
ALL THINGS ARE POSSIBLE

TO HIM THAT BELIEVETH



...? ... I stay in prayer constantly in the afternoon. And—and then come right over here, I go to preaching, then . . . [Blank spot on tape—Ed.] from you and the meeting don't seem like it has the—the right kind of a something. I—I don't see the visions so plain, because it's two different anointings. One of them, you're taking in; the other one, you're giving out. See? One of them, and you're preaching you just feel wonderful and happy; the other one, you just getting weaker and weaker, as you go down. See? One, as you drawing from God (See?), what you desire, and the other one is God giving through His Word to you. See? One of them is a vision, and the other one is preaching the Word.

² Now, for just a little text that God might give us a context, it's in Saint Mark. Let's take it from Saint Mark the 9th chapter, and read, well, let's say, one verse for the setting. Let's take the 23rd verse.

And Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

That was our song. Now, that takes all the doubt away from it, doesn't it? "And if it be Thy will?" He said, "All things are possible to him that believeth." Not, "Whether it's Your will or not." It is His will, if you've got faith. For all things is freely given to you by the Lord Jesus Who died to . . . [Blank spot on tape—Ed.] . . . fall, Christ brought to the Church, by His righteousness and His sacrifice, and now we have the earnest of our complete deliverance.

A man, some time ago, was talking to me and he said, "Brother Branham, I don't see how that you could sanely place Divine healing in the atonement."

I said, "I'll place every redemptive blessing in the atonement, everything."

³ Now, Jesus didn't bleed twice, or He didn't die twice; but Divine healing and every blessing that you have need of was made to you in one atonement. That's right. You can't deal with sin without dealing with sickness. And when you preach the Gospel of salvation for those who believe for their soul, you have to include Divine healing, 'cause sickness is a attribute of sin.

Before we had any sin, we had no sickness. Sickness come as the results of sin, so you can't deal with sin without dealing with sickness. You just can't do it.

Now, this fellow said, "Brother Branham, if I'll prove to you by the Gospel. . . ." Charles Fuller, this singer, cowboy singer just converted, writes these fine songs. . . . I can't think of his name right now. Oh, he. . . . Stuart Hamblen. We was having our. . . . They all had pictures taken in the place, and they had just left town. So I come in, and he said, "Well, why don't you to get your picture taken?"

⁴ So then after he got the manager and them away, those who were smart, had education. . . . He knew that I didn't have any education, so he thought he'd just jump on me with both feet.

So he said, "I want to ask you. . . ." He said to the manager, said, "I—I want to take a couple more poses of Brother Branham. I'll guarantee you I have. . . ." He said, "When I took. . . ."

"About twenty-five minutes, time for him to be in study and prayer for tonight's service."

He said, "I'll promise you, Brother Baxter, that I'll have him there." "All right." So he went away.

So then while. . . . went away, said, "One question I want to ask you."

I thought, "Oh, I know you're—you're all loaded."

So he said, "Do you apply, put Divine healing in the atonement?"

I said, "Yes, sir. I do."

And he was just out of seminary, smart as all get-out. And he said, "Well, if you apply, put Divine healing in the atonement, Brother Branham, you're wrong."

I thought, "I don't think so."

⁵ And he said, "Well, if Divine healing was in the atonement, as—as sin was included in the atonement, atoned for," said, "we would have no pain, that if it was in—Divine healing was in the atonement, pain would be took away, for the atonement killed the very effects of sin."

I thought, "I want to ask you something, brother. Is there temptation?"

He said, "Yeah."

"Then there's pain." That's right. Sure, sure. It's your faith that overrides it. Certainly. Your faith is what does it, answers.

So he said, he said, "Well, if I'll. . . . ? . . . [Blank spot on tape—Ed.] Isaiah said that He took. . . . ? . . . [Blank spot on tape—Ed.] His stripes

[Blank spot on tape—Ed.] prove it to you by the Bible will you accept it?"

And I said, "Yes, sir. The Bible said so, then—then that's right."

6 He said, "Well, in Matthew 8, the Bible said, 'As they brought to Jesus, all those that were sick and afflicted, that it might be fulfilled which was spoken of by the prophet Isaiah, "He took our infirmities."' And I said . . . He said, "You see that now, brother? It was fulfilled right there, every bit of it."

I said, "Well, brother, that was a year and six months before the atonement was ever made. That was before Jesus was ever died on the cross. There was no atonement at that time. Then according to your doctrine, then the atonement had more effect before it was made than it had this side, after it become the atonement.

So then he went to using some great big words, seeing that my education was limited. I said, "I haven't got the gift of interpretation yet." I said, "You just speak the plain old language to me, and I—I—we'll talk about it."

And he went on. And I said . . . He said, "Oh, it's in the atonement, so forth."

I said, "I want to ask you something, brother. Do you believe that Divine healing is in the Word."

7 I was going to take him right here, and over in Mark 11:24. Jesus said, "Whatsoever things when you pray, believe that you receive it and ye shall have them," no matter what it is.

I said, "Did Jesus place it in the Word, Divine healing in the Word?"

He said, "Yes, He mentioned 'whatsoever things.'"

I said, "That's right." I said, "Then if He put it in the Word, the Word's ahead of the atonement."

"Oh," he said, "Ridiculous, Brother Branham." Said, "No, sir." Said, "That's sacrilegious."

I said, "Oh, no. It isn't sacrilegious." I said, "He—He's got keep His Word."

And he said . . .

"Well, I'm going to tell you something. One time there was a king had a great kingdom, and all of his domain, he made the rules and regulations, the penalties and so forth, and when he did, he had a certain sin when it was committed, the penalty was death."

8 "And every man that did this sin had to die for it. And one day a slave committed this penalty. He had to die. He brought him up before the king, and the king said, 'I'm a man of honor. I keep my word and

you have committed, according to my rules here in my kingdom. . . . And being a righteous man that keeps my word, my word says here that there is no atonement for that sin. You have to die. And the only thing I can do is take your life.”

“And the poor fellow said. . . . Begin to shake and he said, ‘Now, wait a minute.’” Said, “‘Straighten up.’” Said, ‘What can I do for you before I take your life?’”

“He said, the slave that was under the penalty of death, said, ‘I want a glass of water.’ And so the king said, ‘Give him a glass of water.’ And when he got it, the poor fellow fixing to have his head cut off, he was just shaking, he couldn’t hold it. And the king said, ‘Wait a minute. Straighten up. I’m not going to take your life until you drink that water.’ And he threw it on the ground. Now what’s he going to do? Now, he is a man of honor. He has to keep his word. And his atonement said that—that there is. . . . or I mean, His Word says there is no penalty. . . . or no redemption for this sin, and yet the king has spoke and said that he won’t kill him until he drinks the water. It’s impossible; he threw it on the ground.” I said what. . . .

He said, “That was a slip-up on the king.”

I said, “That’s right. And you think God did a slip-up?” And I said, “not include it in the atonement when He put it in His Word.” I said, “Oh, brother, that’s thinner than the broth made out a shadow of a chicken that starved to death.” I said, “That’ll never work. No, sir. God put it in His Word, and it’s for those who believe, only believers.”

⁹ “All things are possible to those that believe.” Though we may not have faith enough. . . . And I want you to know this at the beginning, that healing does apply a lot to the person that’s praying for you; that’s right, but not all altogether. It’s your faith, also. You’ve got to have faith. Watch it in this little words that we’re fixing to speak. “He that cometh to God must believe that He is, and a rewarder of those who diligently seek Him.”

Now, there’s a lot of difference besides having faith in the mind and having it in the heart. The heart is a different mental faculties altogether than what’s in the head.

¹⁰ They. . . . Science didn’t know that until just about two years ago. Did you know that? The Bible said, “As a man thinketh in his heart. . . .”

The science said, “How wrong that is.” Said, “There’s no mentality facilities in your heart. It’s in your head, your mind. You can’t think with your heart. You want to think with your mind.”

Two years ago I was standing on the streets of Chicago when they had a great big piece in the paper about like that. I purchased one of

them, that science had found in the human heart (not in the animal), in the human heart a little compartment that doesn't even have a blood cell, and they say it's the occupant of the soul. The soul rests in the heart.

Oh, my. See, God's always right. They finally come to it, you know. They—they finally see it once in a while. So when God said that the sun run, and the science said it stands still . . . That's what I was taught in school.

Now, over in California, the big observatories there, they say they were wrong now. They scientifically proved it wrong: The sun runs also. So there you are.

¹¹ Science has to say things, take it back, say things and take it back, but, brother, here's one Book that you can read and it'll never be took back, God's Eternal Word. And you can rest your soul upon It. No matter whether you can explain It or not, I believe It anyhow. That's right. God said so, and that settles it.

You just be that simple in your faith, then God will go to work for you. Yes, sir. He's obligated to His Word. He said, "All things are possible to them that believe," all things. "Whatsoever things when you desire, believe that you receive them. You shall have them. They'll be given to you, if you'll just believe them." That's God's requirement, and faith is what takes to move God.

¹² Now, this was a tragic here, and a . . . Yeah, a very outstanding case that we ought to look into and give some consideration for a few moments.

A strange thing just a—a few days before that Jesus had called these same men together and had given them power to heal all kinds of diseases, to cast out all kinds of evil spirits, and to cure leprosy, and to raise up the dead. And He sent them forth, and they went out doing it, and returned back rejoicing.

But when Jesus took a trip and went up on top of the hill, upon the mountain, we find these disciples down in the valley firmly, completed, de—defeated on a epileptic case. They couldn't handle that evil spirit.

Now, someone said not long ago, "If you'd had the power to heal the sick, like the disciples had. . . ." Now, these people don't believe that you receive the Holy Spirit like they did at the beginning, but they just don't know the Scripture and don't know the Holy Spirit. God's promise said so and if people that hasn't got so much theology junked into their head, then they just believe God and receive it. That's all.

¹³ Like a fellow holding a debate. He was holding a debate. He said, "There is no such a thing as God. There is not such a thing as God."

Kept doing that, and a little old, silly looking boy setting back there with hair hanging down in his eyes, and overall jacket on, he come walking up, one tooth out in the front, stood up in front of the infidel, he said . . . Started peeling an apple, He said, “What do you want?”

Said, “I just wanted to ask you a question.”

He said, “Well, ask it.”

“Well, wait a minute.” Just kept peeling his apple, cut the core out of it.

He said, “Well, say it. Hurry up and say what you’re going to or I’ll have you throwed out.”

¹⁴ “Well, just a minute.” He eat—peeled the apple, took a piece, put it in his mouth, begin to chew on it and swallowed it, said, “I want to ask you a question. Is this apple sweet or sour?”

The infidel said, “I’m not eating it. I don’t know.”

Said, “That’s what I thought.” Walked right back and set down.

How do you know whether there’s a Holy Ghost or not until you’ve received It? How do you know Jesus heals or not, until you received it?

Said, “No man can say Jesus is the Christ, only by the Holy Ghost.” No matter how much you read out of the Bible that won’t work. The Holy Ghost has got to witness it to you—His resurrection in your life—or you don’t know whether it’s sweet or sour. That’s right.

The poet said, “Taste and see the Lord is good.” Who knows before he tastes it? It’s he that tastes that knows. As the old saying is “The proof of the pudding is the eating thereof.” So that’s good.

So this infidel was defeated in this case.

¹⁵ Now, these disciples were defeated because of their unbelief. Jesus had gone up on the mountain and you know what? I’m kind of glad that they were defeated right then, ’cause that just straightens everything out for me.

Oh, we see times . . . Oh, here, I’ve seen Joneses prayed for; I’ve seen this one prayed for. Never helped them. Sure. The child was prayed for by disciples who had power to heal him. Jesus Christ [Blank spot on tape—Ed.] servants, gave them power to do it, and they were defeated. Certainly. Didn’t have nothing to do with it.

Jesus was upon the mountain, and here when the first defeat come out of this earthly drama, the scene. Here was all the pastors out and down in the valley, questioning them. “Uh-huh. I thought He give you power to do it. Let’s see you do it. Now, out there he is.”

¹⁶ And the disciples were praying and casting out the devil or trying to. The kid just going right on in the epilepsy. Said, "I . . . ? . . ." "Such a thing of it, it's some kind of a trick. Days of miracles is past."

And here stood, maybe the man, the father of the child maybe went out and got his pastor, said, "Pastor, what do you think about these disciples, or this fellow called Jesus of Nazareth that's going around here casting out devils, they say."

"Aw, it's a telepathy. There's nothing to it." 'Course the Pharisee Jones knowed all about it, you know.

"I'll tell you we're having an association meeting in a few days and if you bring your kid up, I hear them disciples is going to be around here. So we'll just take him over and challenge them to do it. Yes, sir."

Now, that's just the devil, the way he works. "Do something before me and let me see it."

¹⁷ I had a man not long ago to challenge me on the radio first, that he'd give a thousand dollars to anybody that could prove that they were healed—Divine healing. And I took two doctors with me and four people, walked up to his steps. Said, "Well, it's over in Texas where we got it." Said, "What we want to do is take a knife and cut a little kid's arm, and you hold it before us brethren, and let us see you heal it, and then we'll believe you."

I said, "You need healing in the head." And I said, "There's something wrong with you. You're not mentally right, man." Certainly. Any man that wants you to cut a baby's arm, hold it there, and then heal it before them. Why, certainly, we . . . No one sensible . . . That's even beyond the answer of intelligence. That's right. Sure it is.

And I said, "What about this woman right here, and her stands her doctor that said she had cancer and now she's well? There's the doctor's statement. I want the thousand dollars for a missionary trip." He wouldn't give it to me. Certainly, certainly not.

Oh, it's just as Brother Moore used to say, "Like the Irishman's owl, all fuss and feathers and no owl." That's just about the way it goes too on those things.

¹⁸ Now, just simple trying to hide behind some kind of a church doctrine instead of coming out and saying, "You ain't got no faith." That's all. Satan never received the Holy Ghost; he ain't got nothing then to give you faith. It's God that's got the faith. And just as you're filled with God, you're filled with faith.

If you're the Son of God, you're like God. He just speaks the Word and it creates itself. His Word's the creative power. How'd the world

come here? He made it out of things which was not. He just said, "Let there be," and here it is. He believed His own Word.

¹⁹ And this dirt that you're setting over tonight is just a creative power of Almighty God, the creative Word. That dirt is the Word of God made manifest. Say, "Amen." [Congregation says, "Amen."—Ed.] . . . ? . . . Yes, sir.

The very dirt that you're setting upon tonight there, is the Word of God. Amen. That post standing there is the Word of God made manifest. I'm here tonight because the Word of God made manifest. Amen.

Oh, my, don't that just give the devil a black eye. Oh, it sure does. It's the Truth; It's the Word.

Now, there they were, and he said, "Now, . . . ? . . . come out there, you bring your the child out, we'll see how much power these disciples has got."

Well, they got them all excited, you know, and here they was standing around, the association standing around with their hands behind them, saying, "Uh, huh. There you are. The kid's no better than what he was, not a bit, not a bit."

²⁰ What could you do anything with such stuff as that hanging around? Yes. There it was. So the disciples were all trying to cast him away. Oh, they had the power now. Jesus said they had it. Christ gave them individual power to do it, and they had done before, but said, "Let me see you do it now. Let me see you do it."

Now, let me settle this in your mind forever. When you hear anybody saying that, know it is the devil speaking through that person.

Let me show you just on a Word. The first time that the devil met Jesus Christ, he doubted Him. Doubt always is of the devil. That's where the first sin come. There is no other sin but doubt. Unbelief is the original and only sin.

Committing adultery is not a sin; smoking cigarettes is not a sin; getting drunk's not a sin. That's the attributes of unbelief. Amen.

²¹ You talk about . . . People said, "Brother Branham, you say he . . . ? . . . believe on the Lord Jesus and be saved." That's what God says. The trouble of it is I'll say something and make out like you believe, but really believe you settle the whole thing. That's right. Faith . . .

Notice. In the garden of Eden the very first original sin was because Eve doubted the Word of God, and when Satan met Jesus and . . . ? . . . offspring of Eve, the woman's Seed, he used the same technique he did on Eve.

First thing was that appetite, and the next thing he said, “If Thou be the Son of God, do a miracle here before me. Let me see You do something—a miracle.”

Now, when you hear a person say that, you know who’s talking through that person. It’s the devil. That’s right. He said, “Let me see you do a miracle now before me so I can see it. Let me see You turn these stones into bread, and eat yourself full again, I’ll believe You are the Son of God.”

²² Jesus turned right back with the Father’s Word. He could’ve done something else. But to bring God’s blessings to the weakest of a believer, you could take . . . You don’t have to have gifts. Just have faith in God’s Word.

Jesus never used any of His gifts, any of His power. He used the Father’s Word. He turned around and said, “It’s written men shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”

When He was a prophesier, we knowed He saw visions. He could tell what was wrong with the people, tell them what their secret of their heart was, and so forth, said, “These signs would follow on to the end of the world.”

²³ They put a rag around His face one day—some soldiers—and they hit Him on the head with a stick, and said, “Now, you prophesy.” (The devil, what was hitting Him.) Said, “You prophesy. You tell us who hit you and we’ll believe You. Tell us who hit you. Got a rag around Your eye.” Jesus never opened his mouth, nor said a word.

The Jews upon the cross . . . When they had Jesus on the cross, said, “Now, if Thou be the Son of God, perform a miracle here before us. Pull Your hands loose and come down, and we’ll believe You to be the Christ, the Son of God.” Jesus don’t listen to the devil. Never said a word. See?

So when you see somebody that says, “Let me see you perform a miracle,” remember, it’s the devil.

When He come into His own country, they said, “Now, we see here about You healing over in that country, we heard about the healing over there. Let’s see you do something here among us; let us see it.”

²⁴ And Jesus marveled at their unbelief, and many mighty works He could not do. Takes your faith too because of why? The lack of His power? The lack of God’s will? The lack of faith, unbelief. Because of your unbelief, He could not do it.

Here the disciples, being defeated, and right in the midst of their defeat, down the mountain come the most lovely Person that ever walked on the earth, the Lord Jesus, the Son of God.

Still weak, perhaps, from under that great anointing when He was taken into a vision there and foresaw . . . Peter, James, and John foresaw the Coming of the Lord, foresaw the order, how that Elijah and Moses would come first, then Jesus would come. They saw Him, then was the first coming, Elijah and Moses; and then turned back and saw Jesus only, when He comes, and—and after the Millennium.

²⁵ Notice, in this, the first thing you know, some of them out here, Pharisee Jones and them, say, “Well now look, there comes this guy. This is the chief man of all of them. He is the one that started all of this here move.” So we’ll go over and see what he’s got to say.”

So when the disciples saw the Lord coming, they knowed He could do it. So they took off for Him. And when they all gathered around where He was at, what did Jesus say? He walked over to that bunch of Pharisees with their collars turned around . . . [Blank spot on tape—Ed.] . . . ? . . .

Oh, you poor dishwater preacher. What’s He going to question you on at judgment? You’ll stand the same way before Him.

“So what are you questioning him about? What’s all the fuss about? Why do you questioning these, my children?” Oh, my, I can see Him look around on them.

And one spoke up, said, “Sir.” I see He’s just an ordinary Man, yet to him. Said, “Sir, I brought my child to Your disciples.” Said, “He has a foul spirit. He is dumb, froths at the mouth, falls in the fire and water.” And said, “I brought him to Your disciples to cure him, and they couldn’t do nothing about it.”

²⁶ I can see Pharisee Jones, the pastor, “Yep, couldn’t do nothing about it, so I’m going to bring him to You.” And said, “The disciples couldn’t cast him out, so I bring him to You. If You can do anything about it—if you can do anything about it—if . . .” You get it? “If,” Oh, my. “If you can, do something about it now.”

Jesus stood and looked around, said, “Bring him here.” And when they brought the child up, now the devil showed off. That’s the way the devil does. He likes to show off. Yes. He throwed this kid in a worse fit he ever had. He fell right on the ground, to try to scare Jesus.

When he fell on the ground, begin a froth on the floor, or frothing before the disciples, they got a little scared. But you’re not going to scare Him, brother. The devil throwed this kid into a real spasm. He fell on the ground and pined away, and frothing and rolling around

on the ground having a, just . . . ? . . . 'cause he knowed his time was at hand.

Jesus looked at the child. He said to the father, said, "How long has he been this way?"

²⁷ Said, "From a youth. Oh," he said, "He falls into the fire and everything." And when He got the attention . . . Now, let's draw a drama here.

Oh, my. Here's the valley; there's the mountain. Right up there on the mountain where God came down, overshadowed Him, said, "This is My beloved Son. Hear ye Him."

And here He is, standing there now; the mountain . . . The Father had been with Him. The Dove was on the Lamb; the Dove was still on the Lamb, and He knew it. What's He trying to do? He'd just got through saying before that: "Verily, verily, I say unto you, the Father can do—the Son can do nothing except He sees the Father do it." That right? Saint John 5:19. "I see visions; I do nothing except the Father shows Me in a vision what to do." Saint John 5:19. "I don't do nothing."

²⁸ The disciples are defeated. The father is standing over hostile. Why? "Well now, I know He's not going to do it. Because if he don't do it . . . If these disciples couldn't do it, then He can't do it. Now, I begin to believe with you, pastor, that this is just a bunch of fake—a bunch of work-up, a bunch of mental or telepathy or something. That's all it is." Begin to think that in his heart.

See how unbelief will catch a hold? Oh, I don't care how many times it fails, He's still God, the Healer. If I pray for five hundred people tonight, and all five hundred of them died in the morning, tomorrow He's just the same Healer that He was tonight. Has nothing to do with it. I know God said so, and that settles it to me. His Word said so.

²⁹ Look at Elijah when he went out . . . ? . . . prophet. The Dove was on him. So he . . . ? . . . and had called all the priests out there and he . . . Elijah cut their heads off, four hundred of them, that afternoon, walked over and set down on the mountain, said, "Now, I'm going to pray for rain." Three years and six . . . [Blank spot on tape—Ed.] . . . rained. And he put his head down between his little old bony knees, and he prayed, said, "O God, send the rain."

Said, "Gehazi, go look up the top of the hill and see if you see any clouds back over the sea."

Gehazi went up and said, "Not a sign."

Oh, my. How unbelief would've caught that. "But He's still God." Said, "O God of Abraham, Isaac, and Jacob, hear the prayer [Blank spot on tape—Ed.] . . . ? . . . Gehazi, go back."

“Well, I just got through coming down.”

“Go back again. Look again.”

“Looks like brass; no sign of rain.”

“Hold still,” tucked his head down again, “O Lord God of Abraham, Isaac, and Jacob, send us rain.”

“Go back up again.”

“No different.”

³⁰ Seven times he went up. After while Gehazi come down and said, “Oh, my. I see a little, bitty, cloud hanging out there about like a man’s hand.”

How quick unbelief would’ve said, “If that’s all You can do for me, if that’s all You can help me, why, I won’t take it.” But Elijah had something in him that knowed that was God’s sign.

“Well, I went to the meeting last night; I had a headache, been sick for a week or two, a month. I felt better, but not altogether well. I had a crippled hand; I could move my fingers, but my, it’s. . .”

Oh, brother, how quick unbelief goes to work right there. “Oh, I could see a little bit; I’ve been blind, but I can see a little bit, but maybe if I’d tried hard enough I could’ve done it beforehand.” Oh, you poor. . . I don’t know what to call you. You’re excuse as a Christian, and that’s right.

³¹ Elijah didn’t do that. When Elijah had the first little, bitty sign, he raised up and said, “Hallelujah, so much. . . Rope up the rain barrels, get up and see. I hear the sound of the abundance of rain.” Amen.

If I can wiggle my finger, “Hallelujah. Get my crutches out from under me; here I come. Doctor, I’ll pay you my bill; I don’t need it any more. Thank you, doctor, for all you done, but I won’t need your service any more. I hear the sound of the abundance of rain. Yes, sir. She’s coming down the rain pipe right now, and I’m going to stay right at the spout, and get ever bit of it.” See? Oh, he was ready.

How quick unbelief catches a hold and perhaps the father. . . That’s the reason he said, “If thou can, if thou can do anything for us.” All right.

Now, Jesus walked over to him to get in conversation, like He did the woman at the well, said, “How long has the child been that way?”

“Oh,” he said, “since a youth.” One time looking into them eyes, something come over him. Then he said, “Have compassion on us.”

³² When he once looked in the face of Jesus, he could tell that wasn’t no mental telepathy. He could tell that there was something about that Person that no one else had.

And any man or woman that ever looks the cross in the face . . . The other day . . . I got an old cross hanging on my windshield out there. I don't know how many has said to me, "Brother Branham, that looks like a Catholic cross."

When did the Catholics ever have the option on the cross? When did the cross ever become an emblem of Catholic faith? Cross is an emblem of the Christian faith, not Catholic. No, sir.

Said, "Why do you have it hanging there?" Some fellow riding with me, coming down from Sellersburg, kind of tearing me up. They like to do that somehow. I don't mind it, as long as they don't tear at Him.

³³ Said, "Then why is it hanging up there?"

I said, "You know why? Every time that I turn my head up here at this country, when summertime comes, there's a naked woman standing in the yard, on the street, or somewhere. I look at the cross. Amen. I'd rather look at that." He never said no more.

I said, "Now, I see where I was redeemed. In there I see His stripes, I was healed. Once I was blind, I had no eyes where I could look with, and I promised Him if He'd heal me, I'd look at the right thing. And I know that's the right thing to look at. I look to Calvary. It's a memorial to me, that my Lord died, He healed me. And there on that cross was where He forgave my sin. There on that cross where He took all my worries away from me, on that cross, He healed me with His stripes. "I said, "I look at that, turn my head, look at the cross." All right. Depends on what you're looking at. That has a whole lot to do with it. Look at the cross one time, see how much different.

³⁴ Now, when this man looked in the face of the Lord Jesus, He was anointed. He was the anointed God. Here He was standing there, the anointed Man, God in the Man. And when he did, there was something caught the man . . .? . . . He said, "Have compassion on us." Now, he's on the right grounds. He's coming on the grounds of pleading mercy. He's coming to the mercy seat. And that's the only way you'll ever get anything from God, is come to the mercy seat, not judgment, not upon self, but upon the mercies of God.

Now, he's on the grounds for healing. There's no "if" in it. He's placed it on Jesus now. Watch. No more, "Sir," now he says something different. It's Jesus then places it right back on him. He said, "Oh, canst thou believe? Can you turn Pastor, Rabbi Jones down over here? Can you cast all this doubt away from you? Canst thou now believe?"

³⁵ And the father looked Him in the face, said, tears running down his cheeks, something had struck him. A change had come in his heart that very moment, and he said, "Lord, I believe. Forgive me," so many words, "forgive me for my unbelief. All this time I've tried to believe

the Pharisees. I've doubted when the disciples failed. Forgive me, Lord, of my unbelief," and with tears rolling down. The Spirit of God had struck his heart, and he said, "Lord, I believe. Forgive me of my unbelief or the Bible quotes it, "Help Thou my unbelief," but it's "Forgive my unbelief."

There he stands. What is it? Now, watch. A few moments ago he was "Sir, if thou can." But when Jesus caught his attention, it wasn't "Sir." Capital "L-o-r-d." What happened? When he come to the mercy seat, he found mercy. Hallelujah. I know you'll think I'm crazy; maybe I am. Let me alone though, I'm happy this a way.

Look. "If thou can." Pastor, I believe you have been right. "If thou can," and He looked at him. Said, "How long has he been this a way?"

He said, "Since a youth." He said, "And have mercy on us." Mercy seat he had found forgiveness, ask forgiveness, and repented and now "Lord, I believe. Forgive me of my unbelief." Lord, "Lord" means "ownership." . . .? . . . that I am . . . 

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