

Perfect Faith #02

Faith Is Real, Parts Lined Up With Whole
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#4887

Brother Lee Vayle



Heavenly Father, we're grateful that You're here by the Holy Spirit somewhere, the Pillar of Fire hangs amongst the Bride which knows no time nor space nor limitations now because we know that You are here Lord, and all things are possible.

And we believe that, Lord, truly we do, although it may seem abstract at this time, it's getting stronger and stronger, growing more and more Lord, until that which is unseen will come into full view, and we appreciate that, Lord.

Help us in our meditation tonight. May Your Presence Lord, be impressed upon us as it was in those days when the prophet was with us.

We know it has to be impressed upon us even more than that time because we've gone apace since then Lord, and the day of reckoning is upon us, the day of the resurrection, the day of the Rapture Lord, all these things are here, so how much more then are we, should be, are we increased in faith, the knowledge of Your Presence, O God.

Help us in whatever lack we have tonight. May it be fully made up.

We ask these mercies in Jesus' Name.

Amen.

You may be seated.

01 Now, just before we start on the message which is number 2 in Perfect Faith, I like Lloyd's little statement there that has to do that every single thing that we see today, even in the world, speaks of the hour in which we live.

And he brought up 'soul food'. That's good. I sat there wondering how I missed that one... never thought of it until that moment, and I got to thinking what people call 'soul food', and I thought, "Well, I don't want to think about that," because that's not...

You know, I could just visualise some things... I would be sort of slightly nauseated contemplating, whereas this, what we have, is so appetising. All right.

Faith, "Perfect Faith," as Brother Branham brought it, and we took a couple pages last Sunday. Now, just to recap: this message was preached by Brother Branham to inspire the faith of the people for a Divine healing service.

That was the reason it was preached not that it was going to be something temporary and you could put it aside after that night but it was to help us to receive healing and then from that point on, receive the promises of God that were given to us.

He called it 'Perfect' Faith, with the thought in mind that the people could positively receive their healing, whatsoever they asked, and not be like those who came for healing or other things, feeling that they will be healed, but right after prayer, wonder about it, and then double-mindedness, they lose it.

He wanted them coming with the assurance that they would be healed, and go with the assurance that they were healed. Now, that's true, but he goes a little deeper than that later on till where we wouldn't even have to be in the prayer line.

02 On page 6, paragraph 27, we had just looked in his thought that we must become blind to all the circumstances and conditions, and by faith see ourselves healed.

That means to take the Word of God as to what It says and deny all that is contrary to what It says.

So, we look on page 6 then at paragraph 28, without going back to paragraph 27, which is a very important one; we took a lot of material on that... Alright.

[28] *Abraham had to believe just what the voice told him...*

03 Now that's over in Genesis 15:2-6... now that's part of it. I'm not saying that's all of it because it certainly is not, but we're looking at the place where the promise was given to Abraham from God irrevocably.

Now, Abraham is talking to God, once God started the conversation, and you'll notice that God always starts the conversation. Now you might not believe that, because you might think you sought God, but you didn't seek God, God sought you.

So God always starts the conversation, He starts the thing moving. And once He started the thing moving, having said to Abraham, "Fear not, I am thy shield and exceeding great reward."

Abraham said, "Well, now, that's wonderful, and I appreciate the fact that You've set Yourself open to me to get anything from You, to give me what I would like, which would be vast fortunes and things like that," but he said, "what is the use of You giving me any of these things because I'm childless? And anything You give me that I ask for, I'm just going to leave it to somebody else, such as Eliezer, my steward here, from Damascus."

And so Abraham said, "Behold, You've given me no children. And, of course, one born in my house is my heir, so unless I have a child, there is no use You talking about other things because who needs it? I've got enough... we'll get by; when I'm dead, then somebody else takes over."

04 So there's what he's saying here:



Genesis 15:4-6

(04) [So God says to him, now look here] this shall not be your heir, [Eliezer will not be],

but he that shall come forth out of thine own bowels shall be thine [own] heir.

(05) And he brought him forth abroad and said, Look now toward the heaven and tell the stars, if thou be able to number them, and he said unto him, So shall thy seed be.

(06) And he believed in the LORD; and God counted it to Abraham for righteousness.

For uprightness, integrity, and... in other words, his faith there, believing God's Word, certainly set the scene wherein he would certainly have that child.

05 [28] *So Abraham had to believe just what that voice told him.* [Now you know, of course, that Abraham allowed himself to wander from that precept, but you'll notice that God did not allow him to get away. And that's very important to know that. You cannot get away from the Word of the Lord.]

And when he was a hundred years old, twenty-five years [after that time when God spoke to him,] Abraham was stronger believing it than when he was twenty-five years before when it was first given to him.

See, he believed it. And "He staggered not at the promise of God through unbelief, but was strong, giving praise to God, knowing that what God was able to perform because of what God had promised."

Because there's no use in God promising anything that He can't perform. There's no use anybody saying something will be done if the person hasn't got the ability to do it.

06 So Abraham, knowing that God was able to do it, and God had given His solemn Word, then that sufficed, and of course what happened, living on that promise, even though Sarah got in his way, same as Eve got in Adam's way, and problems from different ones, he kept to that promise and he became stronger in his faith.

So that gives you an understanding here that faith is prevailing as long as we prevail with it. Now, of course, that's a statement which is not really true, if you want to take it to its extreme portion, because God does not depend upon our faithfulness; we depend upon His.

And the faithfulness of God is all the more clearly seen many times by our faithlessness, by the problems that we let bug us, and get us down.

But we're not talking especially of that; we're talking especially of what we're looking at tonight as Brother Branham brings a message on this "Perfect Faith," which means: as you come to God and ask, you know that you can positively receive, that you are in that position.

07 So Abraham became stronger as he prevailed in his faith in spite of circumstances. And Brother Branham says:

[28] *...And that's the way everyone must be. You must come with an unfailing faith,*

believing that God made the promise.

Now I emphasise that because we're too prone to say, "Well, God made a promise, God made a promise."

Well, God did not make a promise. 'God' made a promise, and there's a big difference, because otherwise you're simply looking at an impersonal influence or spirit, or some power, but we're going beyond that, we're looking at a very personal God of integrity.

And then we're looking at the fact that we are looking with our integrity, which is fine, and that's good you've got to have integrity toward God, and you're looking with your integrity toward That One with the great integrity.

[28] *...You must come with an unfailing faith...* [In other words, you don't let your faith fall, you keep believing in the promise that God made.]

Now Brother Branham, of course, is quoting from Romans the 4th chapter, so we're going to look at it because that's what's important here. We're taking our time combing everything out, because he said he was only going to scrape the top for us. All right.

08 Beginning at the 13th verse:



Romans 4:13

(13) For the promise, that he should be the heir of the world...

Now that's not an abstract statement, that is a true statement, because God took him to the place where the Holy City was going to be Mt. Zion which would be the centre of it all.

And so when he was given a titled deed to it, you know that he was going to be a major figure in the Bride. So this is a very strong statement here, and it's a very good one. You say, "Well, all right. Fine." It said:



Romans 4:13-14

(13) ...[He'd] be heir to the world, [and it said, it's] not to Abraham or to his seed through the law, but through the righteousness of faith.

(14) For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

So all right. There's going to be a promise here, and Abraham starts out to get that promise by believing God that he would have a son.



Romans 4:15-17

(15) Because the law worketh wrath: for where no law is, there is no transgression.

(16) [Now watch:] Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

(17) As it is written, I have made thee a father of many nations, [Not just one now, but many.] before him whom he believed even God, who quickeneth the dead, and calleth those things which be not as though they were.

09

Now when you deal with faith, which we're not going to deal long tonight, because on this part here, which would take many observations and quite a bit of time on it, which I've done in previous years, this is the definition of God pertaining to faith, whether you like it or not, or agree or not, or want it or not.

This is the definition. And what is it? You've got a God Who raises the dead and calls things which are not as though they were, so it puts you in a great position of responsibility to use your faith in extreme conditions which means: something's got to die before it is quickened like Abraham's body and he calls those things which are not as though they were.

And He said, "Your name is not 'Abram' anymore; it is 'Abraham', and 'Sarai' is no longer 'Sarai', but 'Sarah'," because this is what we are looking at. Now this is how you and I have to come to the place of perfect faith.

You cannot bypass these definitions. See? It's just like the complexity of Jehovah. When you talk about Jehovah-jireh, you are, in a sense, talking about perhaps Jehovah-nissi, but not necessarily, because you have become selective.

When you talk about Jehovah-rapha, down the line, there are seven major, and the one they all miss is Jehovah the Sanctifier. And that could be actually the One That covers the whole bunch.

10

All right.



Romans 4:17

(17) ...whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. [So, therefore, somebody had to die: Sarah and Abraham had to die physically speaking as pertaining to seed] and calleth those things which were not as though they were.

They had to take the names that God gave them under the conditions which God gave them, which meant they were saying, "I believe God, whatever He said.

It's not so, but it's as good as so, because He called it." In other words, God calls the shots. Most people don't like that.



Romans 4:18

(18) Who against hope [or when earnest expectation was gone, still believed in earnest expectation]...

In other words, he kept his earnest expectancy alive on the basis of faith that though now dead, God would raise it give them back the ability to have children or somehow bring it about, and call those things that are not as though they were.

In other words, He called them 'life givers' and 'founders of nations'. They had to take that.



Romans 4:18

(18) [Now, he had to be that way to] become the father of many nations, according to that which was spoken, So shall thy seed be.

11

Now you'll notice, in order to receive the promise of the seed, this is what he had to believe, and this is what he had to go through. Now watch:



Romans 4:19

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

Now, the other day we brought out in Scripture that all faith and little faith are the same thing, because Paul said, "Though I have all faith to move mountains," and Jesus said, "A grain of mustard seed faith will move mountains."

So big faith, and little faith, there's no such thing; it is the use of faith. See? In other words, why would you need to take, say, a number of atoms and break them the size of a schoolhouse, when a little tennis ball size would blow the mountain up?

Well, what you're looking at is: faith is faith. It's a matter of who is using it. All right.

12

Now, let's look at how he used it:



Romans 4:19

(19) ...being not weak in faith, he considered not his own body now dead...

Why? Because he believed in God Which raises the dead. So if God raises the dead, who cares about a dead body? Why, the women at the tomb... and they said, "He stinks."

He said, "Who cares if he stinks? What's that got to do with it? I'm here to raise the dead. I'm a 'dead raiser'."

Like I told you... Rockefeller's money... we don't say much about him because he's 'napoo'

now, but at the time he had his millions in contradistinction to the Rothchild's billions, rather billions in [Inaudible] What about if a Rockefeller had a light bill come in for, say, ten thousand dollars for one of his big buildings?

"Well, we've got billions! The interest alone we're racking up will take care of that."

13

But a poor bunch of penny pinchers like we are, we've got the faith of Almighty God to work with. It's astounding. See? When you look at Scripture the way It's written, we are an astounding people.

No wonder God gets a little bit nauseous we astound Him the wrong way. Well, look at the astounding part as to what we are, but, see, remember the Scripture tells you, "Of him that has much, much is required."

If you don't have it, you can't give it, but when you've got it, you're responsible. And remember we are stewards.



Romans 4:19-24

- (19) ...he considered not his own body when he was about an hundred years old, neither yet the deadness of Sara's womb: [So what? He can raise that too.]
- (20) He staggered not at the promise of God through unbelief; but was strong in faith, [Notice the strength of faith is always put forth here.] giving glory to God;
- (21) And being fully persuaded that, what God had promised, he was able also to perform.
- (22) And therefore it was imputed to him for righteousness.
- (23) Now it was not written for his sake alone, that it was imputed to him;
- (24) But for us also, to whom it shall be imputed, if we believe on him who that raised up Jesus our Lord from the dead;

There is God raising the dead again. Now you believe God raises the dead, and God did raise the dead, and the one that God did raise was this one, the Royal Seed, then how much greater then is your faith in a God Who raises the dead?

See? I'm putting them both together now. One, God raises the dead, and then God did raise the dead.

14

Now you're looking then through one who was raised from the dead to the One Who raised the dead, and the One Who raised the dead is here now, and you're looking to him seated on the throne who was raised.

Everything goes through him, and where are you standing today, ready for resurrection? Then people say, "I haven't got resurrection faith." You haven't got resurrection faith, because you don't know who God is.

People don't use faith because they don't know God raises the dead and calls things that are not as though they were. There's nothing I abhor more than someone come into my house and try to kind of take over.

It's a little different when you kid around and do a few things, you know. But how is anybody going to come to your home and take over and really run things and act as though they had built your house and done... although it's true here a lot of you folks helped me, but let's just stay clear of that!

But somebody outside of you. You know it's rough. Then you think then God is going to take it? God's not going to take it. You've got to know God's... like Brother Branham said, "*If you don't say the right thing, you're not going to get anywhere.*"

How are you going to say the right thing if you don't know the right thing? And he's talking about Sonship and Christ. Son of Man, Son of God, Son of David, and of course there's Son of Abraham, all those things mean something.

But, all right, this is what you're seeing here. Now:



Romans 4:25

(25) [For] who was delivered for our offences, and was raised again for our justification.
[Okay. Which puts us in a position to really believe.]

15

So this is what Brother Branham said here now: Paragraph 28:

[28] *...And when he was a hundred years old, twenty-five years later, he was stronger believing it than when he was twenty-five years before when it was given to him.*

Naturally. If you start with one push-up and add one a day, at the end of a hundred days, you'll do a hundred push-ups... I hope. You will, if you set your faith to exercise, you'll get somewhere. And this is what Brother Branham is trying to get us to see. See?

[28] *...He believed it. And "He staggered not at the promise of God through unbelief, but was strong, giving praise to God, knowing that God was able to perform what God had promised."*

And that's the way that everyone must be. You must come with an unfailing faith, believing that God made the promise. But now, you have to be in a position to have that faith, and that's what we're going to talk on, see, to receive that faith.

In other words, to keep your prevailing faith, to get there where you really believe. So now, according to what Brother Branham said, we expect to hear how we can use our faith toward God and His Word of promise and come to this perfect faith.

In other words, where the faith really works, meets the conditions, and gets the promises that are based upon the conditions, because why would you have a promise for God to give you a loaf of bread, or two loaves of bread and you already had it?

You know? If you needed a third loaf for company, that'd be a different story.

16 All right.

[29] *In the book of Hebrews, the 11th chapter, we are told faith is the substance of things hoped for.* [All right. So, he's beginning to lay some rules down here and we'll see what we can do about them.]

[30] *Now, here's where many people fail to receive their healing, or what they're asking for, because they take faith to be something that it is not.*

In other words, they misunderstand what faith really is, or they're looking at faith with a misunderstanding, a wrong attitude.

See, they don't believe it. [In other words, there's something about the people that fail to recognise the reality of faith, to actually apprehend faith.] *And he said, It is not imagination.* [All right.]

The first rule Brother Branham says for us to recognise is this: it is an actual something, it is real. We are to recognise it for what it is and never give in to thoughts of what it is not. Now he said, "*It is not something imaginary.*" All right.

17 In 2 Corinthians, the 5th chapter, 10th chapter I beg your pardon the 5th verse, Paul makes this statement, in the 3rd verse,



2 Corinthians 10:3-5

- (03) For though we walk in the flesh, we do not war after the flesh:
- (04) For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; [Pulling down of strongholds. Okay.]
- (05) Casting down[reasonings,] and every high thing that exalts itself against the knowledge of God, [As Tommy Osbourne said, "What is the highest part of the body? It's the head." You've got to bring the head into control. What is this age? It is the mind age. So therefore the mind today is in good position according to the sovereignty of God, according to the ages of God that man can put on the mind of Christ.] every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

Now, that's what you're looking at.

You're looking at something here according to what Brother Branham said, we are very prone to treat our faith as though it were not a reality something intangible when it is something tangible, very tangible, though not seen, though not based upon the five senses; it is literally a sixth sense.

So here's where many people fail. They feel that perhaps that faith is sporadic. It's a little whim, a little feeling, a little compulsion, a little insight. It is not.

It is absolutely something tremendously real that we have of God. It's just the same as we have life in our bodies. Faith is just that real, although it's difficult for people to want to put it in that bracket.

18

[31] *Now, listen close! See, it is not something you just imagine. It is just as real to you as any sense of your body will declare anything else to be real. It is just as real as when my eyes say, "This is a piece of paper."*

It's just as real as when I say, "That is a light." [Looking at the ceiling and seeing lights.] *It's just as real as to say, "I feel my coat."* *It's just as real as to hear that baby talking or making its noise.* [In other words, you're hearing.] *See, just as real as that music playing.*

It's just as real as though I tasted something in my mouth. It is that real, only you can't show it to somebody else. [Not at that minute... later on, you can prove you had it.] You have it alone. [In other words, you alone have it, and it stands inviolate, by itself.]

Amen! It's yours. Faith is the substance; see, it is not a myth. "Faith is the substance of things hoped for."

It is something truly real, in spite of the fact that it is intangible, as far as the feelings are concerned, the senses are concerned, and it must remain that way. In other words, you can't build faith upon your senses. Okay.

19

2 Corinthians 4: gives you a little idea here, and verses 15-18.



2 Corinthians 4:15-18

(15) For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

(16) For which cause we faint not; but though our outward man perish [That's the five-sense individual.], yet the inward man is renewed day by day. [The soul, see? "Restoreth my soul."]

(17) For our light affliction [That has to do with the senses, five.], which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

(18) While we [Ignore the senses, wherein the light afflictions become afflictions.]

In other words, wherein we are afflicted, we ignore it. Now that's not Christian Science telling you that you're not blind... not telling you you're not crippled. It isn't telling you: you don't have a heart murmur, or cancer, or TB.

We're not Christian Scientists. We recognise what is there, but when faith takes hold, you stop recognising it as though it has any dominion over you. See, that's what it tells you here.



2 Corinthians 4:18

(18) While we look not at the things which are seen [Or felt or heard or smelled, etc.], but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

So therefore you have your hands on something which really is the promotion of the life of God in your life to bring to pass the things that you desire.

20

Now, it's as simple as ABC, what I said. You look out there at a tree, and you say, "That is a tree. What kind of tree?" It is a maple tree... I can tell by the configuration.

All right. Can you see maple tree? You cannot see maple tree. Can't do it. Now the trick is, or the principle is to go beyond these things and to see God without attempting to apprehend Him to anything visible or emotional.

It's strictly revelatory, and that comes to the place where, believe me, we are fighting a battle of Armageddon and blanketing our minds out. Let's not kid ourselves. This is no little baby talk we're going in tonight. It's no baby talk at all.

It's a tough one. All right.

21

We read this in 2 Corinthians. Now let's go back to Romans the 4th chapter again, and let's look at it, and we look at the 19th verse:



Romans 4:19

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

Now how can you be weak in faith if you have it as the first step of the first virtue, born into you, according to Peter? The first virtue is faith. Every gift of God is perfect.

Now you can have a drop of it, you can have a bucket of it, but you have the proportion that is necessary to minister and to live by. You are thoroughly functional as a Christian concerning faith, so you can look at the invisible by what? Disregarding the visible.

Now you've got it. I don't care what anybody says. I stand before God in the White Throne now, admitting what I said is the truth, and we'll find out later on. Brother Branham said, "*Let every man's word be a lie but mine.*" Okay, liars.

Let's get to the place where we're no longer liars. Now we can be 'liers-in-wait', l-i-e-r's to club the devil to death, but no l-i-a-r-s. We are not a bunch of Ananias' and Sapphira's. Well, let us try not to be, above all. Now let's watch:



Romans 4:19

(19) And being not weak in faith, he considered not his own body...

Which means 'thoroughly perceived'... thoroughly perceived. I was going to say 'pursue' there, but had to change that back. He didn't pursue, he perceived. He did not bother making examinations.

Now the Bible says it was Abraham who was not dead, seminally speaking.

It was Sarah, with the deadness of womb, which is proven by the fact, and this could be maybe the major reason why that Sarah said, "Take Hagar," and if he'd have taken her, and she could not conceive, it could have well proven then that Abraham was at fault, and not Sarah.

Now, I don't mean 'at fault' in the sense of the word as the 'fault' but a 'faulty proposition', physically speaking.

22 Now Bible says here:



Romans 4:19

(19) ...he considered not his own body, now dead...

There was a time when his body wasn't dead, and at that particular time he did consider it because he took Hagar.

Now he had to come to the place where he could no longer consider his body, because God raises the dead. And that's the thing most of us don't want to be put into, is the position of the trial of our faith.

23 Now, I'll get nowhere tonight, I can see, because look, this is a message I'm preaching little point by point, which usually takes me twenty-two sermons of an hour and a half apiece, to cover faith, Scripture after Scripture by the dozens.

So I know what I'm talking about here, whether I'm living it or not, that's a different story, but I assure you, I know what I'm talking about.



Romans 4:19

(19) ...he considered not his own body, now dead, [Thoroughly perceived, thoroughly considered, that's the better word] thoroughly considered not his own body when he was about an hundred years old, neither yet the deadness of Sara's womb:

In other words, he did not look at what was within himself, hindering himself, and what was within others also laying a roadblock. That's how you get the Scripture, "Greater is He that's in you than you yourself," and "Greater is He that's in you than he that's in the world."

That's why Brother Branham said, "*God sent a one-man army down to Egypt to bring out Israel, because God and one man was a majority.*" True. All right.

We see here then what Brother Branham is saying: it's more real than any of those things are real, according to a test-tube or a calliper, or any demonstration of the physical. He didn't stumble by the physical, nor allow himself to be stumbled by the physical.

24 Now let us also think of the reality of the gravity of this statement Brother Branham made. Now as we think of how serious this is, we look at some of the laws that are extant in nature one of which could be the gravitational pull of whatever does the pulling.

Science has pretty well figured everything up, but they cannot figure out how gravity works, how everything sticks together by the law of gravity. All you've got to do is believe the Bible.

It says, "All things were made by Him and all things are maintained by Him." God is actively the glue of the universe and the glue of you and me. "In Him we live and move and have our very being." All right.

25 So we look at the gravity of it, the seriousness of it.

Why should we then waste our time on 'touch not', or 'taste not', in other words, those things which are here, which the Bible says, "You handle them and they pass away," why waste your time on them in observations, or doing various things concerning them, when the major thrust should be positively upon the things of God, and that is faith, which we are examining at this time, knowing that no matter what stands in our way, faith is able to get us out of it.

It's like we read in Isaiah 42, "Who is as blind as my righteous servant?" Well, who is as blind as him? See? Christ showed a blindness that we have to learn to try to come to, the prophet came to, there it is.

26 Now, as it says in,



2 Corinthians 5:7

(07) For we walk by faith, not by sight.

See? So you can see the same thing. If we don't walk by sight, we walk by faith, then the same thing: we 'feel' by faith. How do we feel by faith? Perfectly fine. See? How do we hear by faith? Wonderful, heavenly music... all of these things.

We're not trying to be, as I say, Christian Scientists, or simply mind over matter, or something which is fallacious within itself and cannot bear fruit, we are speaking of God Himself, coming on the scene, and doing what God has promised to do.

27 All right.

[31] *...Faith is the substance; see, not just a myth...*

So that's the number one law you're looking at here then, as Brother Branham puts it down. Begin to orient yourself, your minds, down deep in your spirit and your soul, that this faith that you have is real, it's money in the bank, it's the coin of heaven.

Faith is the substance of things that you can earnestly expect from God. Now you already have earnest expectation because if God said it, it's available to us, and I can expect it. All right. He said,

[32] *These are real deep lessons, I'll just catch the top of it, and then you dig down, see.*

[33] *Notice, it is something that you possess...*

Now, it's not something that you intermittently possess any more than life itself, because you cannot intermittently possess life, because one of your intermissions you'll be gone and you won't be coming back. So it's not intermittent.

Life is continuous until it's gone. Faith stays with us as long as we live but we have a choice within our souls, and that choice in the soul can activate the spirit and activate the mind, which in turn stimulates, energises, gives direction to the body.

28 All right.

[33] *...It's not imagination, [it's something real,] you really have it. It's just as real to you as any other thing could be. It's just as real as you know that you're riding in an automobile.*

It's just as real as you know that you're sitting in a church. It's just as real as you hear my voice. It is a substance, something real, not an imagination, [not something imaginary,] not an emotion:

[Now it doesn't say it can't make you feel good, but it doesn't say because you feel good, you're using your faith. You may feel pretty rotten and still use your faith.]

See? but something that you have, and notice: it comes to you by hearing the Word of God [and that only].

In other words, no other way can you develop a life of faith, no other way. A man says, "Hey, I've got all kinds of faith," and this guy is outside the Word of God he's got the wrong kind of faith he'll end up in a mess somewhere. Brother Branham talks a bit about that.

[33] *...and it comes to you by hearing the Word of God and That only. "Faith cometh by hearing, and hearing by the Word of God." That puts it back to where your faith, then, is not in some individual. It is not in a man.*

It is not in an organisation. It is not in a group of people. It is in God, because God is the Word. [Or, he could have simply said, if he even simply said, "Because simply God gave the Word, because God is a giver of His Word."] Your faith is in God!

29 Now, you'll notice Brother Branham here is directing the people from himself and his gift over to God because he cannot heal anyone and the gift that God gave him has to be

activated by the people, not himself. True.

God said it, so you look to God for what He said on your behalf. So that's what you're looking at. You're not looking necessarily at any persons, although God knows, and we know, He uses people. We're not against that.

But you've got to understand here that faith goes back to God because He gave the Word that tells you, and tells me, what we can have from Him. So we don't look at people. We've got to start moving right past people to the place where God does it.

30 I remember years ago I told people, I said, "Look, I never healed anybody, and don't expect to, but I'll tell you what there are a lot of people who wouldn't have been healed if I hadn't been going by."

That's not really true maybe, but it's maybe kind of an illustration. God uses people. The people themselves are not the healers, but what they should do, and always do, is to raise the people up to God.

In other words, if man has any obligation as a minister, elder, whatever... deacon, whatever it is, and he is going to help people, the help that he gives has got to stem from the Word that he gives, and direct the people right to God..

Now he puts in here, "Faith cometh by hearing the Word of God." That's exactly true. So faith comes by hearing the Word of God, then number one: let us hear, let us make sure it's the Word. That's what we're looking at.

31 [34] *Then when God acts it is by His Word.* [Now I'm filling this in a bit here because you have to watch this. He puts, "Then when God, by His Word: he doesn't finished it, so I put it in for him.]

Then when God acts, it is by His Word, not by what somebody else said, or somebody else did, but by what God's Own Word said. [To see how He places His Word against all other men's words, He said,] *"Let every man's word be a lie, and Mine be true."*

Now, that takes in, not just a man talking, but the people listening. People say, "Well, I just wonder if that's really going to work."

Now, you see, you've got your word against God. It isn't going to work. See? Now, in other words, Brother Branham here is signifying a challenge by God to the people, and he's challenging the people to believe. See? All right.

32 Now, this challenge is in the Book of Mark, that we're going to look at, 21-23, it has to do with the impotent disciples after Mt. Transfiguration, when they couldn't help the little boy with epilepsy. All right.



Mark 9:21-23

(21) And [Jesus] asked his father, How long is it ago since this came unto him? And he said, Of a child.

(22) And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if [Now watch:] thou canst do any thing, have compassion on us, [Now those words were the wrong words. Now watch Jesus:]

(23) ...If thou canst believe, all things are possible to him that believeth.

He said, "Yes, I can do it, but do you believe it?"

Now that's exactly where you and I stand tonight why Brother Branham is bringing this message to get us to the place "Yes, Lord, I can believe, and You will do it."

That's why it says, "He must believe that He is," and remember: you only get Word revelation, and believe "that He is a rewarder of those that stick with it... diligently seek Him."

See? Now we're looking at what Brother Branham is teaching here. All right. Now:

[34] ...*"Let every man's word be a lie, and Mine be true."*

33

Now, we're going to read in here, this whole paragraph, and it's not going to make too much sense to you, I don't think. Okay turn over.

[35] *Now, if, or when, you see somebody else do something by a word, an act of God, a promise of God; [Now watch:] and many of them say, "I can do that, too!" But it's an imagination.*

And when they do, you find them wrecked up out there somewhere. [It's got to be a substance!] Now, that is potentially a faith. [That doesn't make too much sense... just keep reading.] That is something that would bring you to a faith.

It's potentially, like if you asked me for an oak tree, and I gave you an acorn. Potentially you have an oak tree, but it hasn't produced itself yet; but when it really brings itself out, it is an oak tree.

And you just don't imagine that God does this, [and accept that, or those acts, as from God to help you,] have it revealed unto you, and it's faith then, a perfect faith that cannot fail.

34

Now I'm going to read it the way I know that it's supposed to be said, and you have to leave out what he interpolated, which is, "And many of them say, 'I can do that, too,' but it's imagination." Let's read it without the interpolation. Now:

[35] *If, or when, you see somebody else do something by a word, an act of God, a promise of God; in other words, they're up there speaking, and what they say comes to pass; praying, the thing comes. Now, that is potentially a faith.*

[Now let's get it again:] *Now, if, or when, you see somebody else do something by a word, an act of God, a promise of God; [Now, you're an onlooker and you're viewing something that's from the Word of God, and an action comes forth from it, a display, an answer, a result, a promise and manifestation.]*

Now he said, That is potentially a faith. [Now he's talking about you and me getting healing. Now if we see somebody... now, of course, we saw William Branham.] That is something that would bring you to a faith.

[In other words, if you could see something that you know God really did, that ought to do something for you. If it doesn't, you're in pretty bad shape. So it brings you to a faith, right?] *It's potentially like if you asked me for an oak tree, and I gave you an acorn.*

Potentially you have an oak tree, but it hasn't produced itself yet; but when it really brings itself out, it's an oak tree. [See] And you just don't imagine that God does this... [But you accept this as a genuine act from Almighty God to help your faith.

See? Then, you receiving that is no longer just a potential. When you're convinced, see, that this is for you.] *Then a perfect faith comes that cannot fail.*

In other words, Brother Branham is setting forth here that his vindicated ministry is a basis for an unfailing faith in every single person that accedes to the fact that this is God, and what God is doing this for is to prove His point, and when the point is proven and taken, then the people just live on it.

That's your soul food right there.

35 Now, let's go back to Brother Branham, the interpolation.

[35] *Now, if, or when, you see somebody else doing something by a Word, an act of God, a promise of God; and many of them say, "I can do that, too!" [Just their imagination.] And when they [can pull that rabbit out of the hat, so to speak, they become cast away, some here, false anointed ones.]*

So he's telling you what you see in his ministry is absolutely genuine and of God and is for the purpose to bring a Bride to a place of a perfect faith, of which we know Divine healing can be the peripheral of a Mark 16, and a Hebrews 13:8, because you don't major on a minor.

The major is what? Getting us out of here in a Rapture. See? And he said, "*We've hardly got enough faith for a healing... what about a rapture?*"

36 Well, let's face it, I realise that we don't have as many healings as we want, but he said, "*Take this Message for your healing,*" and we're learning how to do that, I believe, by the grace of God.

So vindication is the basis of a faith, and for a faith, thus we are not looking to any man, but now see that God has fulfilled His Word to get to the believer so the believer can receive the oak tree he wants.

He's got the acorn. You keep living in this Word that you see manifested. That's the reason those visions are so tremendous.

Now they say, "Who's got visions?"

I don't have visions! I'm too old to get visions. Maybe that's why Brother Branham had to die at age 56, where he could live to be ninety and a hundred years old and have visions according to the Word of God.

You say, "Well, John the Revelator?"

That's fine. John died, too, and he was the only one that had them. Paul got off this earth a whole lot quicker than John did. What was Paul? About sixty years old, if that old. Old men have 'dreams'.

"So maybe a prophet had visions at a hundred and ten years old."

I didn't say he couldn't, but I doubt it. God gets them off the scene... they don't live too long. They can't take it.

37 [36] *That's the reason those visions are so tremendous to me, because they've been proven right every time, see. And I know that He promised that. [That's visions.] And He promised it in His Word, visions in the Word, and here He comes and promised it for this day.*

[He's right, in visions for this day, see, back in Amos there. This is based on Numbers 12 and Deuteronomy 18.] *Therefore, you know where you're standing, when He said so.*

So what's Brother Branham telling you? He said, "Look, the visions that I have, and the Word that I receive, both coming from the Word, as being in the Word, and for this hour, and they're manifested, what do you think it does for me?"

"Why," he said, "when those visions break, why," he said, "there ain't nothing to it." See?

38 [36] *...So you know where you're standing when He said so. See, that gives me a faith, because He never does anything contrary to His written Word.*

Now, faith cometh by hearing; hearing, by the Word of God. Here we see the whole ministry lined up the man and the ministry see it done, and he comes and tells you, "Look," he said, "I'm just living on that."

He said, "I want you to get something from it." See?

[36] *And if it was contrary to His Word, I couldn't have faith in it. [Now, enough people don't know the Word to know what the Word says.]*

Brings it right back again to the Word [see], faith in hearing the Word of God. You must hear the Word! God's Word is that all-sufficient Word. It's all you have need of, is this Word.

39 So what happens? He's quoting his personal experiences. Right. Now, what God has done in and through the prophet for this age gives a level of faith not known since Paul, and eclipses even that, according to Paul, in Philippians 3.

Now, we've looked at that many times, but let's look at it again, because I'm not just interested in a little bit of faith to get us healed tonight I'm interested in this whole picture

here. All right, verse 10.



Philippians 3:10-12

- (10) That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;
- (11) If by any means I might attain to the [out] resurrection from among the dead.
- (12) Not as though I had already attained, either were already perfect...

He hadn't come to the end of the way; he hadn't come to the final Word, to the complete manifestation of the Word of God upon which we build our faith. Paul built his faith like William Branham upon manifestation.

Don't try to tell me otherwise. You know there's no big glorious thing to go where the world goes and say, "Well, look at me. I don't need this, I..."

Hogwash! I needed William Branham and everything he could show me, and at some times I think I need more! "Well," you say, "I'm a low calibre."

Fine! I'll stay a low calibre. Fine by me, I've got no problem. These high and mighty fellows, have your own way. You'll be here in the tribulation; I'll be gone because I'm just stupid enough to believe what God had in His Word.

That's what we're looking at, brother/sister. Paul based upon it. He said, "I never came to you," he said, "just with a lot of talk, but by the demonstration power of God."

40

Now, if he had it back there, and it didn't bring this, what we're talking about, for this hour, what will this prophet have to bring it? Going to have whole thing, going to end the whole thing up.

Seventh Seal, brother/sister, goes right back to the garden of Eden, and we've got it. That's why the devil's howling.

Actually, if we could just get what Brother Branham is trying to show us here, and turn this big faith we've got into little segments, because remember: the pie is bigger than the cut of the pie.

And remember: the whole is bigger than the part, and this is where we've got the whole of it.

Now we've got some people who don't know what the part and the whole really means they think they know the Greek because they're Greek or something. I'll take a crack at it any time I feel like it. I don't give a rip. See? Okay.

And what about the Word of this hour, the faith that we have at this particular time? Okay. So, the never-failing God proves He won't fail by what we've seen and gives us our request. All right.

41 Let's read 37:

[37] *Now, faith being the substance, [Faith is real, coming therefore from this ministry is a reality.] Now, faith being the substance, and in there we found out in the Book of Hebrews what faith was, and what those did who had faith.*

See, there are many times that people have faith today, and tomorrow they haven't got it; the next day there's something else, and something else. But when God once anchors it, and you see it, there's nothing ever going to make you move from it.

You're just poking, reaching, presuming [and presume is to "venture without authority"]; you're just trying this, and you're trying this, and going this way, and running here, and running there. You haven't got the faith yet! That is what we call "faith."

All right.

42 In other words, the assurance and the continuity of that assurance. If this is so concerning temporal things, what about the faith needed for the revelation of the eternal things of this hour? Now, he said, *"There are people just running here, and poking here and poking there, looking this, looking that."*

Now, remember, you can tell here by this sermon he is constantly blending Hebrews 13:8 with Mark 16. He's constantly blending the revelation, you know, with, like 'a' revelation.

He is constantly blending 'the' faith that's going to get us out of here, the once-revealed, the once-and-for-all, the Seventh Seal, with this, which is a part of it, a little crumb of the pie crust, because, look, we're all dying, something's got to take us out of here.

How do you know which? Cancer? TB? How do we know how we're going to go? How do we know it's devolved upon us, the fourth generation, by what our parents put on us?

Some of you may be diabetic right in this meeting tonight. Why? Because of your parents. You didn't do anything to bring on diabetes, but the best you can do is control it by watching what you're eating, and a few things like that.

43 Now if you really want to get rid of it, and it's possible to do, it's a possibility, you get your faith lined up and you get healed. But after you're healed, what good does that do you?

Lazarus got back from a resurrection he still died and he's waiting for the second half of the first resurrection.

So is the apostle Paul. No big sin to die. Of course, nobody wants to die sick, and there's no reason to die sick, as Brother Branham said, *"Old age doesn't require to die sick."*

But we're looking at these things here to realise that Brother Branham is pointing to the greatest, and what I'm trying to do is to show you why he said, *"Take this Message for your healing."*

If you can see this one thing, and depend on it: live or die; sink or swim; I don't care; this is it; heaven or hell... and that's eternal, then my goodness me! Can't we just dynamize a little

bit of faith to healing?

Certainly, we should be able to do it. Certainly, we should be able to do it. We're spending so much time on how I teach here, it might be good sometime if somebody came by for about a week and just hammered healing into us.

I'm not doing enough, but I admit that. There was a time I did. I spent hours and hours, years of it. I wasn't called to it, but Brother Branham said, *"Everything should be in every local congregation."*

We've got enough men here that are gifted, who know this Word. Search your hearts and see maybe God will have you pray for the sick. That's great if you do. Nobody's going to stop you. If you start doing it, and it works out good fine. All right.

44 Now,

[37] *...If you haven't got the faith yet!* ['The faith' yet. That is what we call 'the faith', that is where you start and you go right through.]

[38] *I want you to get this now. We... the church has got to lift itself in the power of God. How? We are too close to the end, now; and I believe the church is in a condition where we can teach it some little deeper things, and rub some of this make-believe out and get into something real.*

Now, is that what Brother Branham is all about, to bring us healing messages? If we really get to understand healing and get a lot of healing, and run out the make-believe, and everybody happy... everybody healed, is that what he wanted?

Phew! Well, if that's what he wanted, then he didn't get it. And if that's what he wanted, his own voice of conviction, what he said God told him, is not this.

45 What did he say he believed God brought him for? "To get a Bride ready." To get a Bride ready so She doesn't get sick? For anybody to get healed, that's all nice, but that's not the answer.

He better have brought us a Message, brother/sister, to get our dead friends out of the ground... and he's there, and Mede is there, and I want to see them, and a Message that keeps some of us from going into the ground, even if we've got to drag our carcasses a little bit.

So, he's trying to get the picture across: look, you've seen the great, now walk right in on that to get this other, because it's all here, because the whole contains the part; the part does not contain the whole.

Mark 16 is not the entire Hebrews 13:8, believe me it is a little part of the pie. You see? In other words, let us cut into Christ the Word, the whole pie. Are you going to tell me Mark 16 is the whole pie?

I'm going to tell you Hebrews 13:8 is the whole pie. Then we'll start moving somewhere. But let's not pretend for one minute that Hebrews 13:8 is Mark 16. Huh-uh, no, siree.

The devil can take anything in Mark 16 and make it look good... take a gift from God and pervert it, but the devil hasn't got a thing to do with that genuine revelation that gets right down in our soul because we've seen and heard and know for sure: live or die, sink or swim, this is it. All right.

46 Now:

[39] *We are too close to the end, now; and I believe the church is in a condition where we can teach it little deeper things, and rub some of this make-believe out and get into something real, see. It's got to be something you know!*

Now if this were healing, how come Brother Branham suggested in my presence, back in about 1958 in Dallas, Texas, to W.V. Grant to write a book on Divine healing. He wasn't qualified... no way.

Bosworth had already written a better book than Grant could ever write.

Osborne followed. Osborne took what Aaron's took from Bosworth and put it all together in a book. Simpson wrote books. Meyer wrote books. What book did Brother Branham want written? Church Age and Seals. Okay.

[39] *...See, it's got to be something that you know!*

See? Assurance. That's what it is. Comes to the place of Hebrews 11, Romans, to know that He is, and He is a rewarder of them that diligently seek. All right.

47 Now Brother Branham said: *"It's got to come to something that you know."* He just said a while ago that *"if you know, it's no longer faith because you can see it."*

'To know' comes from the Latin word 'scio, scia, sciwi, scitum' that should define it, bring it right down.

That's supposed to be scientific. That's all based upon facts, measurements, test tubes, and so on. William Branham proved that and proved that by a demonstration of the power of God in his life.

We have passed, brother/sister, literally from faith into a knowledge. We have passed from a reasonable, or an earnest expectation, because He has already appeared.

48 Let's read about it Romans 8. He says here in verse 22.



Romans 8:22-24

(22) For we know that the whole creation groaneth and travaileth in pain together until now. [In pain until now. When are they going to get out of there?]

(23) And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, [In other words, the

resurrection where the bodies are redeemed]...

- (24) For we are saved by hope: [Earnest expectation, but earnest expectation that is seen is no longer earnest expectation:] for what a man seeth...

What he had hoped for, why does he have faith for it? You don't have to have faith for your club foot when the clubfoot is better. You don't have to have faith for your bleeding nose when your nose stopped bleeding.

You don't have faith for your ulcers when your ulcers are gone. You don't have to have faith for your bad hearing when your hearing is okay. So what are you looking at?



Romans 8:25

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

49

See? So Brother Branham is speaking now in the highest terms in order to inspire us. See?

And he's telling us, *"Look, if you're not depending on and using this faith which has been revealed... ha, [he said,] you better start looking because, he said, you're not even using your faith for healing."*

He turns right around and tells them, *"Okay, all your healing faith, and this, that, it's not going to do for this."* But, you see, this will do for that, but that will not do for this.

In other words, Mark 16 will not do for Hebrews 13:8, but Hebrews 13:8 will do for Mark 16. Oh, come on, that's simple as A-B-C, and that's what the Presence is all about.

I wish people could see it, and they'd know we're not some kooked up... they're never going to see, so what's the difference.

50

All right.

[39] *...And if you'd say, "Brother Branham, that isn't the light," [pointing up there, and you might try to prove or persuade me that it isn't light.]*

[And] *"yet I know it's light."
"How do I know it's light?"*

"I'm looking at it."

"Well, how do you know you couldn't be wrong?"

"My sight has always declared to me that that was light." See?

Now you notice again what he's doing: he's referring right back to Hebrews 1:1, God in the prophets. And when God is in the prophet, God speaks to you and me in the prophets.

Now, how do you know he's that prophet? Deuteronomy 18, Numbers 12, Amos, right down

the line. See?

[40] *And that's the reason, now watch, I believe those visions, 'cause it's always declared to be the truth, 'cause it comes from the Word. Then if He says it, that settles it. Now, when it's declared like that, [when the Words declared like that.]*

Like what? Visions, speaking it, seeing it done.

When it's declared like that... not somebody mealy-mouthing over here, or somebody simply praying for the sick, and you're seeing something done and they're doing it, and it's all imagination as to what they've got, because they ain't got it which is that: Pillar of Fire in the picture.

He said, "Go mess up out here, but," he said, "I'm aiming at something bigger where you don't mess up." See?

51

Let me tell you something: I don't care what Brother Branham preaches on, I don't care any sermon you pick up, you're going to find the centrality of thought as we preach it in this pulpit absolutely to the letter.

He cannot get away from preaching eighty percent William Branham. That's right. Because when you saw William Branham, for all intents and purposes, what God wanted to robe Himself in, you saw God.

And when you saw the acts that were done, you more... you literally saw God.

Don't get worried about these things, we're not making idolatry, and making idolatrous statements, making William Branham what he isn't. Forget that nonsense.

William Branham is 'good ol' Brother Bill', in plain English, born of sex like you and me, but God ordained him to be a prophet, formed in the womb by the way they're formed sovereignty of God.

God wanted a manifestation of something of Him way back there, a little part, waiting for the 20th century... what it be, six thousand years, down through human processes, to bring forth what He wanted.

I don't know why people don't understand those things, and that was harder than the virgin birth.

How'd you just count the sperm in a male ejaculate 15,000 go across the span of one hair, little tiny hairs that make from the ovary that make up the little eggs, make up the ova, the eggs themselves.

Literally millions, or maybe 250,000 you can see, the million is back there. ..one person. Shew! Virgin birth nothing, compared to that. God just created, but it was tremendous how He did it, what's entailed in it.

52

You love the Lord tonight? I hope so. I think it's marvellous that the Lord lets us see these things.

[40] *And that's the reason I believe those visions... declared like this, [he said,] declared this way. There's no more guesswork, it's going to be.*

Hey! That was done! That's not 'going to be', that was done! Then if we want to build the same premise, the same lines, on this, you use the same for your healing. Take this Message for your healing... even obviates prayer lines.

Years ago I used to preach faith so hard, they got healed in the audience. Well, do you know what?

I'd sooner see everyone of you carried out here in a basket, a basket case, knowing you'll be in the Rapture, than my preaching should be so strong in faith to get everybody healed, and I'm the same way I'd just as soon keep my rheumatism, whatever I got, which I certainly don't want to, I'm going to lay it down one day... the old body goes.

No, that... listen, to get this, brother/sister, we're talking about this faith delivered to us to get us out of here. And, personally, I don't care if it's in one or two pieces, but we'll go in one piece when He gets us out of here... I mean just to get there.

Why, I do care, but you know what I mean? I'm not preaching, you know, as a braggadocio, I'm just mentioning the truth in seriousness, as looking comparatively. See?

[40] *...Now, when it's declared like that, [See? Get the vision, speak it, come to pass, see? That's "Thus saith the Lord," no more guesswork, no.] Then you hear it "THUS SAITH THE LORD," [from then on, what I tell you, you know is the truth.]*

53

Now, look it, John told us in his little epistle, "Brethren, I wish above all else that you might prosper and be in health, even as your soul prospers."

Then if our soul really prospers, as we get more and more one with this Message, it should then really according to what he's teaching, be easier for us to receive Divine healing than we're doing it.

We're just not believing that the whole encompasses the parts, so all the parts are not only there, but they're meshed, they're integrated, and they're moving.

Right? That's a good statement. It's a true statement. Wholly sanctified: body, soul, and spirit.

"Well," you say, "bless God, I'm sanctified, I know I'm getting out of here in my body praise the Lord."

That's the greatest there is... a little healing wouldn't hurt you. I thank God for healing, I don't know what they're doing to me and what they're not going to do. I really believe this will all boil down to one thing: prayer.

I've spent a lot of money, both of us did, and you're doing the same thing I know. Unless God wants it, it isn't going to be done. It's good to just get these parts lined up within the whole, brother/sister, and realise they're integrated, they're anointed of God.

The Same Spirit That brought forth that Message, that ministry, and Message in that man, is the Same Spirit That's giving a sweet spirit in our services that the people might be healed.

Just remember that. See? Let's remember it together, brothers, let's get integrated.

54 Now:

[40] *...it's because it's beyond human thinking. [See? What he's talking about this way that's declared: the Word of God comes to us, proven.] It's up into the realms of the Lord's thinking.*

But you're standing here, [really, he said, "I'm standing here," but he's saying, "You are" in this sense.] It's just like the vine, [he's going to illustrate now,] I'm just a branch producing the fruit that's in the vine, [if we were in his boots, we'd be us, be [Inaudible] See?

God uses man, and man only. God doesn't use machinery. God doesn't use groups of men. God doesn't use organisations. God uses individuals always!

All right, just a minute now. What is this, "Call the elders of the church." That's more than one man. He's not talking about that, he's talking about himself. Then what is he talking about? The Message. See?

[40] *...individuals, always!*

55 [41] *Now, faith is the substance, and by it, we understand, all of those things are done. It is not your imagination, it is a substance: [a reality,] especially perfect faith. That's what I'm talking on tonight, getting to perfect faith. [See? Coming into it.] Not an imaginary thing.*

See? Growing up in it, or getting people to have what they only think they've got, because he knows people could be sitting there.

In other words, it seems there's two planes of faith he's talking about, and he wants to get the people to the place where they use their faith to get the healing that he knows God has for them, which is a mighty good thing. All right.

56 Now, let's look at this again:

[40] *...that's the reason I believe those visions 'cause it's always declared to be the truth, 'cause it comes from the Word. Then if He says it, that settles it. Now, when it's declared like that, [visions saying it come to pass, it's Thus Saith the Lord. Then, you see, it's Thus Saith the Lord.]*

because it's beyond human thinking. It's up in the realms of the Lord's thinking. But I'm standing here, just like a part of the vine, just a branch producing the fruit in the vine, see.

God uses me. God doesn't use machinery. God doesn't use a group of men. He doesn't use organisations. God uses always an individual! [That's the one I am.]

[41] *Now, faith is the substance, and by it, we understand, all those things they done.*

57 What things? What he said right here. That's how they're done. Now, do you want healing?

Your getting perfect faith, it'll bring a healing, but all the healings in the world before this time, and all that they do, did not bring a perfect faith, my brother/my sister because That Which is Perfect is come is only now.

You see? But remember, we are not using the whole as we should. Out there, they're majoring in the part, and we could be foolish, there could be something wrong with us here, we're not putting enough effort on the part, or on 'the' part.

Yes, sir, there's parts in here we mustn't forget those, we must work at them.

[41] *...It's not something imaginary, [he said, what I'm doing here in my ministry. Now watch:]*

[42] *Now, other people have come and said, "Oh, I've got all kinds of faith, all faith, I'm sure I have..." Well, what are you standing here for, then? See? See, your very actions prove that you haven't got what you're talking about.*

If you had faith, then what're you standing in the prayer line for? What do you do those things for?

58 Now, the point is, is he condemning people on the whole, or is he bringing out a point? I prefer to believe that the William Branham I know was not hitting at anybody that needed healing and wasn't getting it. Mostly, he was bringing a point here.

So many people come and say, "Well, I got this faith... I got that faith," and they're not even getting a healing, and then he said, "*Where is your faith for getting out of here in a Rapture?*"

I prefer to look at it that way... I could be wrong on that point here, what I'm looking at.

59 [43] *See, if you had perfect faith, you'd look straight to God and believe it, and walk away. You'd have no need of coming into a prayer line. You'd have no need for these things, because your faith has now made it so, see.*

What would be the use of me saying, "I got to put a shirt on"? I got a shirt on!

[44] *"How do you know you got a shirt on?"*

[45] *"Well, I see it, I feel it, I know it's there." Well, that's just how real when perfect faith takes hold. You don't have a need anymore. It's already done; you know it.*

[46] *"How do you know it?"*

[47] *"Faith tells me so!" That's it, see. Do you get it now, see what I mean? That's perfect faith.*

60

Now, that's fine, that's exactly true when it comes to your healing, but what about we're talking about this? Talking about that perfect faith you and I got to get out of here? Do you believe we've got it?

Look it, I can stand here tonight without fear of any worry, and any qualm, and I'm not being a braggart either, White Throne is on. And I'm not going to duck it because there's no way I can duck it, we're already into it.

How can I miss the Presence? The Appearing? How can I miss the Appearing, which precedes the Coming? I'm in it! I recognise it. I know it. Now, how're you going to change me from it? What am I supposed to do? Just keep walking.

You say, "Well, that's your imagination."

It's not my imagination. I believe it. I've got an assurance.

"What am I going to do?"

Keep walking.

You say, "Well, just a minute now, how do you know?"

Well, I know it! Why? Because it's just as real as the coat I've got. I know I've got my coat on, I can feel it... it's a little bit too hot tonight. Could take it off perhaps, but I know I've got a coat on. I can feel it, I can see it, I know it.

It strained me, I move my arms. I know I've got a coat on.

What about this?

I know this, too, I know I'm going.

You say, "I don't think you've got enough fruit."

61

Well, that's what you think. Think what you want to think. Who told you to think for me? You can think for yourself. You're not in my shoes; I'm not in your shoes. Where you're messing around here, I'll be gone.

Mess around all you want. When people can't even understand the Presence of Almighty God, I want to ask you a question, "Who came down?" Who came down? Can anyone in this building not tell me who came down?

Would it be that even a child sitting here tonight doesn't know who came down, and why He came down? And know the difference between God and the prophet, and know some of these answers?

Well, how do you know them? Based on his Divine revelation proven to him so there is no doubt, and we have no doubt, and he told us now none of us have any doubts.

"Well, I think God did something else." Be my guest, have something else! I'm trying to get rid of everything else.

You're like our house over there, cluttered up... My God, I've got no room for anything else in the basement. The best thing I do is pray for the house to burn down after it's more thoroughly insured!

Another twenty thousand bucks on the house and burn 'er down... let her burn down which I don't want it to burn down because there's things in there that you can't replace... not just sentimental value but you try to get some of the things that are in there you can't buy them.

They're old things and they're good things. That means momma and I don't want to burn up with the house we're a couple of good ol' things! A couple of antiques. See?

62

[45] *See, while I feel it, thou, O perfect faith, has taken hold. You don't have a need anymore.*

I don't need to be changed for the Rapture because I got my change. How? All I've got is faith, assurance.

You say, "Well, just a minute now, where have you passed into knowledge?"

Based on this and this... prophet of God. I might have a little more faith in the sense of a definitive faith than any of you because I was around him so much but look, there's no way you can disbelieve what that man had.

If you do, you better tell me exactly what he did have, but you have to prove your point. And the only way to prove it is to have the same thing in a greater quantity; it's got to be identical.

I'm not a chemist but I know at least that much about chemistry. See?

[46] *"How do you know it?"*

[47] *"Faith tells me so!" That's it, see. Do you get it now, what I mean? That's perfect faith.*

63

And he's relating to his own ministry, himself, the presentation, and saying, "Build on it." You've got everything laid out before you. Healing is a part of it. You say you don't doubt this and we don't doubt it. You know why?

God says, "Live or die, sink or swim, this is it," but with our stomachs it is either Maalox or buttermilk or an operation, we can still get by. See? We get alternatives. With alternatives you can guess this way, go that way.

With this... nah, no. I can't change my mind, I've got it too done well fixed up, nailed down, and locked in. Do you know what I've done? I've painted myself in a corner. I've blabbed myself into contempt of the people's court.

I've hung myself with the government and man, especially with theology, the same as you have.

“Living, He loved me; dying, He saved me. Buried, he carried my sins away. Rising, He justified, freely, forever. He’s come back to take us away.” That’s exactly what we’re looking at, brother/sister.

You don’t need to worry about it, but we can venture a little more and get some more healing one of these days. That’s enough right now because we’re going to quit, aren’t we? It’s about time the tapes’ run out.

It might not be a good place to quit, but it’s as good as any, because I don’t see any breakdown for the next page or so. All right. The Lord bless you. Sunday morning we have our service again, of course, ten-thirty, and continue.

Trust the Lord will bless us, and who knows, but by that time our faith could be just moving in circles, right into the vortex of Divine healing, which we’re looking for, because, look, That Which is Perfect is come, let’s tell this one thing and understand it.

He never took anything away from us; He simply added and showed that all through the ages the truth is the truth and it’s here for the taking, and the whole contains the part.

What part do you need tonight? What part do I need? It’s here tonight, brother/sister. Let’s believe it.

Let’s rise and be dismissed.



Gracious Heavenly Father, again we thank You for Your love, mercy, and grace, Your goodness to us Lord. We can come together and talk about these things and see what is in here today because of what has already transpired.

Surely Lord, it’s wonderful to know we have passed from faith to sight concerning these things and Lord, what little faith is left on the grounds of what hasn’t been perfectly brought into complete manifestation as a fulfilled promise that is literally I believe negligible, as the prophet said, *“I don’t know anything that’s missing that needs to come to pass, maybe a little here and there,”* and that’s how we look at it Lord.

We’re grateful tonight, O God, we’re thrilled with Your love, and Your goodness to us.

We’re thrilled with Your Presence, and, Lord, we’re seeing that our faith is rising more and more, to just believe You more and more, and we trust that it is, so that Lord, tonight, as the prophet prayed many times, *“Let there not be one sick amongst us, O God.”*

I know he wanted to be well Lord, and we know that he is well, coming back with a glorified body. And each one of us tonight also can lay hold the promise unless we wonder... which we don’t believe anybody has a revelation that he or she or a child or older must remain sick.

No way, shape and form. I believe Lord, we’re all heir to those promises.

Help us to receive them, O God, by applying ourselves, by just as the prophet taught and showed us in Scripture, and as we go down the line, may we understand more and more and come to that place of that walk that we all want and You want for us Lord, the decision in our soul to trust and obey and come right through, right to the very top.

Father, go with us now as we go, and help each one of us come back again to serve You even more accessibly, with more faith than ever.

In Jesus' Name, we pray.

Amen.

'Take the Name of Jesus with You.'