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## WHY I'M PRAYING FOR THE SICK

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Thank you, brother. Thank you, very much, friends, and good evening. You may be seated, if you will. I'm happy to be here tonight, happy to greet you, in the Name of our Lord Jesus. Been looking some time, to be here to minister to you, and I trust that this will be a great time for us all.

<sup>2</sup> I was sorry to be late at the beginning, but I'm usually late, anyhow. Here some time ago, I come into a church, and the minister of the United Brethren church, in New Albany (I was to speak for them that night.), he said, "I'm going to introduce you to the late Mr. Branham."

So, I said, "I was late, but I didn't know I'd passed on."

<sup>3</sup> Well, we're happy to be in this lovely city tonight; looked forward to it for some time with great anticipations. Just a little tired. We drove all the way from Phoenix, and stayed home one day and come on up. It's been very strenuous the last few months in the meetings, or at least—at least the last six weeks, I'd say, because we was going to India. Supposed to be in Africa and India this month, and the—the Lord appeared to me and told me not to go until September. So I got this time off with . . . Kind of go around and speak to my friends and preach to them. And so, I'm happy to get to share the fellowship of you people here for the next few days in this lovely city, to meet your pastor here, Brother Collett, and course, I suppose, there be many more of the ministering brethren.

<sup>4</sup> And I come in just for the cold weather, didn't I? Coming from Arizona here, I liked to froze coming over here. My blood had done got thin. Yet I'm a southerner to begin with, so I guess I was just born with thin blood.

<sup>5</sup> But when I was born the second time, I got a different kind of Blood. That's right. That's right. When I got the new birth, I got a new Blood. And so He taken away the old and gave the new. So you know, you . . . When He gives you new, He just makes you new all over, like putting wine in a—an old bottle, He said it would perish. So we got to get made over, new.

<sup>6</sup> And now, it's always a great privilege to get to come to a church for the first time. But usually you have to kind of get acquainted with one another and kind of get all the spooks away, you know, so we can—we can kind of get down to talking to each other.

<sup>7</sup> I was talking to our Brother Collett when he came to my place a while ago, when we come in. And we'd given out the meetings as a Gospel-preaching meeting. Brother had said that he'd . . . been many

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people had come in to be prayed for, for a healing campaign or healings for the sick. I told him, maybe the first night we'd better have that, then, so that we could get that over with in the beginning. And so he said they come down, give out some prayer cards, and the boy, my son with me, he come down and he said, "Daddy, they didn't have but just about three hundred give out." I would . . .

8 He had to take those up, I believe, because that would last till . . . If we was to be here another month, and we'd never get them through the line, the way I have to pray for the sick. It's by vision. Many of you has been in the meeting. And that would deprive everybody else that come in. We'd be obligated to take care of them first. So it would . . . Anyone else would come in, emergency or something, we'd have cards out ahead of that, then the emergency would never be able to be prayed for during the time of the meeting.

9 The way we do it is, every day give out cards and just pray for them that night. And the next day, if your cards wasn't called . . . your prayer card wasn't called, you can have a prayer card the next day. See? And everybody has the equal rights, chances, every time, every day. So if you just give them all out at one time, then you . . . And then here's another thing, the pastors, when they give them out, then the people, if they don't get it, then they think hard of the pastor about it. So we kind of have had a long siege of experience, along those lines.

10 And now, we are trust that God will meet us tonight in the exceedingly abundantly, and bless us greatly. Now, being it's going to be a—a prayer service for the sick, we will kind of address it in that manner.

11 I think tomorrow night, we're going to get, or, a night or two, we're going to get to a large auditorium or somewhere, brother was saying. And these little church meetings, it's kind of hard to get to the peoples. Yet, I'd rather have a meeting in a church than anywhere I know of. Because in a au- . . . no matter how lovely the auditorium is, there's always worldly amusements and things go on there, and it's—it's just . . . You may kind of class me to be a fanatic when I say this, but it, absolutely, evil spirits hangs in those places. That's right. I don't know whether you believe it or not, but it is the truth. And in churches, you find Christ.

12 So it's—it's always best to have it, only it's . . . You got spirit all around you, see, and things, and it's . . . and then you can't control or take care of the audience the way you should when you've got more room. Everybody's crowded and cramped, and they're wondering *this* and *that*, and it just upsets you, terribly.

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13 But how many's ever been in one of my meetings before? Let's see your . . . Well, I'm not a stranger at all here, am I? Well, God bless you. I'm sure glad to see you put your hands up like that. That's very fine.

14 And I trust that we will be in many more together, and then, that great one at the last day. Oh, my. When all the saints are sitting at that great Wedding Supper, we'll look across the table to one another; won't that be a wonderful time? And I'll assure you one thing: there won't be one sick person to be prayed for. No, sir. We'll just simply let down our collars, as it was, and rejoice. I want to make an appointment with you for a thousand years, each one of you. See? Just a little few moments, you know, that'll be easy in Eternity; just to talk things over that we didn't get to talk over down here.

15 The meetings usually . . . I was talking to Jack Shuler a few nights ago. Many of you know him, he's a brother; he has great campaigns along with Billy Graham and them.

16 And Brother Shuler said when he went to Fort Wayne, he said, "Brother Branham," said, "the first thing when I got there," said, "the Methodist people had kind of jumped on you for . . . about having a healing campaign." And said, "I went right down with Mr. Billings and got a girl that had been in the insane institution for about five years." A maniac; would jump through windows and everything; well acquainted in the city. And she was brought to the meeting, put in her right mind by the Lord Jesus. Said, "I brought her up on the platform and said, 'Now looky here, how many knows this girl?'" He said, "'Now, I want you, every one, to shut your mouth about Divine healing from now on.' So that kind of cut it out," and he said.

"Well," I said, "I'm trying to preach out here, Brother Shuler."

17 He said, "You can't do that, Brother Branham." Said, "Everywhere you go, they expect you, pray for them." Said, "A lot of people said to me, said, 'Jack, why don't you quit doing so much dramatizing?'" Everything he does, he . . . it's in a drama, you know, *The Return Of The Prodigal*, everything. Said the fellow was talking to him. He said, "Well, are you a fisherman?"

He said, "Yes."

He said, "What do you use for fish-bait? T-bone steaks?"

He said, "Why, no."

Said, "What do you use for fish-bait?"

He said, "Worms."

Said, "You don't like them, do you?"

He said, "No, but the fish does."

18 He said, "That's what I thought." What the—what the people wanted, that's what the Lord wanted him to do; and that's what we have to do (Isn't that right?), just whatever the Lord calls us to do.

19 Now, as praying for the sick. . . So there's—there's some strangers with us, not strangers; they're fellow citizens of the Kingdom. You're all are. And we're of all of one Kingdom.

20 Now, I'll just tell you a little religious background, and then, an experience of how, preaching, why I'm praying for the sick. And we'll talk a little, a few moments, on the Gospel, and then pray for the sick tonight.

21 And I trust that while these few nights of being here, that it'll be a very pleasant stay, I trust to God. And I believe it will. And I know if there's anything that you people, as I've always seen amongst God's people, since I got among them, that they always try to make me welcome. And—and everything that can be done to make it a pleasant stay, they always make it. And God's people, wherever they are around the world, you find them the same way. And I know they're no different in Ohio, because I've been here before.

22 And now, as. . . Well, as doctrine, I don't have very much about that. I—I don't know the Book too well, but I know the Author real well, and that's the main thing. I—I—I don't try to preach doctrine. I let them. . . that to those who like to do that. I have. . . Christ is my Head. The Bible is my Textbook. And the world's my church. So that's about all I have, so. . .

23 I believe that Christ died to save sinners, and I believe He. . . His death at Calvary was for a compound purpose. "He was wounded for our transgressions, and with His stripes we were healed." And I believe that as far as in doctrine, of that, that many of you. . . I'd say tonight, "When did you get saved? When did Christ save you?"

24 You'd say, "Last year." "Last week." "Forty years ago." But He never did that. Christ saved you nineteen hundred years ago. You just accepted it last week and forty years ago. See? The—the price was already paid. He saved you. And now, the only thing you had to do was just accept it, is that right?

25 Well, now look. "He was wounded for our transgressions; with His stripes we were healed." You were healed forty years ago, or. . . ? No. Ten years ago? Tonight? You were healed nineteen hundred years ago. The only thing that you can do tonight is accept it. Is that right?

26 Now, as far as healing, there is not a person in the world that can heal. There's only One in all of the year. . . of the ages or ever has been, that could heal. There's no doctor could heal. There's no doctor will tell you he can heal. If he does, he's just about as much quack as a preacher

is, that tells you he can heal. Cause there's just . . . There's only one Healer; that's God. "I'm the Lord Who healeth all thy diseases."

<sup>27</sup> A doctor claims to assist nature, not heal. They can cut a place in your hand, and if they'd . . . if you'd fall dead, and they'd take all the medicine in the world, that hand would never heal, because the life's gone out of your body. Life builds the tissues. They might pull a tooth, but they can't heal the place that the tooth came out. They might cut appendix out, but what about the place where the appendix was taken from? Who heals that? They might set the arm, but they can't heal it. God has to produce the calcium and stuff to heal the arm. So healing is God alone.

<sup>28</sup> I been interviewed at Mayo Brothers' twice. So they said, "We don't profess to be healers, Reverend Branham. We only profess to assist nature. There's only one Healer; that's God." And that's correct. No minister can heal you. No. There's people who claim to have gifts of healing; gifts of healing don't mean you heal people. It only means you have faith in the Word of God.

<sup>29</sup> Preaching, there never was a preacher saved anybody. He only pointed them to the One that did save them nineteen hundred years ago. Is that right? Well, no man could heal you; if Jesus was standing here tonight, with this suit on that He gave me, He couldn't heal you, because He'd tell you He'd already done it nineteen hundred years ago. You'd have to accept it on those grounds, is that right?

<sup>30</sup> Now, the only thing a minister can do, would be point you to the One Who did save you; or the Healer, point you to the One that has already healed you. Now, in doing so, God set in the church, first, apostles, and teachers, and prophets, and all kinds of gifts for the perfecting of the body. You believe that, don't you?

<sup>31</sup> Now, that's what I believe, that God has set these in the church, some that can preach, like some of the ministers here, and others are great teachers and scholars in the Word. Some are seers that sees visions. Some are those who speak with tongues. Some are those who interpret. Some are those who has great faith in healing; that's called gift of healing, or, "gifts of healing." There is no such thing as "the gift" of healing, 'cause it's in the plural, it's "gifts."

<sup>32</sup> God works in many different ways to heal the sick: sometime preaching the Word, sometime a neighbor setting by you, he just lay his hand over on you, feel like he should do so. Always do that. Whatever a borned-again child of God feels to pray for the sick; that's the Holy Spirit moving in you to do so. No matter who's going to pray for the person, you go ahead and pray for them anyhow.

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33 We just had something, yet, to happen in Louisiana, few nights back. It was a—a big auditorium. The people . . . I wasn't going to be there till nine o'clock. And about seven, a lady got a prayer card, she had a little baby, and—and she was rocking the little baby. And another poor little mother setting down there, and she felt so sorry for the little mother with the—with the baby on her arm.

And she said, "Well, I . . ."

Something just told her, "Go, pray for that baby."

34 "Oh," she said, "I couldn't do that. Brother Branham will pray for that baby. They got a prayer card." And so the . . . It just kept going, pushing her to go pray for the little baby. She said, "Oh, I—I . . ."

After a while, the lady come back around again. She seen the baby again. The Holy Spirit said again, "Go, pray for the baby."

35 So the timid, little mother, you know, walked up to the lady and said, "Sister, I see you have a prayer card. Perhaps Brother Branham will pray for your baby tonight."

She said, "We're hoping that the number will be called, sister."

And she said, "Would you excuse me if I said something to you?"

Said, "Certainly, sister."

36 She said, "I'm a Christian too." And said, "I'm a mother; and just to relieve my conscience," she said, "for the last thirty minutes, since you been standing there," said, "I—I feel that—that God wanted me to pray for the baby. Would you mind if I just prayed for it before you took it up?"

37 She said, "Why, certainly." And she let the little baby out. And the mother prayed for it, said, "Thank you." Walked back, very timid, little southern mother, set down. And when she went back to set down, someone had got the seat. So she had to go way up in the balcony.

38 And so, that night on the platform, sure enough, when the—the . . . she was in the prayer line, when the prayer was called. And then, when the lady come up on the platform, when she got near . . .

39 Now of course, in praying for the sick, all of you know how it happens. I don't know what I'm doing, it's a subconscious condition. And—and looking back over the recordings that was being taken, the lady was told by the Holy Spirit, said, "You—your baby had a *certain-certain* disease."

"Yes."

40 But said, "There was a—a woman today with . . . was dressed a *certain* way, prayed for the baby, and it's been healed there." And there was the little lady, setting up there in the balcony, just screaming. See?

Now, God had ordained that *that* woman should pray for that baby. You see how it was? So the Holy Spirit. . . The Bible said, "Confess your faults one to another and pray one for another. . ." Is that right? ". . . that you may be healed." And that. . .

41 See, there's no individual person can heal. And there's no—no person could save you against your will or heal you against your will. It has to be your attitude towards Jesus Christ, what determines your healing.

42 Now, God has sent ministers to preach the Gospel. He put His Word out here, but He put ministers to preach It. He put the different thing, but His church. . . but He has got members in this church, or, people in this church that. . . God has set the church in order. And if the people would just get in the place where God put them, and then the church would be in order. Now, that's. . .

43 I believe this, that the. . . only through that, and the. . . Since I've been with the Pentecostal people. . . And I explain that as a doctrine. I believe that gifts and callings are without repentance. See, there's no way at all for you to do anything. I believe in the election of God, that God does the electing; God does the calling. You, taking thought, cannot add one cubit to your stature. See? But whatever God has determined to be, it will be. And you are called by election.

I've heard people say, "Oh, I sought God day and night."

44 No man never sought God any time. God seeks man, not man seeking God. The very nature, from the garden of Eden, God. . . Instead of man running through the garden hollering, "Father, Father, where are You?" it was God hollering, "Adam, Adam, where are you?" See? And today the sinner does the same way.

45 Well, we could take much time on that, but just to show you that it's the truth. Jesus said, "No man can come to Me except My Father draws him first." So man don't seek God; God seeks man. And God calls men by election, see, foreknowledge of God. Like when, Jesus Christ, when He was born, He was the Son of God. He couldn't help 'cause He was Son of God. He was foreordained the Son of God. Before the world begin, He was the Son of God. And He was the woman's Seed, from the garden of Eden, that was to bruise the serpent's head. He had nothing to do with it. It was already planned out.

46 When Moses was born, he was a proper child, not because he was Moses, not because he had done something, but because God chose him before he was born.

47 John the Baptist, seven-hundred and twelve years before he was ever—ever in his mother's womb, Isaiah saw him, and said, "He's the

voice of one crying in the wilderness, 'Prepare the way of the Lord and make His paths straight.'"

48 Jeremiah 1:4, God told Jeremiah, said, "Before you was even conceived in your mother's womb, before you came from her belly," said, "I knew you, and sanctified you, and ordained you a prophet to the nations." What did Jeremiah have to do with that? Nothing; God did it.

49 So it's God's sovereign grace that He does things. God has a Church that's going to appear without spot or wrinkle. He's already said that. That Church is foreordained.

50 I trust tonight that we're every one members of that Church. And here's the way I think you become a member: "By one Spirit we're all baptized into one body," and we're members of that Church. I believe that with all my heart.

51 Now, Jesus said, here is His Words, in Saint John 5:24, "He that heareth My Words, and believeth on Him that sent Me, hath Everlasting Life, and shall not come into condemnation; but's passed from death to Life." Is that right? I would . . . That's His Word.

52 Now, "He." Didn't say the Methodist; He, the Baptist. *He* is a personal pronoun, means "the individual." He, the Pentecost? He, the Full Gospel? No, just "He." See? "He that heareth My Words and believeth on Him that sent Me hath (present tense) Everlasting Life, and shall not come into condemnation, but hath (past tense) passed from death unto Life." You believe that? That's the way you're saved, is by believing that and accepting it the same way. "Has Everlasting Life, shall not come into condemnation, but's passed from death unto Life."

53 Now, now, for a personal experience now, before we read a little out of the Word and go right into the healing service, 'cause we're running just a teeny bit late. And the next ten minutes I hope to be ready to start the prayer line, the Lord willing.

54 Now, as I make clear then, the doctrine, that I don't believe that . . . or discuss, or argue with people about their religious beliefs. If they believe anything, let them believe it. That's perfectly all right with me. As long as they've accepted Jesus Christ as their Saviour and been borned again of the Holy Spirit, it's my brother and sister. Whether they're—whether they're Methodist, Baptist, Pentecostal, Holiness, Oneness, Twoness, Threeness, Fourness, Forest Rain, Second Rain, Middle Rain, Latter Rain, all the Rains together, don't make any difference to me. I'm strictly interdenomination, believing we're all brothers. That's right. We are brethren. We differ in ideas, but in purpose, we're one in Jesus Christ. That's right.

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55 And that's why I try to keep my meetings absolutely, strictly, interdenominational. Cause it's a brotherhood. Just stand in the breach and try to say, "We are brethren." And when the whole ransomed Church of God sees that, with one accord, the Millennium will be on. That's right.

56 You're the greatest, you Full Gospel people, I think has got . . . Now, of course, you know I was brought up and raised in the Baptist church and was a Baptist minister. Never did leave or anything else; I just come over here, because I thought you had . . . you . . . I know you have the deeper Light of the Bible. That's right. It's the truth. It, the Angel of the Lord, that appeared to me, has sent me to you. And that's exactly the truth.

57 Now, I don't come as a fanatic. I do not believe in fanaticism. I wouldn't stand for it. And I know you don't believe in fanaticism. You believe in the truth, and truth will always speak for itself. That's right. You never have to strain truth. Truth will always be truth. And so, I—I trust that God will bless us now.

58 And now, religious background, I had none. My people before me were Catholic. I . . . My father and mother, both, are Irish. Anybody can be forgiven for that, there's a chance for all of us, isn't there? That's right, for being Irish. Mother and Dad, both, were Irish. My mother is a Harvey, my father, Branham. So I was born in a little cabin up here in the mountains. We'll have the books, but not to sell on Sunday, on some other day in the week. And the—the different literature and stuff will be after a bit.

59 Now friends, I can only testify to what's truth. It may seem a little strange to some of you. But if I tell the truth, God will testify that it is the truth. And if He doesn't, then I haven't told the truth. Let God do the judging.

60 And I am told that when I was born, in a little mountain cabin up in Kentucky, we didn't have windows like you have here in your homes here, is just a door you push out, and a little door for a window, no rug on the floor, not even a floor, just the dirt. And we had a stump, cut off, pegs in it, for our—our table, and a bench we set on to eat at, at the table, they said. My father and mother were very poor.

61 I was born on a little straw tick with a shuck pillow. I guess none of you in here ever slept on a straw tick, or, is there? Is somebody . . . ? Why, I'll just take off my coat and feel at home now, if you know what a straw- . . . How many ever drank from a gourd? Let's see what . . . ? Say, the—the country's moved right into the city, hasn't it? That's all. Yes, sir. Well, that . . . You won't pay any attention to my "hit," and "hain't," and "fetch," and "carry," and "tote," and all those grammatic

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mistakes that I make. So, that's very fine. Well, that makes me feel a whole lot better now, all right.

<sup>62</sup> Then there was no doctor within forty miles, or—or, a city, of where my dad was a logger. And there's a midwife, I'm sure you're acquainted with what that is, the ol' midwife came over. And my mother was fifteen years old when I was born, my dad was eighteen: two children.

<sup>63</sup> And when they opened up the window, we had an ol' grease candle, they said, to make light. I don't whether you've ever had a little can of grease with a—a . . . and a pine knot. Burn the ol' pine knot through the night to make the light. And when they opened the window up, the morning, at five o'clock in the morning, when I was born, there was a Light (We have the picture of It.) circled in the room and just hung over the bed where I was standing.

<sup>64</sup> Now, you see why I have to believe in the foreordination of God, for me. See? Out of a sinful family, none of them even went to church; none of them professed religion on either side. But God in His grace, by His mercy . . .

The mountain people were disturbed; they didn't know what would happen.

<sup>65</sup> The first thing I can remember, nearly, I was about three years old, when He come to me and I saw a vision, He told me where I would be live- . . . raised at. At seven years old, It appeared to me, and told me never drink, smoke, or defile my body (I never.), there'd be a work to do.

<sup>66</sup> About twenty-one, I was converted, went into the Baptist church, preached for several years. Vision just would appear to me, and tell me things that was going to happen. The ministers told me it was the devil. Said, "It's the devil doing that. Don't you pay . . ." And said, "You're going to be a fortuneteller." Well, then one night . . . It scared me to death, brethren. I didn't know what to do. I love the Lord Jesus with all my heart. And I didn't—I didn't want to get messed up with something like that. And it just keep, would come to me; and everything It told me was the truth, every time, just the truth.

<sup>67</sup> So I said, one night I was . . . See, I worked, pastored the Baptist church there, tabernacle. And I worked twelve years, while I was pastor, never received one penny of money. I don't take money. It's not . . . I'm not up here for money, friends. I'm up here to help you to love the Lord. It was money, I wouldn't be here. And I—I don't do that.

<sup>68</sup> We just told Brother Collett a while ago, I said, "What our expenses is, pass the collection plate. Don't never (The manager is not along, and they know better than to do that.), never put a string on." What the Lord wants me to have, He's always supplied my needs. And that's the

way I live. He takes care of me. I don't have nothing tonight. I don't have nothing or expect to have. If I had it, I'd give it somewhere else, so it'd go—go out for the Gospel. I've got one purpose, that's to see the Kingdom of God come on earth in power (That's right.), see Jesus Christ return.

I think we've miserably failed, friends, to take the Gospel that Jesus told us to preach. He said . . . "What will be the sign of the end?"

<sup>69</sup> He said, "Well, you'll hear of wars and rumors of wars, that . . . don't be terrified, all these other things that happen." But He said when this Gospel has been preached to all the world, then He'd return.

<sup>70</sup> He never ordained us to build any church. He never ordained us to make a hospital, make a school, or have a seminary. He never one time commissioned us to do that. All them things are good, but yet He did commission us to preach the Gospel to all the world. And we've built schools, and seminaries, and taught theology, and one third of the world is all that's heard about Jesus yet.

<sup>71</sup> But after all, passing tracts is not preaching the Gospel. "The Gospel came not in word only," said Paul, "but through power and demonstration of the Holy Ghost." See, you go . . . Not just teach the Word, but preach, make manifest the Word. The Word has to be made alive. It's a dead letter until It's made manifest. And then It's quickened, and It's brought to pass, what God said about it. That's the Gospel in action, the New Testament Christianity.

<sup>72</sup> One night while in prayer, away, there was a Man come walking to me on the floor. And I seen Him; this was not a vision. It was the Man. I'd heard his voice many times, saw him when I baptized at the river, when I was first ordained a Baptist minister. Had my revival, baptized five hundred, my converts after a two-weeks' meeting, at the foot of Spring Street; and right there all the local papers packed the article of it: *Mystic Light Hangs Over Minister While Baptizing*. And It came, just like a Pillar of Fire. And It hung down there and they . . .

<sup>73</sup> And then, the people asked me about It, and they got me scared, and told me It was the devil. And one night while I was in prayer, many years later, just before coming to the Full Gospel people, I was praying, "God, take the Thing away from me." I said, "Lord, You know I love You, and I don't want It no more, please."

<sup>74</sup> I went to pray all night about it. And I heard Someone walking. I looked, coming over to this side, there come a tall Man, big, long hair. Not, didn't look like the picture of Jesus. I believe, I say this reverently, I believe, by vision, I seen Jesus twice. I—I—I. . . It was a little Man, but it doesn't look much like the artist paints Him. But I—I

fainted when He . . . I looked at Him, so I . . . it was . . . He was standing off to my side.

75 But now, in—in the world of vision, this Man was not a vision. He walked up to me. I heard his feet as he walked. He walked up and spoke to me. And I was shaking like *this*, and he said, “Do not fear.” And when he said that, that was the same Voice I heard since I’d been a baby, the same Man. But he was a Man now. I’d seen him in a Cloud, in a Pillar, in a . . . And I’d seen him in . . . I heard him in a whirlwind in a bush, talking to me. And but I never seen him as a man. But here he was as a man.

76 He said, “I’m sent from the Presence of Almighty God to tell you that your peculiar life and birth was for you to go to the world and pray for the sick people.” Said, “Your ministry will scatter over the world and in this, will bring the Gospel and the power which will bring the second Coming of Christ.”

77 So then, when he stood by me talking, well, he was a . . . had . . . I looked at him. And I said, “Well, Sir, I’m uneducated, and I only have a grammar-school education. People would . . .”

78 He said, “That as Moses was given two signs of vindication of his ministry, so will it be given you, two signs. One would be, take the person by the hand, just stand there, and you know what was wrong with them. The next was to know the very secrets of their hearts.” And I questioned that. And he referred back to Jesus of Nazareth, in the same thing. Then I said I would go, and then the Light that was above the—the Being, he went up in the Light, went away.

79 And then I started, and it’s been ever since. Then the picture was taken, authentically, many times, by newspaper reporters. You’ll perhaps see It, right here at the platform, ’fore the meeting’s over. And It’s a—It’s a Light.

80 And here, not long ago in Houston, Texas, It was taken in a debate, where a Baptist minister came and said that I was a religious fanatic and ought to be run out of the city; he should do it. And I wouldn’t fuss with him. But Mr. Bosworth, taken the challenge, and that night where thousands of people gathered in the Sam Houston Coliseum, they—they discussed it. And course, he never even got started. Mr. Bosworth just asked him one question; that settled it. That . . . said, “Was the redemptive Names of Jehovah applied to Jesus, yes or no?”

81 If He wasn’t Jehovah-jireh, He wasn’t the Lord’s Provided Sacrifice, He wasn’t Jesus Christ, the Son of God, so we’re still in sin. And if He was Jehovah-jireh, He’s Jehovah-rapha also ’cause they . . . them compound Names is inseparable, Jesus Christ the Healer,

the same yesterday, today, and forever; so that—that just settled it forever, for once.

<sup>82</sup> And then he kept saying, “Bring forth that healer and let me see him.” No, I wasn’t supposed to be there, but I was up in balcony thirty, wife, and brother, and I.

<sup>83</sup> And the Angel of the Lord come, said, “Go down.” Five hundred ushers put their hands together; I come down, went to the platform. I said, “I don’t want you think hard of Brother Best. He has a right to believe that, as a believer,” I said, “as a American citizen. He doesn’t have a right to—to say the Bible doesn’t teach it, because he hasn’t got nothing to say now.” But I said, “I only testify the truth. If I tell the truth, God will testify the truth.” And here He come, coming right down.

<sup>84</sup> So they—they had the *Look*, *Life*, *Times*, *Colliers*, and all those magazines there. And the Douglas Studios of Houston, Texas, a member of the American Photographer Association shot the picture; one a Catholic and the other one a Jew. Took it in that night and developed the picture to see if it absolutely was authentic. And the man had a heart attack when he looked at it.

<sup>85</sup> The next day it was sent to Washington, DC, copyrighted, brought back, and they sent and got George, or, George Lacy, which is the best in the United States. He’s the head of the FBI in fingerprint and documents, and he kept it in the Shell Building under observation for three days and called us all in, said, “Who is Reverend Branham?”

I said, “I am.”

<sup>86</sup> He said, “Reverend Branham, you’ll die like mortal beings, but . . .” said, “. . .as long as there’s a Christian civilization, your picture will live on.” Said, “I’ve often said that was psychology too, but the mechanical eye of this camera won’t take psychology. The Light struck the lens. It was there.”

<sup>87</sup> And so, the picture now is copyrighted, they . . . Of course, they—they sold it and everything else. I’d get it from them; give it out, just as I get it. And one hangs in Washington, DC, in the Religious Hall of Art, as the only supernatural Being that’s ever been proven, that there was a supernatural Being, scientifically.

<sup>88</sup> And He is the One Who does . . . sees the visions. It’s not me; it’s Him. And we got some of the pictures, was a very few. They will have them here, maybe tomorrow night, or whenever, wherever we go, to the other auditorium. And the books and so forth, you can read the rest of the story.

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89 And now, just for a moment now, before we call the prayer line, I'd like to just quote a Scripture, if you'll listen, just a moment. Just so it . . . My words will fail, I'm a man; but His Words can never fail.

90 Let's take it from here. There was some Greeks come to see Jesus, one time. And they said, "Sirs, we would see Jesus." Now, how many Christians in here? I want you to raise your hands. Just so I can see. Well, that's a hundred percent, just about, I suppose. We're all interested in knowing and see Jesus, aren't we? That's why we're here.

91 Now friends, Hebrews 13:8 is always my theme: "Jesus Christ the same yesterday, today, and forever." Now, do you believe Jesus Christ rose from the dead? You do? Well, then if—if He . . . What He was here on earth when . . . then, He is just the same today, or we are living in perfect ignorance, or we're—we're living under false pretense. Now, let's make it right or wrong.

92 Now, Dr. Reidhead (Many of you know him, you Baptist people here, he's the President of the Sudan Missions, the biggest in the world), a few months ago, came to my house. Bishop Pillai, the Archbishop of India, is he here tonight? I . . . [Someone says, "He's in British Columbia."—Ed.] He is. He's coming down; he's going to be in this meeting. Dr. Pillai, the Archbishop of India, come and received the baptism of the Holy Ghost.

93 And this Dr. Reidhead come to my house, and he said, "Brother Branham, I have been taught in all the theology. I've learned . . . I got so many degrees; I don't even know where they all belong." He said, "But where is Jesus Christ in all of it? All of our learning, and our scholarships, and things, we still don't know Jesus." And he said, "I was so dumbfounded. A young Indian . . ."

94 Now friends, you won't meet this here in—in—in this city. You won't meet it in America, but you go out across the world where you meet the heathens, the witch doctors and other religions. Remember, Christianity is third in line. The biggest religion in the world is Mohammedan, second is Buddha, and third is Christianity. We've let down.

And this fellow, a Indian, educated in America, he said, "Well . . ." when he was talking to Dr. Reidhead, he said . . .

95 Dr. Reidhead said, "Why don't you renounce your ol' dead prophet," which was Mohammed, "and receive the resurrected Lord Jesus?" as any Christian would exalt Jesus.

96 And so the Mohammedan said, "Kind, sir, what could your Lord Jesus do any more for me than what my dead Mohammed can do?" Now watch, now, Christians. That's the reason I asked you if you was Christians.

"Why," he said, "our Lord Jesus raised from the dead."

The Mohammedan said, "Did he?" See?

Said, "Why, yes."

He said, "Then where is your proof?"

Said, "Oh, He lives in my heart." See?

He said, "So does Mohammed live in mine." Said, "You see, we studied psychology same as you did." See?

He said, "Oh, we have happiness and joy."

He said, "So do we."

He said, "Well, we . . ."

<sup>97</sup> Said, "You claim that your Jesus raised from the dead." He said, "Mohammed only promised life after death," said, "that's what Jesus promised." And said, "We believe we're going to have life after we die." And said, "They both wrote Bibles. We read them and believe them." Said, "Now, what more could your Jesus do for me than Mohammed has did for me?" See? He said, "You said your Jesus rose from the dead, and you've had two thousand years to prove that. And only one third of the world knows about it." He said, "Let Mohammed raise from the dead, in twenty-four hours, the whole world will know about it." The man was right.

<sup>98</sup> Now. He said, "He'll have . . . the whole world will know it when Mohammed raises from the dead." He said, "Mohammed, Mohammed never promised things like Jesus did." He said, "Mohammed just promised us life after death. But Jesus said in his word, in his writing," said, "I've read the Testament," said, "he promised that the things that he did, you'd do also." Said, "Let me see you scholars produce that. Then we'll believe Jesus raised from the dead, if He is the same yesterday, today, and forever."

<sup>99</sup> And the man was right. Exactly, he was right. "Oh." Dr. Reidhead said, "Well, of course, you know," said, "Mark 16 is . . . from the 9th verse on, where you are referring to," said, "is not just exactly inspired."

<sup>100</sup> He said, "What kind of a Bible you got? Uh-hum. Part of it inspired and part of it not?" Said, "What about the things he said, when he said, 'the things that I do, shall you also, greater, for I go unto My Father.'" Said, "What? Was that inspired? What about Mark 11:24 'Whatever things you desire, when you ask, believe you receive it and you shall have it.' Is that inspired?" And Dr. Reidhead said he shook his foot on the dust and changed the subject in the front of a Mohammedan.

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<sup>101</sup> How weak Christianity has got, to theology, teachings, schools, reading, writing, and arithmetic. That's all right. But brother, it don't take the place of the Holy Spirit to make manifest the powers of God and the re- . . . Yes, sir. The world's hungry tonight to see Jesus Christ.

<sup>102</sup> Standing in Durban, South Africa, a few months ago, when I was standing there and Jesus Christ made manifest: thirty-thousand raw heathens come to Jesus in one altar call, thirty-thousand converts at one time. When they'd read about it? But when they seen Jesus Himself moving.

<sup>103</sup> Now, let's just . . . If we'd want to see Jesus, if He is risen from the dead, then He's living among us tonight, do you believe that? Now, let's go back and see what kind of a Person He was.

<sup>104</sup> I'm butchering up my talk, because I know it's getting late. But just so that you get the idea, when we get over in the other place, we'll have healing services, the Lord willing, and you'll see what I—what I mean then.

<sup>105</sup> Look, yeah, let's—let's . . . It's got to be right or wrong. There's no middle grounds, it's either right or it's wrong. This is either the Word of God or it's not the Word of God. It's either inspired or it's not inspired. Jesus either meant what He said, or He didn't mean what He said. And He's either the same yesterday, today, and forever, or He's not the same yesterday, today, and forever. He's either Almighty God, or He's nothing. Is that right? If He's Almighty God, He can do all things. If He can't do all things, He's not Almighty God. Is that right? So that's just the whole thing, friends.

<sup>106</sup> And if I couldn't believe Him for every Word in here, I wouldn't be up here preaching tonight. I was a state game warden of Indiana when I was called into this and loved my work. But I know that Jesus Christ has risen from the dead and lives in His people tonight. And He's just the same as He ever was. Let's drop back and get a view of Him.

<sup>107</sup> When He come on earth . . . If we was going to go around through the city here, tonight, Columbus, and look for Him, what type of person would we look, a high scholarly, polished man? No. We never had . . . far as I know, He never had a day of schooling in His life, 'less His mother taught Him. Strange? Would we look for a man that had his collar turned around, and all, big robes, and flashed up, dressed different from other people? No, sir. He dressed like a common man, like the man on the street.

<sup>108</sup> Would we look for a man that had excellently of speech, that He knowed how to . . . His grammar was so perfect? The Bible is written in the regular street language. That's the reason the translators get mixed up on it so much. One says, "The Greek word says *this*." And,

“The Hebrew word says *this*.” And they disagree on it, because they are trying to apply a different meaning. It was taught right in regular language like you and I use here, just a regular language.

<sup>109</sup> You wouldn't look for a scholar. Well, what type of Man was He? Was He a man walking around with a great big, wide shoulders and a fine seven footer? The Bible said there was no beauty we should desire Him. Yes, sir. He . . . was no beauty of Him we should desire Him, probably a little bitty Fellow. So, He didn't look like any king, yet He was King of kings. Uh-huh.

<sup>110</sup> But notice now, another thing, watch Him. He wasn't . . . We wouldn't look then to find a man . . . Did He claim to be a—healer? No. Did He claim to perform miracles? No. He said “It's not Me that doeth it; it's My Father that dwelleth in Me, He doeth the works. Of Myself, I can do nothing.” So He didn't take any praise, went around, “The Man of the hour,” or anything, was He? He didn't take no praise at all for anything. He said, “It's not Me that doeth a thing. I can do nothing in Myself. What the Father . . .” He never claimed to heal one person. And He never healed one person.

<sup>111</sup> I want to give you . . . Do you believe He was full of mercy? Do you believe He was love and full of compassion? I want to question you now. We're take that . . . let's take Saint John 5. There was a pool called Bethesda, at the sheep gates, where you come in for the market, had five porches. In these laid great multitudes of sick and crippled people: lame, halt, blind, and withered. Is that Scripture?

<sup>112</sup> Now, if we wasn't in such a hurry, I'd read it. But you—you're scholars and understand. They was laying under these porches: lame, halt, blind, withered, waiting for the moving of the water, for an Angel come down at a certain season, trouble the water. The first one stepping in, just one at a time, one every two or three months; but the first one stepping in after the troubling water was made whole of whatsoever disease he had, is that right?

<sup>113</sup> Now, multitudes, it takes two thousand to make one multitude. And there were great multitudes. God willing, I aim to go through that place in the next few months. Now notice, here come Jesus walking right through there. He was Emmanuel. God was with Him. God was in Him. He was full of mercy, full of compassion. A woman had just touched the hem of His garment, was made whole of a blood plague, blood issue.

<sup>114</sup> And now, here, notice closely, now just, keep this now so that when we get into the campaign, the big campaign over here, the coliseum or wherever it's going to be, when we get in there, you can tell others.

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<sup>115</sup> Now, when He went through there, He passed by. . . Let's give a little drama here, maybe you'd get it better. Here's a poor old daddy with arthritis, drawn up, hollering, "Somebody have mercy. Somebody have mercy."

Here is a mother with a waterhead baby, "Please, somebody, let me in the water first."

An old blind mother walking around, "I've been blind for forty years; somebody let me in first."

<sup>116</sup> Such a mass of humanity: lame, halt, blind, withered, and here come Emmanuel walking right among them. Why didn't He have compassion? If He was so full of love, why didn't He have compassion on them? People, that. . .

<sup>117</sup> Let me say this, not as a rebuke. Let me say this with kind, tenderly, Christian love. People get sympathy mixed up with love: not His sympathy, His love. That's—that may speak in riddles, but you'll see after a bit. See? Sympathy and love is contrary one to the other one. Love is one thing, sympathy is another.

<sup>118</sup> But He walked right through that crowd of people, all them lame, halt, blind, and withered, and never said a word to them. Now, if He is full of love and compassion and loved the sick people, why didn't He heal them? Because He wasn't a healer, He said He wasn't a healer.

<sup>119</sup> Now, He walked over to a man laying on a pallet. That's what we'd call it down South, a—a bed laying there, a pallet. And he could walk; he said, "When I'm coming to the water, somebody steps in ahead of me." Might've had prostate trouble or something or another, or retarded sugar diabetes, or. . . Why, he'd had it thirty-eight years.

And He said, "Will thou be made whole?"

He said, "I have no man to put me in the water. When I'm coming, someone steps ahead of me."

<sup>120</sup> He said, "Take up your bed and go to your house." Healed that one man, and walked away, and left that whole multitude of people, is that the truth? And look at the lovely, compassionate Lord Jesus.

<sup>121</sup> Now, if you'll watch, reading the Scripture, Jesus knew that fellow, where he was at, knowed all about him. Now, to save time, just read on down, the 19th verse. The Jews caught this man; they questioned Jesus. Perhaps today, "Let me see him heal this one, I'll believe it. Let me see this woman that's been crippled all this time; let me see her get up and walk. Let me see this blind man, I'll believe it."

<sup>122</sup> That's the same old devil that said to Jesus, "Turn these stones into bread and let me see you, and I'll. . . Let—let. . . Do a miracle here, let me look at it." See, see? "Let me look at it, and I'll believe you

then.” The same devil that said to Jesus, “Come off the . . .” Religious devil too, you see? “Come off the cross; now, we’ll believe you.” Put a rag around His head, said, “You said you saw visions.” Put a rag around His head, hit Him on the head with a stick, said, “Who hit you? Prophesy now, and tell us who hit you.” He don’t clown for people; never opened His mouth; just stood there. God didn’t show Him nothing; He didn’t do nothing.

<sup>123</sup> So up there, the Jews said to Him, said, or, questioned Him about it, the 19th chapter of Saint John, now. This man had been healed. What about the other multitude? Now listen, Jesus’ Own Words, so hurry, Jesus said, “Verily, verily. . .” That’s absolutely, absolutely. “Verily, verily, I say unto you, the Son can do nothing in Himself, but what He sees the Father doing.” Is that right? Saint John 5:19, “What He sees the Father doing; that doeth the Son likewise; the Father worketh, and I worketh hitherto.”

<sup>124</sup> Then Jesus’ Own Words. . . I—I’ll—I’ll, through the week, when we get over to the other place, I’ll quote to you the Scriptures concerning it. All down through the Old Testament, no man at any time ever walked out boldly, without a vision, and done anything. Cause it was always God. See? Jesus said, “The Father shows Me, I see a vision on what to do, and what He shows me, that I go do. See? I can do nothing of Myself.”

<sup>125</sup> Look at the resurrection of Lazarus, when He left the home. They sent for Him, He just went on. Sent for Him again, He just went on. Then after so many days, that God had showed Him in a vision that what was going to happen to Lazarus, then He said, “Our friend, Lazarus, sleepeth. Now, for your sake, I’m glad I wasn’t there. Cause you’d been trying to get Me to do something about it, and I couldn’t. God has done told Me what to do. But I go wake him.”

<sup>126</sup> And watch Him at the—watch Him at the grave of Lazarus. He said, “Father, I thank Thee that Thou has already heard Me, but for these that stand by, I said it.” See? He knew. God had showed Him what was going to do.

<sup>127</sup> Now, in the beginning of His ministry, see, He did nothing except first. . . How many understands that? Jesus said Himself, that He didn’t do anything until first the Father showed Him, is that right? And He seen it, now. Not just a revelation, He seen it. “What the Son seeth the Father do, that doeth the Son likewise.” What He. . . “What I see.” A Seer, always. . . He is the King of seers, the King of prophets. “But what the Father shows Me, that I do also. What the Father doeth, He shows. . .” He will show you greater than healing this here diabetic, ever what it was, that you may marvel. See?

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<sup>128</sup> Now in the beginning of His ministry, look at Him. He was standing out here . . . Let's take Him just a moment longer; I'm holding you long, but look, just a moment longer, if you please.

<sup>129</sup> A fellow by the name of Philip got converted, Luke the 1st chapter. And he goes and finds Nathanael. A very good sign of conversion, isn't it? when he goes to hunt somebody, get him saved too. So he find Nathanael under a tree.

And he said, "Come, see Who I found, Jesus of Nazareth, Son of Joseph."

He said, "Could any good thing come out of Nazareth?" A very pious, religious man.

Said, "Come, see."

<sup>130</sup> So let's say that Jesus, standing in the prayer line, praying for the sick, and up come Nathanael, walking up, "I'll see Who this Fellow is that knows so much." Walked up to Him like that.

Jesus looked at him and said, "Behold, an Israelite, in whom there is no guile."

Kind of shocked him, "How'd He know me?" He said, "Whence knowest Thou me, Rabbi?"

Said, "Before Philip called you, when you was under the tree, I saw you."

<sup>131</sup> You know what they'd say in Columbus tonight? "Mental telepathy, a witch"; uh-huh, that's what they do say. That's right. "Oh, he's possessed of the devil. Don't fool with that person."

<sup>132</sup> If Nathanael would've said the same thing, he wouldn't been immortal among men today. But he fell down, said, "Thou art the Son of God, the King of Israel."

<sup>133</sup> Look at the woman at the well. He sent the disciples away. The woman come out to the well to draw water. Jesus looked at her. Now, watch His contact.

Said, "Bring Me a drink."

She said, "Not customary for the Jews to ask Samaritans such."

Said, "But if you knew Who you were talking to, you would ask Me for a drink."

<sup>134</sup> Said, "Well, the well is deep, and You have nothing to draw with." The conversation went . . . What was He doing? Contacting her spirit. Then He found where her trouble was.

He said, "Go, get your husband."

She said, "I have none."

Said, "That's right. You got five."

135 "Why," she said, "I perceive that You're a Prophet." And she run into the city, all excited, and said, "Come, see a Man Who told me everything I ever done." Why, He didn't do that. He just told her one thing she done. See? But if He could tell her one thing, He could tell her everything.

136 Now, now, He didn't claim . . . See, He found her trouble. Now, if . . . And then, when He was standing in the audience of people, He looked around. He perceived their thoughts. Jesus was a mind Reader. Oh, did that shock you. He was. If anybody can tell me the difference . . . Not one of these here devils, setting out here with a little old trailer, reading on your hand. That's the devil. Just a . . . Everything the devil's got, he copied it off of God. Don't you know the two spirits would be so close together in the last days? Sure, everything the devil's got is a counterfeit.

137 Look at the Urim and Thummim off the Bible, brethren. If a prophet prophesied, and it didn't flash on the Urim and Thummim, it wasn't right. If a dreamer dreamed a dream that didn't flash on the Urim and Thummim, it was wrong. And today, God's Urim and Thummim is His Bible. And if a prophet says anything, or comes and tells you something, or a dreamer dreams a dream that's contrary to the Word of God, forget it. It's not right. That's God's Urim and Thummim, because there's the foundation, God's Word. See?

138 But the witch . . . Now, the devil went and got a crystal ball and he gazed in it; and half tell you, just guess at what you're talking about, half the time right, not half the time right, even. That's the devil.

139 But Jesus perceived their thoughts. Now, what is the difference in perceiving a thought or reading a mind? Could somebody tell me the difference? What difference the word is? It's the same thing, if I can perceive your thought or read your mind. Now, which—which is it? See?

Jesus . . . The Bible said, "Jesus perceived their thoughts." He could tell what they were thinking about, as the Father would show Him.

140 There was a woman; He never even, never seen her as He passed through the crowd. She, somehow or another, she contacted Him by touching Him. He never felt it with His body. But she said in her heart, "If I can just touch His garment . . ."

141 He stopped. Something happened. He looked around, said, "Who touched Me? Something's happened." And He looked over, He said, "Thy faith has saved thee." See?

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<sup>142</sup> Now, that Jesus lives tonight. Now, look. “The things that I do, shall you also.” Is that right? “Yet a little while . . .” I’m closing. “Yet a little while, and the world seeth Me no more.” The world’s the unbelievers. “Yet ye shall see Me . . .” Now, to you people that want to say miracles is only for them back there, and He was just talking to the disciples: “Ye shall see Me (the church), for I will be with you, even in you, to the end of the world.” Those disciples died two thousand years ago. But disciples still live on. “I (personal pronoun) will be with you, even in you (the Resurrected Lord Jesus), to the end of the world. Jesus Christ the same yesterday, today, and forever.” Yes, sir.

<sup>143</sup> “Yet a little while, the world seeth Me no more. Yet, you will see Me, for I’ll be with you, even in you; and the things that I do now, shall you do also, even more, for I’m going to My Father.” Is that right? Then if Jesus raised from the dead, living in His church, His Life will be reproduced in mankind, proving Jesus Christ the same yesterday, today and forever.

<sup>144</sup> And now, in this one night of service, hear this. I challenge this little group, here, of Christian believers to believe that with all your heart. And if Jesus Christ will come to this platform and will reproduce His Life, right here in this audience tonight, I want to ask you something.

<sup>145</sup> I know you been fasting, many of you, and praying. That’s the reason you . . . there’s such a wonderful spirit in here, tonight. How it’s banking up, as I can feel it moving.

<sup>146</sup> Now, I . . . As I’ve told you, I’m not a fanatic. I tell the truth. A man of honor will tell the truth. And friends, I got around ten million people I’m in contact with around the world, been all around the world. I’ve got to watch what I say. And I wouldn’t bring reproach on Jesus Christ for nothing. I tell the truth, and God testifies it’s the truth. If I tell you something, you have a right to disbelieve me; but when God testifies that that’s the truth, you shouldn’t disbelieve God, is that right? You shouldn’t. So, the Lord bless you.

<sup>147</sup> I want you now tonight, to every person in the audience, don’t stir. Be reverent. You’re in church, and just sit. I’m sorry I chop up a message like this, but I just had to kind of cram it in, to have this night of healing service.

<sup>148</sup> Now, we’re going to start praying for the sick. And I trust that Jesus Christ, the Son of God, will come tonight and bring to pass these things that I have talked about. “The things that I do, shall you also, for I will come and be with you, even in you, to the end of the world.” And may God grant tonight, before this Columbus audience, that Jesus Christ, the Person of His Being, will come into this group of people tonight, and will manifest, and make sure to every believer that He’s risen from

the dead, He is not dead. He's alive. He's among us tonight and will manifest Himself. God bless you, while we bow our heads.

<sup>149</sup> Our kind Heavenly Father, we want to thank You from the depths of our hearts for Your loving kindness of ever sending Jesus to us. And O God, to think that we poor, alienated people, one time cut off without mercy, Gentiles (Two thousand years ago, we Anglo-Saxon people were walking around with a club on our shoulders, heathens, worshipping idols, four-footed beasts and birds.), in due season, Jesus died, the Innocent for the guilty, and redeemed us back to God.

<sup>150</sup> And now, tonight, we're so close to Him, to even, we are called His sons and daughters. "It does not yet appear what we shall be in the end, but we know, we'll have a body like His, for we are going to see Him as He is."

<sup>151</sup> Now, I ask You tonight, kind Heavenly Father, to take these few chopped-up words, after being standing here, worn out, tired, and so forth. Not expecting to have this type of service here tonight. But I pray, God, that You will override the opposition and will come and anoint Your unprofitable, unworthy servant, that Your dear people here, the purchase of Your Blood, might know of assure, that Your dear Son, Jesus Christ, has risen from the dead and living among us in the form of the Holy Spirit. Grant it, Lord, for we ask it in His Name. Amen.

(I move this just . . .)

<sup>152</sup> I hardly know just how to begin to start a meeting here. (Where is Billy Paul in? Oh, yeah.) What prayer cards did you give out? Whereabouts? All right, they give out some prayer cards down here, a while ago, just about a hundred of them or something like that. It's a little card just about like *this* here. It's got my picture on one side, and—and—and on the back it's got a number. And it's . . . It will be P's on there, and if we . . . when we get in the other place, well, we'll give them out every day to you.

<sup>153</sup> But you don't need the prayer card to be healed. You just, uh-huh, only thing you need is just believe what I have told you, that it be the truth. So, see? Now, I've preached, and I pray that God will come and preach now. Let Him do it. Is the organist . . . ? All right, sister.

<sup>154</sup> Now, I want to ask this now, so if the Holy Spirit comes and reproduces the resurrected Lord Jesus, just like He was then, will every one of you here, tonight, be grateful to God and thank God for it? God bless you.

<sup>155</sup> Now, to the sick and the afflicted, may God be with you, wherever you are. Why, I don't see no one that would look like was crippled-up or sick, but you're bound to be, in here. Now, I want to say to you, that

it'll probably be in. . . it's a semiconscious. One more word, so I can get it close to you.

<sup>156</sup> How many in here ever dreamed a dream? Let's see your hands. There's a half of the people or more. Well, that's about right. About one third of the people never dream a dream. Well, what if I asked you to dream me a dream. You couldn't do it. There is no way for you to do that.

<sup>157</sup> Look, let me show you. *Here* is the first co- . . . What are you doing when you are dreaming? It's a subconscious. Do you all ever hear that? Now, look. *Here* is a man in his first conscious. *Here* is the man in his second conscious, his subconscious. Now, when *this* one is inactive, *this* one becomes active.

<sup>158</sup> You dream dreams. Many of you dream. You dreamed dream years ago; you still remember them tonight that you dreamed year . . . Is that right? Well, what part of you was where? If you still remember it, when you come back *here*, you remember what you dreamed of. And when you're dreaming, you dream of things that you did out *here*. That's that dual conscious. That's the reason people say, "Oh, I got faith Brother Branham." It's this first conscious. Let it get down into *this* one time and watch what happens, when they both go to agreeing together. See?

<sup>159</sup> All right, but it's just up *here*, a knowledge belief. But when it comes down *here*, it becomes a reality, when they're both in agreement with that up *there*. See? They all three agree then. But now, when thi- . . . There's some people that doesn't dream a dream, you in here that doesn't dream. You're very sound sleepers, aren't you? Your subconscious would be back there at the wall. You never get to it.

<sup>160</sup> But this man who's dreaming, he can't help dreaming. And God deals in dreams sometimes if there is an interpreter. It's not too accurate 'less there is an interpreter. There was with Joseph and so forth, and King Nebuchadnezzar, at many places, the Bible.

<sup>161</sup> But now, look. This man can't help because he doesn't dream. This man can't help because he does dream. That's the way God made you. Is that right? But a seer or a prophet as we'd . . . *prophet* is a "preacher," or a seer, his subconscious is not back *there*, neither is it *here*; it's right *here*. They're both together. That man sleeps real sound. A dreamer doesn't sleep very sound, and a seer doesn't go to sleep at all, just one to the other. God speaks through that. See what I mean?

<sup>162</sup> Now, you can't make yourself. And it don't make you any more than anybody else. One's a Christian; *this*, a Christian; *this* is Christian. They're every one sons of God. See? But it's just the way God has set us to do those things. Now, the Lord bless you.

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163 What did you say that was? Hundred, hundred? All right, let . . . We're just can't call too many at a time. We'll have to call them just by few. Look at your prayer card now. And let's start . . . let's call from . . . start from 50 right now, to begin with. Who's got prayer card P, fifty? Raise up your hand. P, fifty; look over your prayer card. All right, is he here? Maybe stepped out. P, fifty-one, who has fifty-one? Fifty-one? You, lady? Come right over here. P, fifty-two, who has fifty-two? You go right . . . you line up there behind her, if you will. Who has P, fifty-three? Hold up your hand, P, fifty-three? There. Fifty-four, who has fifty-four, prayer card fifty-four? Right here, all right, lady. Fifty-five, who has fifty-five? P, fifty-five, right here, sir? All right, fifty-six? All right, lady. Fifty-seven, fifty-sev- . . . ? [Blank spot on tape—Ed.]

164 . . . Strangers one to the other one. We don't know one another, all right. And I don't know a person in this building tonight outside of my son and the Reverend Collett, is the only persons that I know and see. But do you know Jesus Christ knows every one of you?

165 How many of you out there now, that doesn't have prayer card, doesn't have the prayer card, yet you say, "Lord, I want You to heal me tonight"? I want you to raise your hand. That's wonderful. It's just everywhere, so you couldn't hardly tell which is which. I'll do this. These people standing here with prayer cards; you out there pray with all your heart. And say, "I believe, Lord, that You're going to heal me." And watch the same Lord Jesus that could tell the woman touched the hem of His garment, watch Him turn around and speak to you. See? You believe He is the same? Well, then if your faith can touch Him like her finger touched Him, won't He turn the same way? He turned in the Person of man. But He's still . . . It'd be the Lord Jesus. I don't know you, you know that. But He does know you, doesn't He? See.

166 All right, if the organist will, can you play that *Abide With Me*, sister? Do you have it in there, if you will?

167 Now, I want everyone reverent. Now, remember in anywhere in the building . . . So I have to say this (It's the law in most of the states, 'cause there has been some horrible things happen.): If there is a critic or an unbeliever present, I will not be responsible for what happens. You should leave the building now, see, a critic or an unbeliever, for be it assured that I am not responsible; we are not playing church.

168 Actually, unclean spirits, epilepsy, demons go out, and they go to others. I'm responsible for a Christian, 'cause he is a believer. But an unbeliever, you know, many of you . . . How many has been in my meeting, you see those things happen? When, I've seen, even, chairs come up when demons would be contrary, and many as twenty or thirty fall at one time with epilepsy, frothing their mouth, the floor.

169 So you have to be careful. So by the state law, I've got to make that announcement: I'll not be responsible for critics or unbelievers. So if you're here, as a Christian brother, I ask you to not stay in the building now.

170 Now, now, while this lovely song is being chorded low, now, may we just all silently go in prayer. Now, every few moments, somebody let me know . . . Now, it's going to be real hard, because look. On the platform, you that's been in my meetings before, you know that everything is clear around, is that right? But there is sick people sitting here probably, and all around like *this*. And here's spirit moving everywhere. See? And God help me to know what is . . . to get it right. See? Cause it's from both sides.

171 Usually I don't . . . No one is on the platform but my manager, Mr. Baxter, is the only one that comes to the platform. But now, we can't do it in this church. And to you people . . . Now, if the Lord Jesus will reproduce His Life here, how many of you is going to accept Him as Healer? Let's see your hands. "I'll—I'll accept Him as Healer." If He will do right here what He said that He would do, you'll believe Him? All right, the Lord bless.

172 All right, let's see. Where is the—the people that's sick? They're right here. All right here, it's this lady? All right, now, everyone just reverent as you can be. Just stand right here, if you will. All right, now, everyone please, see, if the Holy Spirit anoints me, after a few patients, I—I'll—I will become unconscious, you see. It's a . . . You—you go into another conscious, another dimension, if you want to call it that. And It sees what has been and what will be. See?

173 And I want you to be reverent and respect the Lord Jesus that I am representing to you, your Saviour. And to you Christians here, I'm sure you understand what I'm trying to do, and around me everywhere, is to represent Jesus Christ to this audience.

Now, don't stir around. Just be reverent. And now, thank you, sister, very much.

174 Now, the lady here, of course, I want to talk to her, just a few moments. Just . . . I just want you to answer me, just like our Lord stood at the well and answered the—the . . . called the woman. It's . . . What I think He did then He was contacting her spirit. See?

175 I—I am a man. You're a woman. We are probably raised, born years apart, and raised miles apart, and perhaps this is our first time ever meeting in life. Is that right? First time we've ever met in life. I know nothing of you, never seen you, know nothing of you. God knows that's truth. But I never seen you, know nothing of you.

176 But Jesus, Who is our Saviour, He knows both you and me. Now, if you're His daughter and are in need, I'm His son and sent to do something like preach the Gospel or . . . which I'm not very much of a preacher, but He gave me a—a—a gift, a power to foresee things, and to see things that was and will be. And—and if He tells you what was, and you know that that's the truth. Something back, maybe when you was a child, and your life. Well, if He tells you *that*, then if He tells you what's going to be . . . if *that* was right, the *other* will be right too, won't it? That's right. It'd have to be.

Now of course you know I'm doing something. It's just merely contacting your spirit. You're conscious that something's going on. It's . . .

177 I can tell you right now Christian friends it's going to be a tussle here tonight cause I can . . . just as it moves in, you can feel it everywhere, pulling around. You got a wonderful faith, but it's just too—too bundled up around me, you see. If you keep this same kind of faith for the rest of the week, we get in the auditorium, you'll see great things done, like's never been seen done before. If you'll just keep that faith. He's near now.

178 How many has seen the picture of It on that . . . have seen His picture, of that Pillar of Fire? Let's see your hands. All right, you seen it. God in Heaven knows that that same Being isn't two foot from where I'm standing right now. That's true. Now, He's here. Now in the Name of Jesus Christ the Son of God, I take every spirit in this building under my control, for God's glory.

179 Now look this way just a moment. Just say, "Look on me." Just like the apostles passed through the gate and said, "Look on me." Just it's, you know, to Peter and John, or—or, Elisha said to Jehoshaphat, "If it wasn't I respected Jehoshaphat, I wouldn't even look at you." Or, he said that, in other words, it's something you . . . It's a contact that lays, a secret between God and the believer, you see.

180 Now, if Jesus Christ will let me know what your trouble is or anything in that line of supernatural, would you accept Him as your Healer? If that's what you need, you see. I don't know. It might be financial, it might be domestic. God only knows, I don't. But He will let me know it. See, if I could hea- . . . do anything for you, and could do it, I would be a brute, if I didn't do it. But I couldn't do it, no more than just a Divine gift.

181 But I see the lady moving from me. I see a hospital. It's a . . . It's in a—a room, it's—it's been an operation. There's a operation, and that operation was a—a tumor of some sort. And they have—they've used some kind of a treatment like a . . . It's a—it's a radium, a radium

treatment. They . . . And it's caused you now suffering with something wrong in the kidneys, a kidney trouble. Is those . . . them things the truth? If that's the truth, would you raise your hand that that's the truth? Now, that you heard, that wasn't me. That was my voice, but that's Him that's talking to you. See what I mean? Now, audience, you see what I mean? Now, He's here. He's here to heal the whole group now. See?

<sup>182</sup> I want to pray for you. Kind, loving, Heavenly Father, let Thy mercies be upon our sister, and may she go, and whatever is her need, may it be granted. Thou hast said, "These signs shall follow them that believe: If they lay their hands on the sick, they shall recover." And while Your blessed anointed Spirit is on your unprofitable servant, I condemn the disease of her body, and send her home to be made well, in Jesus Christ's Name. Amen.

God bless you, sister. Go happy, rejoicing, believing with all your heart. Hmm.

<sup>183</sup> All right, bring your . . . or you . . . this . . . oh, this man? How do you do, sir? Perhaps maybe we are strangers to each other. [The brother says, "I saw you at Connersville."—Ed.] You saw me at Connersville. But I mean to meet one another to . . . all right. Now, being strangers to each other, well then, I perceive, now, that you are a Christian, because your spirit feels welcome. See? And I know it's a Christian spirit in you. And God knows all about you. Isn't that right? You believe with all your heart? Just have faith; don't doubt.

Now, every one of you out there, someone contacted then. It left from me.

<sup>184</sup> You believe God will heal you of that rupture, that hernia? You believe it? Stand up on your feet then. Say, "I accept my healing now, in the Name of the Lord Jesus." God bless you.

Have faith. The same resurrected Lord Jesus lives tonight.

<sup>185</sup> I suppose that us being strangers, but you're conscious that something's going on. I . . . it . . . that's His Presence. Do you believe me to be His servant? You're—you're having . . . Your trouble's in your—your ears. And then you're . . . What's the whole main thing, you're nervous, real nervous, upset. And you're . . . That's your disposition. You been that way practically all your life, of a disposition.

<sup>186</sup> But you've come to me for another purpose. You've come to me, that I would lay hands on you for spiritual things, isn't that right? I'm not reading your mind. But you can't hide your life now. You're in His Presence. That's right. I hear somebody . . . Is your name Don, and your last name Allen? Isn't that right? You're not from this city. You're from Hamilton. Is that right? And is your house number 1111? Isn't that

right? Go back. You're going to receive what you asked for, in the Name of Jesus Christ.

187 All right. Everybody have faith now; believe with all your heart. Now, you have no right to doubt God. But if I tell the truth, God testifies I tell the truth. See? That's the way He does.

188 All right, lady. We are s- . . . Now, just everybody be reverent. I'm not besi- . . . I—I—I know where I am. It's the . . . Course, it makes you weak. The prophet Daniel saw a vision and troubled at his head for many days. See, it's . . .

189 We are strangers, I suppose, aren't we, lady? We don't know each other. But God knows both of us, isn't that right? You believe me to be His seer, or, His servant? You believe me to be God's servant? You believe that I am His servant? [The lady says, "Yes, sure. Yes, I do. I never heard you before."—Ed.] Well, then . . . never . . . just tonight. Well, God bless you. I see it turning dark around . . . No, it's a—it's an operation. You got a—a—a growth in your neck. And that operation is set for tomorrow, isn't that right?

190 O God, may Your mercy come to our sister, and may she recover, and be made well and normal again for God's glory. We ask in Jesus Christ's Name. Amen.

Go rejoicing and thanking God now. As you believe, so be it to you. God bless you.

191 You like to get over that gallbladder trouble, and be made well? Believe God would do it? If you'd believe it with all your heart, you could have what you ask for. Just accept it, if you believe it.

192 You believe? We're strangers to each other. I've never seen you in my life. But God knows all about you, doesn't He? And He knows me. You're conscious that something is going on, aren't you, lady? Now, just so that you'll let the audience to know, is a real strange feeling around where you're at. That's that Fire that—that I hope the audience sees it, you see. But that's what you're feeling. See? It's—It's there. See? It's contacting you.

193 I see some kind of a room. It's a white-look- . . . It's a . . . I . . . Oh, you had been operated on. Your operation . . . And they've done something, it's caused a—a bowel condition, isn't that right? They made a mistake there, but God is here to correct it. You believe it?

Lord Jesus, I . . .

194 Satan, you thought you could hide from the doctor, but you can't hide from God. Come out of the woman. In the Name of Jesus Christ, I ask, that you leave. Amen.

Go, my sister, may God go with you and bless you.

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Have faith. Believe. Jesus said, “If thou canst believe, all things are possible.”

<sup>195</sup> Having headaches, aren't you? real persistent headaches? You were sitting there praying that I'd turn around, talk to you. I'm not reading your mind, but that's right. And before you left home, you prayed the same thing, isn't that right? Now, I want you, stand there, with the red coat on, to stand up. That's migraine headaches, it's left you now; you can go home and be made well, in Jesus Christ's Name.

<sup>196</sup> How do you do? Now, be reverent. Have faith. Don't doubt. I suppose we're strangers to one another? And that God knows both of us. I—I don't know you, and . . . but God does. We're just two men that's met here on earth, and our paths just crossed this way. But He knows all about us. And He can supply everything that we have need of, if we just believe on His Son, Christ Jesus, and accept it. Is that right? Yeah, you're a Christian. I just wanted to see what kind of spirit you had. That's exact . . . Sometimes Satan tries to put something over on you, the test's in the spirit.

<sup>197</sup> All right, you're, you believe? Now you . . . I see you . . . You're—you're having some . . . You're . . . keep sitting up in a bed; just keep sitting . . . Oh, it's you can't sleep. You got . . . you're nervous. Isn't that right? Nervous condition, you—you just can't sleep at night. And it's a . . . You're—you're not from here. I see you coming through some kind of a place where they're checking up on you or something, it's a . . . oh, it's a immigration. You're from Canada; Windsor, Ontario. Is that right? And you are an evangelist, a minister. Isn't that right? And your initial is J. W. and your name is Price, [The brother says, “Reed.”—Ed.] Reed. J. W. Reed. I see it on that box sign there where you . . . see you taking up your mail. See? Well, you're going home to be well now. Come here.

<sup>198</sup> Loving, Heavenly Father, the enemy that has brought this condemnation upon the man, I ask that it leaves him. So, Satan, turn him loose, in the Name of Jesus Christ. Amen.

<sup>199</sup> God bless you, brother. Go back now wherever you come from, rejoicing and be made well, 'cause God is with you now and He is going to make you well.

Let's say, “Thanks be to God.”

<sup>200</sup> You believe? You believe me to be His servant? You must believe now, sister, 'cause you realize your condition. You got cancer, and you're not going to live long, unless God touches you, isn't that right? Come here, my sister.

<sup>201</sup> Kind Heavenly Father, let Thy mercies be shown unto the woman. May she go from here tonight normally and well. I condemn this

enemy, with this church and these believing people. In the Name of Jesus Christ, may it leave her. Amen.

<sup>202</sup> God bless you, sister. Go happy now, rejoicing, thanking God. Just believe it's—it's gone from you now; but when it goes out it'll come back again. If you just—just say, "Thank you, Lord." Just keep on rejoicing. It can't come back then, you see, you're—you're giving God praise.

<sup>203</sup> All right, come, sir, I will tell you something. You set right down *there* a while ago, and when I was speaking, you were believing what I was saying. Is that right? Well, your heart trouble left you while you were setting down *there*. Now, you can go on back, giving Him praise. God bless you.

<sup>204</sup> You believe, sir, with all your heart? We're strangers to one another, but Jesus Christ knows us both. Now, I see you moving away from me. Yes, you have stomach trouble. It's an ulcerated stomach. It's caused from a peptic condition from a nervous . . . 'cause nervous, and it runs the prostate, cause you getting up at nights and things like that. Isn't that true? You believe me as God's prophet? Go out and eat yourself a hamburger, and go home; forget it. You're going to be well in the Name of Jesus Christ.

May God make him well.

<sup>205</sup> Come, lady. You believe with all your heart, lady? If I could heal you, I'd do it. I can't. But if I be God's servant, your life can't be hid. Isn't that right? You realize you're in the Presence of Something besides your brother, is that right? It's His Presence. Had a hard time, haven't you, lady? Life hasn't been a flower bed of ease for you, I see, been always all your life, kind of a nervous, upset condition. Especially when you was a school child, you had a lot of trouble with it, that's true; wore little plaits. But now, you're suffering now, with a stomach trouble; that's what it was, isn't that right? in the all female condition, all that? Come here, a minute.

Almighty God, may Thy blessings come upon the woman. May she go home and be well. In Jesus Christ's Name, I condemn the enemy. Amen.

God bless you, sister. Go believing now, with all your heart and rejoicing, thanking God for your healing.

<sup>206</sup> All right, come, lady. You believe with all your heart? The most dreaded disease of the world, a heart trouble, um-hum, it's a nervous heart. You usually have your trouble, I notice, when you lay down, smothering. What does that is when you eat, the gas runs up to your heart, what does it. It's a nervous heart; it isn't one of them kinds, but you're going to get all right. I see it turn light around you. So God bless you, sister.

I bless my sister, Father, in the Name of Jesus Christ, may she live. Amen. God bless you, sister. Go, believing with all your heart now.

207 You had heart trouble too. You . . . When you . . . Something struck you when you was . . . That was when you was healed. God bless you. Go saying, "Praise the Lord."

208 Kidney trouble and bladder. You going to believe that God heals you setting there? Just go off the platform, saying, "Thank you, Lord Jesus," and you'll be made well. God will.

209 Let's say, "Praise the Lord." Do you believe? What our Lord Jesus does here, He can do out there. All things are possible to them that believe; you believe it? Be with accord now. Right now, the Holy Spirit can heal every person in here, make every one of you sound and well.

210 All right, come, lady. You believe with all your heart? If God will let me know what your trouble is, just like He said to the woman at the well, "Go get your husband." That was her trouble. If He'd tell me . . . (The visions make me so weak, you see, I . . .) You believe? Got kidney trouble in your back, is that right? You did have. You haven't now. Go home; your faith has saved you, in Jesus Christ's Name.

211 Arthritis and things bothered you a long time, hasn't it, lady? You believe you're going to get well now? May you receive it, sister. Go and believe it with all your heart, in the Name of Jesus Christ, the Son of God.

212 Every person in here could be made well, right now, if you'd just believe. Friends God knows all things, doesn't He? There is nothing hid to God. He knows all things, before the world began. He knows all things now.

So hard . . .

213 Oh, my! If you only see what's sweeping in this building. How the glory of the resurrection of the Lord Jesus Christ; I know Him now. I know He's here. Therefore, everything is subject to Him. There's nothing but what God can move and do; all things ready.

214 Would you come? You believe? You believe you were healed while you were setting there? A few things in life you want to give up yet, isn't there? Now, you go give it up, and you're go get well. God bless you, in the Name of Jesus Christ.

215 Let's say, "Praise the Lord." Oh, what He could do to this audience, right now. You may . . . You have no right to doubt what I'm telling you right now. It's just like a solid bank over this audience, right now, just like, the Holy Spirit, just moving in the audience. Will you believe me? If you do, say, "Amen."

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<sup>216</sup> I want you to put your hand over on one another, and I'll show you what God will do just now to the sick and the afflicted. I don't care how sick you are, how bad off you are. I want you to believe right now, that God's going to do it. If God, here at this platform, can condemn each individual disease, He can condemn the whole group. Now, won't you believe Him? Every person in the building is healed. Jesus Christ did it nineteen hundred years ago. You're here to accept it. There's only one thing that keeps you from having it; that's that little fog of doubt. So, I'm going to rebuke that.

<sup>217</sup> Lord God, I condemn that demon of doubt that would hang over this audience, in the Name of Jesus Christ.

<sup>218</sup> Satan, come out of the people. Come out of them. I condemn thee, Satan that you leave from this people and from the . . .



*WHY I'M PRAYING FOR THE SICK*

54-0314

This Message by Brother William Marrion Branham was delivered on Sunday evening, March 14, 1954, at the Southland Theater in Columbus, Ohio, U.S.A. This sermon, number 54-0314, is one hour and thirty minutes. Every effort has been made to accurately transfer the verbal Message from the magnetic tape recording to the printed page, and is printed herein unabridged and distributed by Voice Of God Recordings.

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