

You say, "Brother Branham, I just don't feel like praising Him." That's the time to make a sacrifice. Praise Him, anyhow. Kings and priests, sons and daughters offering spiritual sacrifice, "The fruits of our lips, giving praise unto His Name."

36 While we're groaning, veiled in this tabernacle of humiliation, we have the earnest of our perfect, complete redemption back like we was in the beginning when God created Adam in the garden of Eden. We have a foretaste of glory divine by the baptism of the Holy Ghost, the refreshment coming from the Presence of God to water the Church to make it grow in grace. And when we're sick we have redemption, the blessing, the attributes of the death of Christ. Divine healing as a fore-sign to us that someday this mortal will take on immortality. Yes, sir. Amen, Oh, my, marvelous. He's here to do it. Glory.

[A sister speaks in tongues, another sister interprets—Ed.] Jesus . . . [A second sister speaks in tongues; another sister interprets. A third sister speaks in tongues; another sister interprets—Ed.]

37 Blessed be the Lord. Now, this Holy Spirit has spoken; it's time for the prayer line. These ministers are standing here, which is the ministers night. I'm so thankful to hear that message confirm just what I was saying going back. I'm going to read what . . .

How many knows these ministers here on the platform? Let's see your hands, you know these ministers? How many in here know these men setting here, that they're ministers of the Christ of God? Not too many of you. Well, they're God's children. This is the night that I—we've given to them for the services that God would—would bless and would heal the people as they pray for them.

38 I want to read some of the Word just now again. Listen to the last message that fell from our Saviour's lips, then believe: Mark the 16th chapter, the 14th verse beginning:

So after He had appeared unto the eleven as they set at meat, and upbraided them with their unbelief and their hardness of heart, because they believed not them which had seen Him after He was risen.

And He said unto them, Go ye into all the world, and preach the gospel to every creature.

39 Now, many people just call It the Word. The Word is right. But the signs follow the Word. Paul said, "The Gospel came to us," something like this, "not only in Word only, but through power and demonstration of the Holy Spirit." Now, to prove that that's what he was speaking of, listen:

. . . preach the gospel to every creature.

He that believeth and is baptized shall be saved; and he that believeth not shall be damned.

And these signs shall follow them that believe; In my name they shall cast out devils; they shall speak with new tongues;

If they take up serpents . . . or drink deadly things, it shall not hurt them; if they lay their hands on the sick, . . . they shall recover.

So then after the Lord had spoken these things unto them, he was received up into heaven, and sat on the right hand of God.

And they went forth every where . . . they went forth preaching every where, the Lord working with them, confirming the word with signs following. Amen.

40 How many's been here in the other meetings this week, let's see your hands now, all over the building, everywhere? You see what a . . . the Holy Spirit has done, don't you? Right here by this platform there's been man who been crippled for more than fifty or sixty years. Invalids raised up and walk out of the building normal and whole. Those who've been blind since little children, not just mythically, thought, but receive your sight, and walk away. And things—the Holy Spirit has been here and has revealed the secrets of the peoples' heart every time, perfectly, told every person their disease and what was wrong with them and . . . Is that right? That is right.

41 Now, that wasn't because that I was here; that's because that He is here. See? He is here. Now, He's here tonight.

And we've been taking, just having about fifty people, but how many's here to be prayed for tonight? I want to see your hands, I don't care where you are in the building. There's probably right on three or four hundred people, maybe five hundred people to be prayed for.

42 Now, this night as I annou—been announcing it, and tonight, everybody, I believe, is going to have a chance. When one gets tired, the other one can stand. And we can start right now while it's early, I believe, and pray for everyone that wants to be prayed for. And then—I want you to believe me, honestly, dear Christian, I—I don't hardly . . .

You might not like me, but I don't see how you could keep from believing but what I told you the truth. That's . . . You—you might not like me. You say, "Now, I don't like . . . Brother Branham's all right, I guess, but I just don't like him."

Well, that's—that's your—whatever you think about. I want you to like me.

43 And if there's anybody that I didn't like, why, I would try to make it right with them. And I'd try to be as sincere and act like a Christian as much as I can, be at my home or anywhere. Everywhere I go I—I've always tried to do what was right, and try to live what I speak about and talk about. And I'd rather any man would live me a sermon than preach me one. For we're written epistles, read of all men. I'd

rather live right, and have my name up clear, where my Master could say, "He's a Christian," and the people say, "He's a Christian. I don't know one thing I ever seen him do wrong." And if—or something on that order . . .

⁴⁴ Now, if I have, if I have found favor with you, and I believe that God has proved to you by the things that I have testified of, three weeks now, that I have testified of the truth. And God has come behind me and testified that I have told the truth. Is that right? Now, that's in above question. That's the truth. And I—I never, never tried to—to express my feelings towards people any more in my life than I'm trying to get you now to believe me.

⁴⁵ I—I say this, dear Christian, that if you will . . . Now, if you're a sinner in here, and you'll confess your sins, or if you've done anything wrong in life, if you'll ask God to forgive you, and then come through here to be prayed for, believing with all your heart that God is going to heal you . . . And no matter what's wrong with you, when you get to this platform . . . Well, if—if you're a—if you're blind, hold your hands over your eyes, and as soon as the hands are laid upon you say, "Lord, I receive my sight." And if—if the person's deaf, or hard of hearing, somebody will teach them that's setting next to them, tell them as they come across the platform, hold their hands on their ears, or something, then when they get here, say, "Lord, I receive my hearing."

Those who are sick, many of you here are past doctors aid. Medical aid can't help you, especially heart trouble, cancer, and so forth like that.

They're trying hard, medical science. I pray for them. There's not a day pass but I don't pray that God will give into the hands of men somewhere, that'll find something to help these people. I don't believe we could actually be a Christian without doing that. That's true. Could you imagine some poor suffering person that somebody could do something for to help? When you say, "Pray for medical science?" Yes, sir. I mean that.

⁴⁶ Now, keep your heart towards God. Now, God used remedies Himself. Isaiah went and got some poultice that was made out of figs and put them on Hezekiah to heal him of his boils. And many things was dipped in water. And Jesus put some mud on a man's eyes, mud, the very thing that medicine and things come from.

Medicine does not heal. No doctor could say that medicine heals. Medicine only assists nature. God's the only Healer there is. That's right.

Now, there's lots of doctors when Jesus come on the earth; He never condemned a one of them, never said a thing about that. They're

all right. And the day that we're living in, where there's millions and billions of people, and a earth full of germs and diseases, what in the world could we do if we didn't have these things? [Blank spot on tape—Ed.]

47 So dear Christian people if you've got a human heart, let's look at the thing right. Now, taking medicine or anything hinders your faith, keep away from it. See? But I will tell you . . .

Now, I know you said, "Well, I know doctors that laugh at Divine healing."

I do too, and I know preachers that laugh at it too. That's right. Many of them laugh at it. Frankly, to be honest with you and my Bible, I found more unbelieving preachers in Divine healing than I have doctors. 'Cause many, many, fine doctors comes to my place to be prayed for. And we set right down in the room, heart to heart, and talk. I never have heard a one yet, but what didn't tell me, "Why, Brother Branham, I believe." And especially a surgeon, said, "I've laid people out," and said, "why they just quit breathing. We'd take them down and after while they start; there they go again, breathe and get well. What did it?" He said.

I said, "God."

He said, "You're right." Said, "We might move an appendix that's ruptured, but we can't heal the place we cut. God has to do that."

A dentist could pull a tooth out, but who's going to heal that socket?

Medicine does not build tissue. Medicine only keeps the thing clean. A doctor might set a bone in your arm, but he can't produce the calcium and stuff that heals the arm. God has to do that. That's right.

48 And just like in the realms of the Pentecostal church . . . Oh, I don't want to say this or not, you might not love me so much. But if you had kept fanaticism down, and kept it running clean and clear, this world out here is a hungering for what you got. That's right. If you'd a let—add to the church daily such as be saved, and not broke off your little denominations and fussing with one another, the Church had been gone on in glory long ago. That's right. Amen. That's right. Amen. Thank you.

49 And that's the sole purpose of my ministry, is to see God's Church welded together. See? Don't make any difference what the other one believes, that's all right.

If you're borned again of the Spirit of God, you are a Christian. See? For you're born again. See? But you must be borned again. Must

be borned of the Holy Ghost, must come into your life, and that makes you a Christian. That seals you until the day of your redemption.

As long as you live right, and keep Him with you, you'll make it, Ephesians 4:30: "Grieve not the Holy Spirit of God, whereby you are sealed until the next revival? until the day of your redemption." That's right.

⁵⁰ The Holy Spirit witnesses, and receives you, and God receives you and puts His seal upon you, and He brands you.

I've herded a few cattle. I remember when we used to bring the yearlings in, branding time. We'd go out there and have to throw them down with a rope and hold them, and get a big old hot brand and come out and stick it on it; he'd bawl and snort awhile. But brother, he was all fixed up. We knowed who he belonged to.

⁵¹ Sometimes somebody has to get down at the altar and bawl around a little while. But when the Holy Ghost burns all the devil out of you, you know what side you're on from then on. That's right.

Jerk the hobbles off of him, he will almost have a running fit, but he—he is branded, brother.

I'm telling you, I've seen them come up from the altar have a running one too, just as hard as they could go. But they were branded.

When the Holy Ghost ever seals you into the Kingdom of God, there's something happened that you'll remember as long as you live. That's right. No matter where you wander, you'll still remember that, and you'll be—you'll be haunted till the day you die if you don't serve God from then on. That's right.

Yes, like the dove that went out of the ark. She went out and she couldn't find no rest for the soles of her feet till she come back and knocked on the ark door. She come back.

⁵² Now, the signs that God permits and does, that's—that's the Holy Spirit here a working with the people. Now, He's here. He knows everything that's in your hearts. He knows all about you. He's right here now.

⁵³ Now, look, to heal a person, I couldn't do it, or no one else can. Jesus could not heal no one except first they believed that He was. And there was no virtue in Him unless they believed there was virtue in Him.

Some people one time, they wanted some curiosity. They tied a rag around His face, and they hit Him on the head with a reed, said, "Now, if You're a prophet, prophesy and say who hit You." He never even opened His mouth and said a word. He didn't clown for nobody. No, He was the Son of God.

But a poor little humble woman, who really believed Him, and had a blood issue, she slipped through the crowd and touched His garment, and He said, "Virtue has gone out of Me."

It's the attitude of approach. And when you're coming tonight, how can you hear except it be a preacher, and how can a preacher preach 'less he be sent?

Now, the—I want you to realize that the—my main reason here now, is to introduce to you a phenomenon of God.

Now, you couldn't come here without me knowing what was wrong with you. You couldn't stand here.

⁵⁴ I've set right across the table and talked to ministers, when I was eating them—eating with them at the table, and walk right outside and put my arm around, tell him he was living in adultery.

And he said, "Brother Branham, please don't, oh, don't—pray God that . . ." and thing.

You can't keep that. That's a gift that God gave to me; that's mine. And I want to use it just as respectful, and as honorable, as I know how, and only to glorify Him. And what—all He will let me know, I want to magnify Him by it. See?

⁵⁵ But I could stand and pray for you until this time next year, and it would never do you a bit of good until first you accept Jesus Christ as your Healer. And if any of these ministers standing here would be standing in my place, and you'd come and believe that God hears their prayer, you'd be healed just the same as you would be if Jesus Himself was standing here praying for you.

That's a hard word, isn't it? But it's the truth. He gave all the power and authority that He had to His Church, and you're just afraid to act upon it. Now, you believe that?

⁵⁶ Now, look, if God has confirmed what I said to be true, I want to ask you something. Hasn't every person that's come here to the platform, if I'd set and talk to them a little bit, go way back in their life and pick up things and bring it right down, so that—just bring it down and say what they'd done back in life and troubles that they had had, and everything, just exactly perfect . . . Is that right? If it is all you people be here for a witness to the others, raise your hand if you seen that—that . . . There you are. Any time in any meeting, anywhere, since I made this claim over four years ago, it's been just exactly the same. You who's been along in meetings for a long time, different meetings, raise your hands, see if that's so everywhere or anywhere, in other meetings. See? Now, that shows that there's some supernatural Being here. Isn't that right?

⁵⁷ Now, just look at the people's been healed. Look at the things that's taken place. Look at this old brother, the Congressman (He isn't here tonight.), that was a cripple for sixty-six years, paralyzed from his waist down. Set in great meetings back yonder with Billy Sunday and all them great men, and down through with Paul Rader and Rediger, them men who taught Divine healing down through the age. Men, Mr. Freeman, and Mr. Ogilvie, and many of those men who preached Divine healing, that set and prayed for him and everything. But he just couldn't take a hold.

And then when he come in, and I walked in here, never seen or heard of the man in my life, and seen that vision come there, seen him as a—in the high courts and things like that, and spoke. And I wondered where it was at.

Looked around a few minutes and spoke to a little colored girl laying over on this side. Then a few minutes, I seen a doctor standing there with something on his head, and begin to describe, and the lady begin to weep.

Looked back, and I just see it, and then seen the man walking out, and the man said, "Well, if God is here to know my life back there, it's the truth." And he threw down his crutches, and there he went (See?) perfectly normal. That was in February. He's been here every night. But tonight, he had to speak tonight, is going to be back tomorrow night.

⁵⁸ He's wrote every king, I believe, every governor, of the congress, the president, Churchill, and all of them, sent them his testimony about it. And King George of England is going to—I guess send him back his testimony. I have a photostatic copy of King George's thanks for my prayer and things when he was healed of multiple sclerosis. And other great men across the nation in fulfillment . . .

⁵⁹ Now, I've tried to be honest; I've tried to be as true as I know how.

Now, please, my Christian friends, accept my word now. Now, I speak now upon the authority of the Angel of God Who is coming nearer and nearer me all the time here at the platform. And on the Word of God which Jesus Christ inspired to write—men to write. If any of you people coming through this line, will, and these men and myself standing here laying hands on you, believing that you'll get healed, you'll be a well person. Now, if you can believe it, and if you can't get enough faith up, come try it, confess it anyhow, and hold with it till it does come to pass. See?

⁶⁰ Now, do you believe that I've told you the truth? All the credit's given to Almighty God, the Gospel I'm preaching, centered firmly upon the Word of God. And this signs that He's given now

is in fulfillment of what He promised, "These things that I do shall you also."

⁶¹ And now, you ministers here as you go pray for the sick, you probably never will, and it probably won't be in my age, never again for these things; and don't try it, unless you know that God is speaking, 'cause something would happen. But you're ministers; you're children of God, and people are sick. Look at the hundreds of them there. Go out, get going, pray for the sick, get them started, build faith, lay your hands on them. You got a right to claim it. Go and do it in the Name of the Lord, every one of you. See? Go out into the highways, hedges, byways, everywhere, claim this Gospel.

⁶² Many of you ministers that's out there, that come in late and isn't represented on the platform, do the same thing. Go out somewhere, you women even, in your neighborhood, go at the hospitals, pray for the sick, believe it, exercise your faith and do something for God's children quickly before Jesus comes.

Now, don't say, "Well, maybe I wouldn't be able, Brother Branham, to tell them the secrets of their heart and all this, that, or the other."

You don't have to. You don't have to do that. You pray for the sick. This is an evangelistic affair here that inspires. You have to be borned under a—a sign to do that. You have to be ordained by—by that to do that. You have to be ordained to do a certain thing. That was given plumb back maybe thousands of years, I don't know.

⁶³ But now, that doesn't have nothing to do with the healing; it doesn't make anybody any more righteous than the rest. It's just something that I want to be true and honest with you. When I stand up there by the judgment, I will have to face what I'm talking about. See? Don't try to impersonate.

If this man prays for the people that holds their ears and jumps up-and-down and screams, don't try to impersonate him. What the Lord tells you to do, go do it. If He says go at the hospital, kneel down and pray silently, you go do it. If He tells you go over and pray for somebody in the building when they're sick here, and our meetings are going on, walk right over there and pray for them. That's right.

⁶⁴ That's a gift, the gift of the Holy Spirit. Nine spiritual gifts are operating in the body. And tonight it may be on this person, tomorrow night on that person, one over there. And you do what the Holy Spirit says do. For it's the gifts, nine gifts that's in the Body, working in the Body everywhere. And the Body ought to be working together, tempered together. We get all the dross out, it would be that way too. Amen. All the difference. . .

⁶⁵ Now, God bless you all. Now, I believe my little boy give out prayer cards here today. He give out fifty, I believe. Z Where's he at? Z 1 to 50, I think Billy give out, yeah. Is that right Paul? Z 1 . . .

Reason I call him Paul, at home all around Indiana, my name is Billy too, and his, and his' Billy, so I have to call him Paul, so they know which, what we're talking about.

Now, he give out fifty prayer cards. I would like for those . . .

Now, let's see, how many here on these cots and stretchers has these cards along here? I see only one on the stretcher right now. I think you didn't get in this afternoon. We were—didn't get back in time. But now, I tell you what we're going do, besides that we're going to try to pray for everybody.

⁶⁶ Now, this lady laying here in a cot, now, just a moment. You have the prayer card, sister. Do you believe with all your heart? You—you do. You believe that God would heal you? You believe that He's here to make you well? I want you to look this way. I want to ask you just as humbly as I know how as a minister, you—I see you have a prayer card there. Now, I'm not able to heal you my dear sister, but I can tell you, if God will permit me, just what's wrong with you. Do you believe that? You believe that God would let me do that? And you know sister, I—I know nothing about you, but I want you to look this a way and just believe with all your heart. You do? All right. Do you believe me as God's servant? I'm just trying to get you to talk to me, like the Master at the well. You see? Yes, you have tumors, don't you? Yes, you do. And don't you have heart trouble too? Isn't that right? All right. You been very much weary lately, haven't you, sister? Won't you just get up from your cot and go on home now and believe.

⁶⁷ She is accepting her Healer and healing, coming off her stretcher. They're raising her up to give her a lift. There she is. Amen.

Let us say, "Praise be to our heavenly Father." Now, you may thank the Lord with all your heart.

Now, that lady had a prayer card. Now, somebody in here that hasn't got a prayer card, I want you to raise your hands, or somewhere around where you haven't got a prayer card. All right, just a moment. All right, now just reverent. Now, you that don't got no prayer card and don't know nothing about me, and no contact with me nowhere at all, I want you just to—to look this a way and believe, somewhere now. Just a moment.

⁶⁸ Yes, the lady that's setting there with the pink dress on. You look this a way, sister; you ain't got no prayer card, have you? Suffering with a cancer. Isn't that right? Stand up on your feet. Now, go home

and be well and forget about your cancer; it's gone from you, sister. You have none.

⁶⁹ You believe the Lord? You people with your prayer cards now, Z 1 to 50, line up here, numerical order, 1, 2, 3, 4, 5, and on like that. When you're praying for the sick and talking to them, more you pray, more you talk to the person, the more you know of them.

⁷⁰ I'm going to have my minister brothers, if they will, to stand right back here behind me just a moment.

The reason that I said someone without a prayer card, some of them think, you know, that looking at the prayer card that the person thinking about what, it'll be mental telepathy. But it is not. It is—I take those who don't have prayer cards. That doesn't matter. Anybody in the audience, wouldn't make a bit of difference; you know that. The people come here and told of things they done when they were little children, and so forth. Isn't that right? And that's not mental telepathy, anyone. It's the power of Almighty God.

Now, if you don't believe it, it'll never do you any good. But if you do believe it, it's healing for you. Everybody be reverent.

Now, bring those with prayer cards Z-1 to Z-50. And let them line up in numerical order, right along here: Z-1, Z-50. And then immediately after that, when those go through, we're going to line up all that wants to be prayed for in that aisle, then all that wants to be prayed for in this aisle, then all that want to be prayed for in this aisle, and all that wants to be prayed for over there. And bring them right around, and pray for everybody tonight. You believe we can do it? Are you going to accept it as your healing? Now—now, just let those stand up first who have prayer cards.

⁷¹ All right, sister, you believe with all your heart? Suffering TB ain't you, sister? You've had tubercular a long time. Isn't that right? How would I know what was wrong with you if God wasn't here? Just stand and let—look at me just a little bit, I want to talk to you.

Now, you're a stranger; you just walked up here. And when I looked around at you, something spoke from you.

I tell you, sister, you're worrying a whole lot too, aren't you? Huh? You've had this before. Isn't that right? And you got well, and you're afraid it's come back on you again. Isn't that right? I want you to go from here tonight and believe with all your heart that it's finished, and you'll be well. You believe me? Come here.

Our heavenly Father, we bless our sister for her healing tonight, in the Name of Thy Son, Jesus Christ. Amen.

Now, look sister, quit your worrying. Go on off the platform, eat, have a joyful time in the Lord and be all right.

⁷² All right. Everybody just as reverent as you can be now. Just a moment. I want just the anointing to get down on me and then I'm going to have the ministers to step out here around me, like that, so we can start praying for the sick.

⁷³ Tomorrow night we want everything lined up here just as close as we can for all discernment, if we possibly can. Just so that . . . We'll know and the Holy Spirit will be here to speak with us. And now, He's here now. But after a few times that I can feel the anointing coming real deeply, then It'll—It'll go to moving upon the people.

All right, bring the patient.

⁷⁴ Are you the patient, sir? All right. You look rather pale; you're pro—bound to be sick. You believe me as God's servant? You do, do you, sir? All right. You're suffering with heart trouble, aren't you, brother? Go on off the platform now, the Lord Jesus Christ of Nazareth, make you well.

⁷⁵ Every one be reverent, everybody just as reverent as you can be now. All right, just, no one . . . Just be reverent. Now, just in a moment. Now, everyone be—be reverent.

⁷⁶ How do you do, sir? You love Him, don't you? How marvelous. You have a good, fine, spirit, my brother. God will bless you. And the great thing that you thought you could get rid of that TB, you'd just be fine and dandy, and God would make you well. He has. So you can go on off the platform now. Go on to the fields, where you're wanting to go on, and God bless you, my brother.

⁷⁷ Let's say, "Praise the Lord," everybody. Bring the patient.

Now, howdy do, sister? Now, we're strangers aren't we, sister? I never seen you in my life. Some . . . They give you a prayer card and had a number on it, and you lined up in your number there. Is that right? And I—God knows I don't know what you got wrote on your prayer card; that's nothing to me. I don't know. But I—I will be able to know by this gift that God has given me, what is wrong with you. Will you accept it? And if I will be able, through the power of the Holy Spirit, which you now feel . . . Is that right? Been having lots of trouble.

Let me tell you something now as I see you. I see the vision of it. You—you walk strange; there something. . . It's an arthritis, isn't it? Isn't that right? That's right. It's acid in your blood, which is cause you . . . You get stiff and everything, isn't that right? Sometimes have quite a time of it, early in the morning especially, when you get up. Is that right?

Will you believe me as God's prophet? Go off the platform and say you're well.

⁷⁸ Ministers walk over here, get right over. Ministers line up here, just. . . I don't want to get too deep under that before it happens. All right.

God bless you, my mother, and heal you.

⁷⁹ Now, let the ministers get right over here in the line. Where's that minister, evangelist, Brother King, or, ever what his name is, that's praying, King, Cain. If he is, let—bring him in here too. And line up here ministers, double line, right along the side here now. All just line right up this a way now, over here, yes, that's right, right down in there.

Now, you people standing out there in the line. . . Now, ushers, I want you to watch the line. Ushers, up here in front. I want you to watch the line. And as soon as this line goes out, let them over there raise up, then these here.

And every one of you now, together, let's make a committal. All you that wants to be healed tonight, put your hand on your heart.

Almighty God, hear the prayer of Your servant. You see us, You see the sparrow fall, and I know you see these people. And I pray, Father, that You'll heal every one of them. And now along with them, we commit ourselves to You for healing of the body, in the Name of Jesus Christ, the Son of God. Amen.

⁸⁰ May God's blessings rest upon you all as you're coming. Now, reverently, let some of the ministers line up here now, on this side over here too, brethren, a double line over here. And I want you so you can lay your. . .

Let the lady stand there, that's all right, Billy. That's all right, let—let the ministers stand right there. All right.

Now, come on brethren, if you all want to get into the line here, and line up here and be standing for prayer.

⁸¹ Now, I want the audience to see that I'm trying my best to get Jesus before you, and my brethren before you. See? I love these men. They're God's servants; they're God's sons. If we go to heaven, we're just. . .

All right, Brother Cain, come right out here now and stand here so you can pray for these people too. I want you to stand right over here.

Brother Cain will be represented here of nights to come. Now, I want you to come hear him. And now, we're standing here now to pray for the sick. Now, everybody reverent as they can be. Now, as the people begin to come. . .

Now, I want you people to look this a way. Now, there's going to be many people healed here tonight, because these ministers are going to lay hands upon them, and God is going to heal them according to their faith.

⁸² Now, this gift of this knowing knowledge, and so forth like that, as I say, just because it don't fall upon them brethren . . . It may never; I don't believe it will as long as I'm living. After I go, it'll probably come on someone. But look, because the Holy Spirit, the same Angel has already said that. So I—I know that's—that's that way.

⁸³ Now, notice. But these men are called of God to pray for the sick just as much as anybody is called (See?), much as anybody. Now, as they lay their hands on the sick, I want you to watch now, as our little Brother Cain here, and these others, lay their hands on the sick, and these pastors. Watch what happens to the sick. If they'll believe and pass off this platform, they'll get well.

The cripples will lay down their canes here. The cots that the ushers pack up, leave your cot laying here. Push it over to the place and walk off. The wheelchairs, push your wheelchairs over this way, walk off this a way.

Are you going to do it? Are you believing God? Are you accepting Him? Friends, quit playing now, come on, let's get down here to God, right now.

All right. I want just a little anointing, so that I can see what's taking place. Now, just a moment, where I can step back here where you can watch the ministers gather in, where I will just be one of them laying hands on the sick. Now, reverently.

Now, which is the patient? Where is the patient?

⁸⁴ Are you the patient, sister? All right, you come here. You know that there's no connection between you and I. I know nothing about it. Is that right?

Now, this is going to be harder. 'Course, standing this group of ministers and everybody, different human spirits a moving.

Now, brethren, if you will, just be real reverent and don't put your mind on me, just be looking.

I want you to look this way to me, sister, and believe with all your heart. All right. You accept me as God's prophet? Do you believe that what I say is the truth? You do.

I see a lady standing before me. You have many things wrong. You've had one trouble that's bothered you a long time, and you're suffering with an arthritis. Isn't that right? An old female condition's been there for a long time. Isn't that right? All right, raise up your hands

like this, say, “Lord Jesus, I now accept You as my personal Healer, right now. And my Healer, I am now healed by Your stripes.”

Raise up your hands and say, “Praise the Lord.” Now, raise your feet up-and-down, like this. You have no more arthritis, sister. The female trouble has stopped, and you’re going away completely well.

⁸⁵ All right, bring the next patient here.

Come here, lady. Now, you’re a stranger to me, aren’t you? I wish you’d turn this way just a little, this a way. I do not know you, and you do not know me. We’re perfectly strangers. But you’re aware that there’s something going on here, don’t you? You know that. And as I’m talking to you, you know that you’re being contacted by some being of some sort, isn’t that right, in the supernatural realm?


Now, before me sets a table with food, and a woman refusing it. You have stomach trouble. Isn’t that right? Go eat what you want to; Jesus Christ will make you whole.

⁸⁶ Now, my Christian friends, do you believe my brethren? Do you believe what the Spirit of God is in our midst? Gather in around here then?

Everybody in the audience, with your heads bowed, let’s pray now as these people pass through the line, now as they go by. All right. Everybody bow your heads and pray.

Sing “Only Believe” out there, you, as they pass through. Ministers lay your hands upon the sick now, as they pass through. Everybody in prayer now, as we sing.

Only Believe,

Now, as you come through, believe. [As Brother Branham continues to pray for the people, he cannot be heard clearly—Ed.] 

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