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E-1 . . . ? . . . Thank you. Let us bow our heads just a moment for prayer. Our Heavenly Father, as we approach Thy throne of grace tonight, we come in that all-sufficient Name of the Lord Jesus with the blessed assurance that He has given us that we would be heard, and our prayers would be attended to. We would ask first the forgiveness of our sins and the sins of the people. And we would ask again that Your blessings will continue to be made known among us, that Your Name might be honored.

Bless the words that's said in both song and sermon, testimony, or whatever might be done. Heal the sick; save the lost; give—give the Holy Spirit to those who are hungering and thirsting. And may this be a night long remembered because of Thy Presence. We ask it in Jesus' Name. Amen.

May be seated.

E-2 I was saying the other morning at the breakfast, "I'm always just a little bit late." And I was preaching at a United Brethren church not long ago, and I was—come in about an hour late. And so the minister said, "I will now introduce the late Mr. Branham."

I said, "Well, I've always been a little late. My mother said I was a full nine-month's baby. Then it looked like I didn't have enough time; I only weighed five pounds. And when I was married, I . . . She waited for me for about a hour. I held the whole thing up and till I made a hospital call and come back. If I can just be late for my funeral now, that's the next thing, if I can just put that off awhile. I don't want that to come too quick. So I want to stay and serve the Lord."

E-3 It's good to be here and to have this fine audience of people out again tonight. I think in the morning, to you that live up around Los Angeles, there's a Christian Business Men's breakfast in the morning. I believe they still hold it at the Clifton's Cafeteria, and I hope to be there in the morning.

I've learned that Brother Shakarian has been pretty ill. He's going to be there? Well, that's fine. Brother Demos Shakarian, a—a personal brother, good friend of mine. I'm sorry to hear about it. I heard he got a little sick, but didn't know he was as sick as what he was: just got run down. I told him about two years ago he'd better pull in just a little bit. He looked back and said, "Practice what you preach." And so . . .

E-4 I remember the last time here, when Raymond Richey caught me by the trouser leg as we was coming into the church down here in Los Angeles at. . . No, I beg your pardon, at Long Beach. We was going into the auditorium there that night. Raymond's a personal friend of mine, and he'd had a breakdown. He's in a terrible condition. And he said, "Brother Branham, don't go too long." He'd just come back from Korea. Raymond's getting a little far up the road too, you know. He said, "You'll kill yourself." And said then, "Look what a condition I'm in now."

And I've been along those lines, so I know what it is. And I see so much to be done, yet you—you. . . It looks like you haven't got time to do it, and it makes you nervous. So I just hope the Lord forgives me, that my zeal will not overcome my wisdom, He'd give me wisdom to know how to handle my zeal, rather.

E-5 It's nice to be here tonight with you brethren too back here at this time, Les Kopp and all you brethren. So nice, this nice audience here. . . I'm just so glad to see the—these meetings, look like everybody just in one heart and one accord, look like anything could happen. The last few meetings has been that way, and I'm just so thankful to the Lord. As long as they continue like that I feel like I can just keep moving on awhile. When. . . It's when you hit those crossfires, that's when it's bad, you know, when—and there's no unity and. . . But here it's just been just one great big brotherhood. Everything is. . . Just so thankful for that. May the Lord continue.

E-6 Now, we realize that we haven't got the tinsel on the meetings that we did at the first time. Usually a revival breaks out; it lasts according to history about three years. A minister usually gives his best in three years. After that he lives on his reputation of what he made in those three years. I'm so glad I've placed mine upon the Word (That's right.), so I can live by the Word.

I just believe this blessed old Bible. I just think it's the grandest thing. And I think it is—it is God. The Word is God in letter form. And when the Holy Spirit lines up on It, It just brings it to life.

E-7 I was talking to someone. . . We have private interviews, and that's where you have to. . . We. . . By the way, at home I think there was three hundred on the list when we left, waiting for those private interviews. We go in with the people, just pull the curtains down, and we stay there until. . . We pray until the Lord reveals by a vision what to do. Now, we know the Word of the Lord tells us, and lays out the program. But there's sometimes that there's things in a person's life that they don't know just what to do. And there's where we stay before the Lord until it's answered. And then we hit these

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interviews, like we come over here. The people in this district maybe has been waiting, some of them, for four or five years for these interviews.

E-8 And we were speaking (I believe it was yesterday or this morning, one) that about the Light shining in the last days. Now, I have refrained from preaching, because I'm just here to pray for the sick, and to put my net with my brethren and pull. But I truly believe that we're living in the last days. It's right at the end time. And I'd like to take a—a group like this, a unity of spirit and heart, and I wish we had about two or three weeks that we could just start through, having afternoon services, and morning services, and evening services, and just bring the Bible as we see it.

E-9 And I've been so thankful. There's a Greek scholar setting behind me, and I was with him the other day. The man is from Greece. His father is a noted minister in Greece, and he takes my tapes. And he said, "Brother Branham, I thought you were a Greek scholar."

I said, "I don't even know good English, let alone one word of Greek."

He said, "But bringing your nouns, pronouns, and everything in your teaching on your tapes," said, "I can put a line like this and it divides it perfectly and hits right in with the Greek."

And I said, "Well, I'm thankful for that, because I always try to feel led of the Holy Spirit to say what I say. And it I . . . If it said anything contrary to the Bible, then I wouldn't believe it. See? I wouldn't believe that it was the Holy Spirit, because It will always stay in the Bible. The Holy Spirit will."

E-10 And we were talking about this little woman that I—this afternoon, or this morning, I believe it was, that we were talking about the little woman that I spoke of, the ill-famed little fellow that came out to the well at Sychar, and she seen the Lord Jesus, and not recognize Him, yet she was to be one of His disciples.

Now, I have a little funny doctrine, and . . . Now, if it don't go just right with yours, you do the same way I do when I'm eating fried chicken at your house. I just love fried chicken. And when I hit a bone, I don't quit eating chicken: I just throw the bone away, and keep eating chicken. So then you believe the same thing.

E-11 Now, I believe that the church's name was put on the Lamb's Book of Life before the foundation of the world, when—before the Lamb was slain; 'cause the Bible said the antichrist would deceive all

upon the earth whose names were not written in the Lamb's Book of Life, slain before the foundation of the world. I believe the infinite God by His foreknowledge saw the church.

Now, I know that's a ticklish subject. And remember, there's a truth to it. I don't believe it in the line that many does, but I believe that there is: by foreknowledge God could tell the end from the beginning, 'cause He's the infinite God. Now, whether I'm part of that church (I hope I am.), I'm just seeking out my own salvation with fear and trembling, staying right in the Word. When if I get out of there, then I'll pray to get back in it again. And so when that . . .

E-12 It's not a good word to use (See?), but when that predestinated seed laying in that little woman, believing, watching . . . Yet in her sinful condition, she was watching for a coming of a Messiah. The church order in that day was so, almost like it is today. She—she'd just as soon live like she was living, and 'cause she seen the ridiculous of how the people that professed to be religious and was nothing but a load of hypocrisy. And I say that not to be sacrilegious. I say that with honesty, and sincere in my heart, and love for everybody.

And then, when that . . . when . . . She was standing there waiting to see what the answer of that Man was when she said, "It's not customary (She was getting in the tradition then of the elders.), for you Jews to ask Samaritan, me, a woman of Samaria such a—a thing, or have any dealings."

He said, "But if you knew Who you were speaking to, you would ask Me for water." Then the question come up, and Jesus said, "Go, get your husband."

She said, "I have none."

He said, "Well you have said, because you have had five, and the one you're living with now is not your husband." Quickly (Watch.), there was that predestinated seed to Eternal Life. "All the Father has given Me will come. No man can come unless he calls." See? "All the Father hath (past tense) given Me will come."

E-13 And when that Light flashed across that predestinated seed, quickly . . . Not like them educated scholars, standing over there criticizing, they thought they were in that group, but they wasn't. They called Him Beelzebub. But as soon as He hit that predestinated seed, that Light flashed across it; she said, "Sir," it come to life, see, quickened it, "I perceive that Thou art a prophet. We know Messiah, when He comes He will do this kind of a work."

He said, "I'm He that speaks with you." Oh, my. That settled it. See? What . . . "All the Father has given Me . . ." We only sow

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seeds. God lodges them wherever He will. Some falls by the wayside; some comes up in thorns for a few days, and thistles choke them out and so forth; and others go into the right place. I don't know where they are. We just sow them.

E-14 Thank you. God bless you. Now, let us read the Word. Now, I want to take, if it be all right, the opportunity tonight to kinda teach just a little, nothing out of the ordinary, just a little teaching. And maybe Sunday afternoon, the Lord willing, I would like to teach a little message to the church, if the Lord permits.

So nice of these brethren here that told me, "Brother Branham (It's a nice letter and all of them signed it.), we turn you into the pulpit, preach what's on your heart." Now, that's . . . I couldn't have no more liberty than that. And so, I—I'm very grateful for a group of men, ministers, shepherds.

And I . . . Mostly ministers are suspicious because they have a right to be. They are shepherds, and they want to know what their flock's a eating. That's right. They should know. And a man that's got dignity and honor wouldn't do nothing to hurt anyone or any flock. He would always try to give it some vitamins, if anything, put it into the—into the flock. So maybe the Lord will give us some vitamins on the same words that we've heard many times.

E-15 Let us turn tonight to the second book of the Kings and read just a portion of the Scripture.

Then Moab rebelled against Israel after the death of Ahab.

And Ahaziah fell down through the lattice in the upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, inquire of Baal-zebub the god of Ekron whether I shall recover of this disease.

But the Angel of the Lord said unto Elijah the Tishbite, Arise, and go meet the messengers of the king of Samaria, and say unto them, is it not because there is not a God in Israel, that ye go to inquire of Baal-zebub the god of Ekron?

Now, wherefore thus saith the LORD, Thou shalt not come down from that bed on which thou has gone up, but shalt surely die. And Elijah departed.

And when the messengers turned back unto him, he said unto them, why are ye now turned back?

And they said unto him, There came a man up to meet us, and said unto this, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, Is it not because there is not a God in Israel, that thou sendest to inquire of

Baal-zebul the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

And he said unto them, What manner of man was he which came to meet thee, and told thee these words?

And they answered him, He was a hairy man, girded with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.

Now, in Jeremiah for a text, if I should call it, in Jeremiah the 8th chapter and the 22nd verse.

Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?

And I would like to take the subject, if it should be called such (the text, rather), as the little word of "Why?" W-h-y, why.

E-16 I hope I'm not too loud back there, if the engineer of this will kind of govern it. They got a little yoke around my neck tonight here, that, so I—I hope I don't get too loud. And it's good for my rough voice.

E-17 When God makes a way of escape for the people, and the people refuse that escape, then God asks the question, "Why?" I think He has a right to. If God does all that He can for the people, and the people refuse to receive His help, then He has a right to ask why they didn't do it. I believe it'll be that way at the judgment. When God has made every preparation that could be made for the church and for the people and then they refuse it, God's going to ask us why we didn't receive it. I believe that.

E-18 Now, we find out that this Ahaziah was the son of Ahab and Jezebel. He had come out of a cursed family. And when you take a family that's raising their children in the wrong atmosphere, you can't hardly expect anything else.

E-19 Now, Israel was a nation something like this nation. It made its same mistakes that this nation's made. And we find out that Israel come up out of Egypt and drove the occupants out of the land and possessed the land; the same that we come seeking an oasis, and drove the natives here back and possessed the land. Israel had favor before God. We believe that our pilgrim fathers did also. Israel in its early stages produced some great men. Well, they had for instance David, Solomon, Joshua, great men; and we had a Washington, Lincoln, and a great men.

But finally Israel, in its politics, formed around and got a renegade on the throne: Ahab, a halfway believer, lukewarm church

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member. And Ahab wasn't such a rascal as it was his wife. She was the one that could just handle Ahab. Any way she wanted to make him go, she did it. And you don't have to be too spiritual to understand what I'm talking about. It's the system behind it. But in that day they had a prophet, and his name was Elijah, and he was a fearless godly man.

E-20 And I think a lot of you do-good Democrats that sold your birthrights to politics to do such an evil thing that you've done, God be merciful to you. Yes, sir. One day this nation knowed that old thing, but she's forgot it. She's sold out, because the church got lukewarm and got away from God. That's exactly. I'd better leave off of that, 'cause I said I wasn't going to preach on that.

E-21 Now, as we go on (but you know what I'm thinking), notice. But in that same day God sent a mighty one in the land, just before that there come a plague that swept the land out. And God was proven. Now, during this. . . After Ahab's death, his son took his place, and. . . Ahaziah, and he reigned in Samaria. And one day walking out in the lattices he fell through, and some disease set into the place where he got hurt. And now, instead of following like the forefathers did, to consult God about it, he sent to the idol, Beelzebub.

E-22 It's a strange thing that a man that's supposed to be an Israelite would consult such as that, instead of going back to the very God that brought them over into that land and give it to them, because he was trying to follow the trend of the day, and after his father and mother.

That's what's happened in the churches today, too much. We have got away from the spiritual application of the principles that this nation stands for and has got up on politics, and union, and big time, and belly full, and a new car, and new homes; and—and got away from the real principles of things, the real principles of Christianity. It's too bad we have to say these things, but somebody's got to say it. And it's got to come to pass. We must be frank, and honest, and sincere. And you do not need spiritual interpretation, because it's before your eyes. You—you can see it.

E-23 But we have, as they did in those days, sold our birthrights for a mess of pottage, and we are going to reap just what we sowed. And it's done past now. And the revival that we had sweeping across the country, it's died down to a little smoldering flame here and there, or something. We don't want to believe it, but it's the truth. That's right. And we went out and sowed a bunch of great denominational seeds. And when the Spirit fell, what did we reap? A denominational

crop. If we'd have sowed the Word of God, we'd have reaped a church of God, if we would have done it. But we got off on the wrong side.

The rain comes upon the earth to water it. And if the . . . Whatever what kind of seed that's in the field, that's what it brings forth. That's right. And so the same Holy Spirit that brings forth the church of the living God brings forth the weeds also, the denominationalists. But you see what we've reaped: "Million more in '44," for Baptists, and so forth and on down. And that's what we've reaped, just exactly as we've sowed. It's always going to be that way.

E-24 And Israel was—just reaped what she had sowed. And this young fellow had come in now to take over. And instead of sending down and seeking God, to the people that had come there to this great economy that God had given them, he sent over to the popular idol of the day: the Beelzebub, the popular religion among the people. Just a few were holding the torchlight.

E-25 And Elijah was the great prophet of that day, and he'd forgot about Elijah. He didn't care about Elijah, because Elijah would've told him where he was standing. Therefore they don't want to know what's the truth. They'd rather take this other way, not realizing that you're going to reap what you sow. Exactly. That's a law of nature. You do it. It's a law of the spirit. You certainly have to do it.

E-26 Now. But you know, God reveals His secrets to His prophets. The Bible said over in Amos, "Surely God will do nothing except he reveals to his prophets."

And then when this messengers on the road over to meet the priest, and to find out from Beelzebub the condition of their king, and what would be the outcome . . . They didn't want to take God's way to line up with God's Word, to line up with God's way of doing things. They wanted to live any way they wanted to and still be religious.

And that's what this nation has come to today. It just don't want to line up with God. It wants to live any way it wants to; but it wants to be religious. So it'll take the easiest way out. It always finds that; water seeks its level, always. Now, they had another arm to lean on. They didn't need Jehovah any more. They didn't want that strict way. They wanted to live after their own lust and their own fashions. And yet they could be religious.

E-27 But remember, way down there in that cave, pulled back an old hairy-looking man with (looked like a fuzzy worm back in there). But under that little brown skin and skinny arms beat the heart that God lived in.

He said, “Elijah, arise and go up there and meet them.” Oh, my. What we need today is another Elijah, not afraid to tell the truth. Went up there and stood in the way, piece of sheepskin, or leather, around his loins here to gird him up. And there he stood, the fuzz all over his face. And I suppose he didn’t take a bath every night, and use his forks and knives the way we do here in Hollywood, and shine up the way we do. But yet, God was with him. God was in him. We put so much stress on the traditions of the day.

E-28 Now, we notice now, he stood in the way when these messengers come up. And he said, “Is it because . . . Go tell him, ‘Is it because there is not a God in Israel? Is there no prophet here? Is that the reason?’” Oh, there was a God, and there was a prophet; but it was the king’s own stubbornness. He didn’t want to line up with God and His prophet. And that was the reason that the king was seeking the easiest way out of these things. He said, “Is it because there is no prophet? there is no God in Israel? there’s no other—there’s no way of finding it?”

E-29 I wonder today, if it is today that we seek comfort. We’ve just lost—left some holidays. People go out and get drunk on those holidays. They’re Sunday school teachers, church members, choir members. Go out and drink and carouse, they gamble. And—and the people live just the way they want to, and yet they belong to the highest churches there is in the city, some of the highest order of this intellectual ecclesiastical system that’s dominating this country that there is.

And wonder why? Why don’t they come? They’re looking for pleasure. They’re looking for peace. They’re substituting. The devil is substituting such rowdy things as that to take the place of a real good Spirit-filled experience, where the joy of the Lord can come upon them and give them peace and rest.

E-30 They love the pleasures of the world more than they love the Kingdom of God. Their life proves it. It’s exactly. What they live shows it. There’s no difference in them, seems to be, who is a believer and who’s not. Talk to them, they tell just as dirty a jokes, and they have their societies and so forth, and carry on just like the rest of the world.

E-31 I lived across the street from a—a great parish of a great order of Christian people, as they call themselves. And every Saturday

night in the floor of the manse, why, you never heard such carrying on, and twist, and rock-and-roll, and boogly-woogly, and all that ungodly stuff, and carry on. And then on Sunday morning go to the church with a pious look on their face. Brother, when the Holy Spirit comes into a life, It changes that life from the bottom of his feet to the top of his head.

And the sad part, it's creeping into our Pentecostal organizations. It's getting into there because just as it's always been. . .

E-32 When Israel saw the other nations had a king, and they wanted to act like the other nations, the old prophet came to them (Samuel), and he said, "You must. . . You're a different people. You mustn't be like them. God is your king." He said, "Have I ever told you anything in the Name of the Lord but what come to pass? Have I ever begged you for your money, or taken your finances, and so forth, to build great honorable monuments and everything else?"

E-33 They had to say that he didn't. He said, "Then listen to me." And he had the Word of the Lord. But the people had to admit that everything that he had said had been the Word of the Lord, and it had come to pass just as he said it would come to pass. But yet the people wanted to look like the rest of the people.

That's the way it is today, that the churches are trying to pattern after the other churches. Christ is our Pattern. So exactly then.

Now, they didn't want it. They didn't want the message. What if that king would've humbled himself? What if he'd have come down to the—been humiliated, and had went back to God and repented? I believe the man would've lived. I believe Elijah would've come to him with the Word of the Lord, and the man would've lived. But he hardened his heart and would not listen to the Lord.

And Elijah said, "Go ask him. Is it because there's no—no God in Israel? He has no prophet?" No, he had a prophet. He had. . . There was a God—but the king didn't want it. That's what it is today.

E-34 It's just like a patient setting on a doctor's doorstep, and die setting on the doorstep, because he's too stubborn to go in to take the medicine the doctor's got for him. Exactly: die on the step of the doctor's, setting out there. And the doctor says, "I've got the remedy for your ailment," but he's just too stubborn to go in and take it.

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That's a dangerous thing. A fellow could die, and he would die, setting there, when there's plenty of medicine. They've got a toxin for it but they—he won't take it. He's just too stubborn.

Well then, you can't lay it onto the doctor, and you can't lay it onto the medicine; it's the man. He's the one. So is it today. Men and women will set in the church, in the church pew, and hear the unadulterated Gospel in the power of the Holy Ghost, and see the manifestations and the demonstrations of His Spirit, of a living resurrected Christ, and die in sin, setting in the church pew, not because there's no balm, not because there's no physician; but it's because the people are too stubborn to take the medicine, trying to find the least way of resistance, going the way of the world, perishing in the gainsaying of Korah.

You know what Korah done. It's always the leaders that gets the people mixed up, and that they perish in the gainsaying of Korah. Sure.

E-35 Don't blame the doctor. Don't blame the medicine. It's you to blame. If the doctor's got the remedy, and he's got plenty of it, he invites you to come and you won't come, then it's not the doctor's fault. Neither is it the medicine's fault. It's your fault, because you won't take the medicine. That's right.

And people setting in the churches die in the pew without knowing God, without receiving the Holy Ghost, because they think they'll have to give up some of the things of the world. They'd rather belong to a church that's got a higher name, or what they think, a little more prestige.

Do you ever realize that God's way is a few goes that way, and they're despised and rejected because they're not of the world. They are of God: a peculiar people, a royal priesthood, offering spiritual sacrifices, that is the fruits of the lips giving praise unto God. Amen.

E-36 Doctor's medicines . . . You know there used to have a time they didn't have any toxin for such as smallpox. Thousands died yearly with smallpox. They didn't have a diphtheria toxin, and thousands died every year with toxin—or without having any toxin they died with diphtheria. But now they got toxin. They got inoculation for those things.

And how does a doctor ever get a hold of these medicines anyhow? What, how do the—how do they ever do it? You know what they do? They put a lot of stuff together: some poison, and then some antidote, mix it together till they mix up a formula. And then they get a—get a guinea pig, and they inject this medicine

into the guinea pig. If he survives it, then they give it to you. And then . . . And if it . . . See, it's to kill the disease that's in your body: so much of poison, so much to upset that poison. Too much poison would kill you; too much antidote wouldn't do you any good, the medicine wouldn't. It's got to be a balanced formula.

E-37 And some medicines from the doctor, he can give it . . . For instance, like penicillin, one of the great discoveries that . . . They think it's a discovery. Why, when I was in South Africa I seen a native there, and when he would—they get a sore on their leg, or something or another. The sore gets old; they find an old orange, laying under the tree somewhere, that's molded. And they rub that orange in there. Been doing it for hundreds and hundreds of years, and they get well. What is it? Penicillin. Sure. So they think they're smart. The Hottentot in Africa knowed that a thousand years ago. God done told him how to take care of himself. Then we think that it's something smart that we got.

Now, penicillin: sometimes an overshot will kill a patient and some of them it helps it. There's a question there. They claim that nowadays . . .

E-38 'Course, number one killer, they say, is heart trouble. No. I different from that. Number one killer isn't heart trouble. Number one killer is sin trouble. That's the killer. That's the thing. It's sin; that's the killer, not heart trouble.

So many people say, "I just got to sin. I just have to smoke." Women say, "I just got to cut my hair. I—I—I can't get any other clothes. I just have to wear what they got." You know what's the matter? They're making excuses. They haven't tried God's toxin yet. If they ever get that, they'd be inoculated from such stuff. That's right. Yes. It's because that they haven't tried God's toxin. They refuse to take it.

E-39 For when the Spirit of God is in you, it lines up with the Word of God. And if it denies the Word of God, then it isn't—you haven't got the right shot yet; that's all. You're not inoculated. Sin still lays at the door: unbelief in the Word. So it takes the toxin of God to kill sin, and sin is number one killer. Yes, it is. It kills, and it kills to the uttermost. So we know that it's a—that it's a—the sin that does the killing. So it's a toxin; the people just refuse to take it. They don't like it. They don't like the thought of new birth.

E-40 Now, we know that any birth is a mess. I don't care if it's in a pigpen or if it's in a pink decorated hospital room. Any birth is

a mess, and the new birth is nothing less. It's a mess. That's right. It'll make you boo-hoo, and cry, and carry on, like you was in the awfulest mess you was ever in. But it'll do you good.

Jesus said, "Except a corn of wheat falls in the ground and dies, it abides alone." And the people don't want to die. You want to be alive in the world. And still you want to be religious. So you accept an intellectual conception of it. And then, when you do that, you're still dead in sin and trespasses. And that's what makes people act and do the way they do, because the spirit that's in them dominates their life.

E-41 Say, "Well, other people do this." Well, you're not like the other people. You are dead, and your life is hid in God through Christ and sealed by the Holy Spirit. See, you didn't try the toxin. It's just because the people don't want to try it.

Now, you've got to die. You've got to rot. That's the trouble of people, instead going up to the altar and get some kind of sensation, jump up, and shake hands with the preacher, go out and get some kind of a dogma or creed and recite it, and say, "I belong to So-and-so. I belong to So-and-so."

"Are you a Christian?"

"I'm So-and-so."

A Christian is to be Christ-like. Christ-like is to believe the Word. If you don't believe the Word, then he can't be Christ-like. How can you say you're a Christian and deny half of the Word? If the Holy Spirit wrote the Word, the Holy Spirit confirms the Word. And the Holy Spirit is the Word. And the Word abiding in you brings God's promises to every believer. Amen, the word means "so be it." I believe it with all my heart. It's the Word of the living God. Amen.

E-42 Notice. Yes, the new birth. . . They don't want to die. Now, they've substituted something for new birth. If the devil. . . If you won't take God's Word, then the devil will give you his word. And that's where the first human race—where the human race first fell, was to disbelieve God's word.

E-43 The best way that God could ever fortify His army was to fortify them with the best. If our nation. . . We've got spies in England; England's got spies here, yet we're friendly. We've got spies all over the world, and the world's got spies in here. They're watching, see what kind of new missile, what kind of a new thing. . . Then they go back to their nation, find something to

counteract that while they dress their men, get things ready for that kind of a war. It's always going on. There's a warfare between the devil and God: always has been.

And every year they're finding something new. The old airplanes they used back there, the old P-38's, and whatever they was, they scrapped them. They got jets now. The old Springfield's no good at all. They got a missile rifle now. The old block-buster is so far behind. Why, even the old trains, the old steam engines used to pull the stuff up and down the tracks: obsolete. Sure. They got something new. They're always searching: something new, something new. Now, they're trying to dig down in the ground, find some way to escape the atomic bomb: something new, something new.

E-44 God gave the very best at the beginning for His great mighty army, and He's never had to change it; because as I said last night His first decision is the best and only. He gave His people His Word.

And Satan reasoned with them, reasonings against the Word of God. That's what the devil does today. He tries to reason it. Say, "Now, this is only reasons that you don't have to do this. It's only reasons we got good doctors; we don't need Divine healing. It's only reason we got plenty of members; we don't need—we don't need the Holy Ghost, the Holy Ghost. They reason it out, trying to say the people are mentally upset, they're emotional, because themselves they are dead in sin and trespasses and knows nothing about the power of God.

E-45 Reminds me of an infidel one time was holding a debate, and—and he said, "There is no such a thing as God."

A little old country boy with a overall jacket on, his hair hanging down his face, walked up, begin to peel on an apple.

The infidel said, "Sap, what do you want?"

Said, "I want to ask you a question."

Said, "Well, what is it?"

He cored the apple and took a bite and begin to eat and said, "Is that apple sour or sweet?"

And the infidel said, "I don't know because I'm not eating it."

He said, "That's just what I was thinking." And I said . . . And the people laughed the infidel out of the platform.

Why? Because he had never tasted, he had never tried it. He'd never took the toxin (Hallelujah.) of the power of God to inoculate you from any unbelief of God's Word.

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E-46 The real Holy Spirit will punctuate every sentence with an “amen.” It won’t say, “The days of miracles is past. There’s no such as this, there’s no such as that. Well, only reason said we shouldn’t do it this way, we shouldn’t do it that way.”

What God says, the Holy Spirit says “amen.” Every sentence, every word, every verse, in the Bible is punctuated with an “amen.” Yes, sir.

E-47 The new birth brings a mess, but it brings new life with it. That’s right. A plant, anything, a seed has to rot to bring the new life out of it. A sinner has to die and rot to his own ideas. His own life has to rot that the new life can grow out of it. It’s a mess, but it’s a glorious mess. It brings new life.

That’s what the church needs today, but they’re bypassing it with dogmas and so forth, to try to escape the thoughts of dying to themselves. They want to live to themselves. He that lives to himself, lives for himself and the devil. He that denies himself shall find his life in Christ and he will be a new creature.

E-48 Now, we find out how they find these toxins. They take them, as I was saying, and they mix up a formula, the science do, and give it to a guinea pig. Now, everybody’s not natured like a guinea pig. So it’ll kill some, help the others. We know that.

But you know when . . . There was a time that God didn’t have too good a toxin. His toxin was by sheep and goats. But one time God was going to perfect His Toxin. So He never tried to give it to a guinea pig; He gave it to Himself. He took the Toxin Himself. That’s why that Christ, the Anointed, God was made flesh in order to take the Toxin into His Own body.

Any good doctor will try the toxin on himself, when nobody else will do it. And there was nobody else that could do it but God. So He came down, Jehovah, and was made flesh and dwelled among us and took the Toxin Himself.

E-49 On the Jordan when He was standing there, John bore record. Said, “I seen the Spirit of God like a dove descending upon Him.” And He received the Toxin and the inoculation from sin and death: borned of a woman, and received the Toxin. And they watched Him to see what would happen. And they noticed Him in His trial. They noticed Him when He came in the face of dispute; He always held to the Father’s Word . . . [Blank spot on tape—Ed.]

E-50 “. . . but you know surely God wouldn’t do a thing like that,” he reasoned it with Eve. But when he come against Christ, he hit

against that hundred-thousand volt wire. The feathers flew when he come with his reasoning, because He met him right back with "THUS SAITH THE LORD."

Said, "If you're the Son of God and you're hungry, why don't you turn these stones to bread and eat? (reasoning) You could do it."

Sure He could, but He come back, "It is written, 'Man shall not live by bread alone, but by every word, proceedeth out of the mouth of God.'"

E-51 They watched Him. They seen the Toxin held in every case. When it come time, faced with death, the Toxin held. When they spit in His face, made fun of Him, the Toxin held. Now, there's where trust whether you've got Toxin or not, that's your test. Somebody say something about you and say, "You old holy-roller . . ." Well, you quit going to church, then say you're inoculated, say you've received the Toxin, the Balm.

"Is there no balm in Gilead; is there no physician there?" If there is, "then why is the daughter . . ." Remember, not the mother (he divorced her), but the daughter's this church; the prophecy pertains to this: "Why is the daughter of My people, her health not recovered then?"

E-52 Here she is anemic tonight (That's right.): half this way and half that way, and all scrupled up, and all kinds of orders and everything else, and separated in brotherhood, scattered everywhere, Half believing this, and half believing creed; and half believing denomination, half believing this and that. Well, my goodness, her health ought to be standing perfect rosy-cheeked, with the Word of God and the power of His resurrection. "What's the matter with the daughter of My people then? Where is My daughter?"

"I send My signs among them like that, and they just get up and walk out. What's the matter with the daughter of My people?" When it's explained and proven by the Word, and the Bible said if the—always to believe the Word. The Word is confirmed. Then you cannot disbelieve It. But you're reasoning, letting Satan tell you in your mind.

E-53 Last night when you held your hand that you was a sinner, and didn't want to die a sinner, and I called you to the platform: turned around and walked out. What's the matter? You let Satan reason, "You're going to lose your job." I'd rather lose my job than lose my life. "Your wife will leave you." I'd rather lose a wife than lose

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my Christ. "Your husband or your—your neighbor will make fun of you." I'd rather have my neighbor make fun of me and be right with God.

But, you see, you're listening to reasoning. That's it. You're just . . . You've had so many bogus things. Don't you realize, friend, that every time a bogus thing, declares that there's a real one? Sure, it does.

E-54 Notice, God gave His Toxin to Himself. They watched it. And the time when they put a rag over His face . . . He was—could discern the thoughts in the people's heart; and they put a rag over His face, and hit Him on the head with a stick, and said, "Now, if you are a prophet, tell us who hit you, and we'll believe you." But the Toxin held. Amen. He wasn't clowning.

That's what's the matter with the world today. They want some clowning. That's what's the matter with this West Coast. You've got too much Hollywood in it. You've got too much glare. The Holy Ghost don't shine; the Holy Ghost glows. There's a difference between glowing and shining. The church shines with its big programs; but the Holy Ghost glows in humility, humbleness, reconciling to the Word, believing the Word.

E-55 The old saint one time, setting in a church . . . A few weeks ago I was supposed to be in a Chicago meeting, and a great minister there said, "We can't have Brother Branham because of his doctrine." And I don't preach no doctrine among them, but he just wanted to say that.

And he got some great big fellow from some big institute there. He come walking, his chest, with enough papers laid out there looked like that he could've done anything with it. Walked up with his chest out, throwed that back, this big book, in an intellectual talk. My, it was wonderful, his intellectual talk. But there was no Spirit in it.

E-56 After while he seen that didn't go with God's people, just like Saul trying to put his ecclesiastical vest on David, a man of God: it didn't fit him. And an intellectual message don't fit a Spirit-filled church. They've got to have the power of the Holy Spirit and the manifestation. Jesus said these signs will follow them. They got to have it.

And then the man found out that it didn't take with the Pentecostal people. He folded up his books and come down with his head drooped.

An old saint setting over in the corner come told me later, said, "If he would've went up the way he come down, he'd have come down the way he went up." So that's about the way it is today.

What we need is back to the Holy Ghost, back to the Bible, back to the power of the resurrection of Jesus Christ, and not all this here reasonings, and intellectuals, and so forth.

E-57 Certainly they found that it held. It held in the hour of death; it held in the hour of Gethsemane; it held in all those things. Then He died. He died, as I said last night, until everything declared He was dead. The moon, sun, and stars, the earth, the earthquakes, everything proved He was dead. The sun went down in the middle of the day.

The Roman soldiers said, "Truly that was the Son of God."

Judas said, "I betrayed innocent Blood."

Pilate said, "Give me some water. Let me wash my hands. I'll have nothing more to do with it."

E-58 He died, and He went with that inoculation, but it was the inoculation of Eternal Life. On the third day it still held. After the prophecies of God was fulfilled, He rose up on the third day alive. The church saw it and rejoiced.

Now, He said, "You got to get inoculated too. But I want you to go up there and wait until you get your inoculations."

That's what's the matter with the people today: they didn't go up and wait for their inoculation. They went to the seminary and got their B. A. instead of going for inoculation, going up and get some of the Balm of Gilead injected into their veins of their soul. That's right.

E-59 They went up there on the day of Pentecost. They were all assembled together. They believed He'd raised from the dead. They'd talked with Him, and He promised He would send down a whole lot of that inoculation. And while they were all assembled together, the Balm begin to fall upon them, and cloven tongues set upon them like fire. They were all filled with the Holy Ghost, and run in the outside and begin to speak with other tongues as the Spirit gave them utterance.

There was a man who a few days before had denied Jesus, stood up on a soapbox, or a stump, and said, "You men of Judaea, and to you that dwell in Jerusalem, let this be known unto you and hearken to my words. These are not drunk as you suppose, seeing it

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is the third hour of the day, but this is that inoculation that was to come, that He would inoculate from sin, from sickness, from death, from the grave, unto Eternal Life.”

E-60 They seen it had worked on Jesus when they were pricked in their hearts, and they said to them, “Men and brethren, what can we do?”

Now, they had a doctor there. His name was Dr. Simon Peter. They had a physician, and they had plenty of inoculations, proving it. They was all drunk on it. They had really received it in a big way.

And they had Dr. Simon Peter there. He said, “Now, just a minute. If you want to know how to be inoculated, I’m going to give you a prescription. And don’t you fool with it. You just keep it, because it’s going to be for you and to your children, to them that’s far off, even as many as the Lord our God shall call.”

E-61 “I’m going to give you an eternal prescription for the inoculation. If you want to receive this balm, this balm of Gilead, this inoculation from sin and death; you receive this prescription.” Any good doctor that measures out his medicine, measures it correctly. I’ll tell you, brother, he told them. He said, “Now . . .”

Today they’ve substituted things for that prescription. They try to say shake hands, sprinkle a little bit, or something like that. But Peter said, “Repent every one of you, be baptized in the Name of Jesus Christ for the remission of your sins, and you shall be inoculated. For the promise is unto you, and to your children, and to them that’s far off, even as many as the Lord our God shall call.” Certainly.

E-62 If a doctor writes a prescription . . . What’s the matter today? If that doctor writes a prescription for that disease, that was to be an eternal. How far? To your children. They say it ended with the apostles. It did not. The doctor, Simon Peter, said, “It’s for you, and for your children, and to them that’s far off, even as many as the Lord our God shall call.” This is their inoculation.

What’s the matter then? We see in our churches bobbed-haired women, wearing shorts, paint, makeup. We see men with wishbones instead of backbones. We see preachers in the pulpit with not enough power to—to break an egg, and then call themselves preachers. The thing of it is, brother, they haven’t received the inoculation. That’s all there is to it.

E-63 You know you take a doctor’s formula, and you go to messing up out of it, you’ll kill your patient. That’s right. But what’s our trouble is some quack druggist out of some seminary has tried to

mix this formula with shaking hands, and more bunch of tommyrot. That's the reason they've got a dead church that we've got today. It's killed because they didn't follow the formula of the prescription.

Say, "It don't make no difference."

Paul said it did. He said, "If an angel from heaven preaches any other Gospel to you, let him be accursed." They got dead church members because they're trying to fool with that prescription: shake hands, sprinkle, all other kind of forms, and everything else. Follow exactly what the prescription says. If you take some of the antidote out, you'll kill the patient. If you put too much antidote in, the—the killer in there won't kill the disease. Take it just the way it's wrote. Amen. Hallelujah. I believe it's the truth with all my heart. Certainly.

E-64 "Is there no balm in Gilead? Is there no physician there? Then why is the daughter of My people in the anemic condition it is tonight?" Why is it the church is in the condition it's in tonight? Because they've fooled with the prescription. Yes, there's balm in Gilead. Hallelujah. There's a balm there. Christ is there. He is the Balm. Be injected with His Life.

He's here now. He is moving among us. We see Him working, performing signs and wonders among us. There's the balm in Gilead. And there's doctors here. Amen. We got doctors. Then what's the matter? It's you patients that won't come up and face the fact of it, and follow the formula.

E-65 Maybe I've said enough. May the Holy Ghost say the rest of it. "Is there no balm in Gilead? Is there no physician there? Then why is My church in the condition it's in tonight?" There's something wrong somewhere. That's right. I think we have took a lot of dogma instead of taking the prescription: quack seminaries putting out quack prescriptions that's contrary to the original prescription.

Go back! That's the way to get it. That's the eternal prescription; not a shake hand, and say a creed, and a thing like this. "Repent and be baptized, every one of you," he said, "in the Name of Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call: all nations, all . . . ? . . . all . . . ? . . ."

E-66 Is there no balm in Gilead? Is there no physician there? There's plenty of balm here. There's plenty of toxin. It's a promise.

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What's the matter? It's because the people don't want to receive the prescription. They got doctors here that can write it. It's already wrote.

You don't have to write it any more. It's already wrote. Just say what's already been written. Then take it like that. Not a little sissified handshake, a little and say, "I'll say the creed, the Apostle's Creed. I'll say 'Hail, Mary' every once in a while, burn a candle." Nonsense. Repent or perish. Not "I'll believe, and accept and believe."

The devil believes too. That don't make you saved. But you got to be borned again. If you're borned again, you're borned of the Word of God, 'cause He is the Word and the Word is in you, and it punctuates every sentence with an "amen." Amen.

E-67 Let us pray. Heavenly Father, there is balm in Gilead. I'm so thankful for it. I'm so thankful there's physicians that wouldn't mingle with that prescription for nothing. Not to get members in the church, but to get children to God, they stay with it. Not a cold formal handshake, a creed or something, but a real prescription, wrote out by God, the Father Himself, and given for an eternal prescription. Father God, he said it was for their children, and them that's far off, the Gentiles, even as many as the Lord our God should call could receive the Holy Spirit. Here we are in the evening Lights tonight.

E-68 Way back in the beginning, before the world was created, You had in Your mind, and then it was a thought. Then it was expressed, and then the expression become real. And now, God, You put our names on the Lamb's Book of Life before the foundation of the world. And, Father God, I pray tonight if there's any of that seed laying here in this church tonight . . .

I'm no judge; You are. I'm only responsible for preaching Your Word. But if there's any of that seed here tonight, Lord, and I believe that Light flashes over it, it's got to come to life. It'll see it as sure as the world, because it's predestinated to see it. It's got to see it.

E-69 Lord You said, "No man can come to Me except My Father draws him. All that the Father has given Me will come." Lord, are they here tonight that have been given to You? If so, I pray that they'll see the Light and walk in it, repent of their sins. Grant it, Lord. Not take a substitutionary and see in their lives . . .

A lot of these people who profess that they have received it, and look at the way they do, and look the way they act, and ignore

the Word; and walk away and say the days of miracles is past. Our women begin to get formal like the rest of the world. God, I been jealous of them. I—I pray that You'll do something for them. Grant it, Lord.

E-70 Oh, come back to Calvary, the people. Come back to the prescription. Come back and repent and die out to yourself, and get saved and filled with the Holy Ghost.

While we have our heads bowed, and our hearts bowed, our innermost being bowed, and the Word of God laying before us, would you desire prayer? I'm just going to ask you to raise your hand. Just say, "I'll raise my hand." God bless you. God bless you. Good.

Now, folks, I'm not critical, but I'm . . . The Holy Spirit's on me, and I want to say this. I'm not one of these here preachers that'll go around, want . . . People today wants to be entertained. They want to get a penny balloon. "Now, stand up. Next step, do this, next step . . ."

I only got one step: that's repent, and next is to be baptized in the Name of Jesus Christ for the remission of your sins. Then the next thing God said, "I'll give you the Holy Ghost." That's the three steps that I know of to take. I have no penny balloons, or no gold pins to give you to attend Sunday school. I have the Gospel. It's the power of God unto salvation to every one that believes.

E-71 Now, if you're a rugged Christian, if you're a real servant of Christ, I have tonight blessings for the people. I have a gift that'll work among the people. That's a confirmation I've told you the truth. You think God, the Father, would ever send down a hypocrite or a bogus message, and then turn around and confirm that message? That's not our God. Our God's pure, unadulterated, and holy. He has nothing to do with errors. He's Truth, and He stays by His Word. He is the Word.

E-72 Now, let the sick look this way and believe. I'm not a healer; I'm your brother. You believe. See if the inoculation is right. See if what He said, "The works that I do shall you do also," John 14:12.

This lady setting on the front row here, widow woman praying for her son. You believe that God will grant your request to you? An alcoholic, drinks. You believe God will take care of it? Do you have a prayer card? You don't? You don't need one. If you'll believe with all your heart, it'll leave him.

Now, I don't know that woman. Never seen her. But God knows her. That's right. God is God. Amen.

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E-73 That woman setting right back there praying for her husband, red polka-dot dress on. If she'll believe with all of her heart, God will grant the request to her, if she'll just absolutely believe it. God bless you. I don't know the woman. She don't need no prayer card. Have you got one? You don't? You have a prayer card? You have one? Well, you don't have to use it. You don't have to come in the line. You just don't doubt what you've said—what's been told you to be the truth, and you can have what you said. Amen. Amen.

Oh, I'm so glad for the inoculation from unbelief. What is sin? Unbelief. He that believeth not is condemned already, has not even get to first base. You're out of the game altogether, put out before you even got to the plate. You've got to believe every Word of God. Jesus said, "The works that I do . . ." If my . . . If God's spirit dwells in you, won't it produce the same life that was in Him? Sure, it will.

E-74 Little woman setting there with that trouble with her breast, if she'll believe, God will make her well. You believe it, lady? You do? You don't have a prayer card? You don't need one if you'll believe it. That swelling will go down and you'll be normal and well. Will you believe it? All right.

Here sets a woman setting here with her head down, praying. The woman's going to die if God don't help her. She's not from here. You have more faith than you thought you had. You're from down around Santa Anna. You've got cancer, setting in the wheel. . . You've been operated on for it. Do you have a prayer card? You don't? You don't need one. You got cancer. It's come back. God will heal you.

Listen. Someone brought you here tonight that was here last night, and had enough faith to be called out of the line and healed with heart trouble. That's THUS SAITH THE LORD. Here's another thing. I see you are a woman preacher. That's right. Now, if you believe God and won't doubt in your heart, you'll go on with your message. You just believe.

E-75 If I was in your place, I believe I would get up out of that chair, and walk out of this building, and take God. . . You're going to die setting there, so I'd come from that chair, and go believing God, and go be well. You're going to die setting there. The doctors can do nothing for you. They've done tried.

Like the lepers setting at the gate said, "Why set we here till we die?" If they go in the city, at Samaria. . . They was already starving, eating one another's children. If they set there, they died. They had to go down to the enemy's camp. And they took that chance. You don't have to take that chance.

You're not invited to an enemy's camp; you're invited to the throne of your Father that's expecting you to come tonight. If you've got faith enough to touch the border of Jesus Christ's garment, that He'd use my voice to speak back to you, then have that—keep that faith and walk out of here and be well. If you'll believe it, He will. Amen.

E-76 I challenge every person in here to believe that inoculation. Do you believe it? All of you believe it? Then stand up on your feet and receive your healing in the Name of Jesus Christ. Amen. That's right. Amen. Take your chair and push it on home. There she is, up out of the chair . . . ? . . . for the Kingdom of God. Do you believe? Glory.

Now, don't you see He's here? The inoculation, the Balm is here. Glory to God. Believe it friends, don't be afraid to trust Him. Hallelujah. Where's your faith?

You feel different, don't you, sister? You take your old wheelchair now and go home and be well. Take . . . Don't you doubt. Don't you doubt. Just keep the same faith you've got. If you got enough . . . You know a woman touched His garment. Well, you did the same thing. Then go and believe.

E-77 I will praise Him, I will praise Him.

Praise the Lamb for sinners slain."

Let's sing it everybody. Raise our hands.

I will praise Him, I will praise Him,

Praise the Lamb for sinners slain;

Give Him glory all ye people,

For His Blood has washed away each . . .

All right. All you that raised your hands for salvation come forward now, while we sing again.

I will praise Him, (Come right on now.) I will praise Him,

Praise the Lamb for sinners slain;

Give Him glory all ye people,

For His Blood has washed away each . . .

E-78 Have you never took the prescription? Have you never been inoculated, never tried the prescription, never been filled with the Holy Ghost? Why don't you come now? This is it. God confirms that He's here. There's Balm in Gilead. There's Balm; there's physicians. Why don't you come while we sing it again.

I will praise Him, I (If you want the Holy Ghost,
come on.)

Praise the lamb for sinners slain;

Oh, give (Lord Jesus, grant these requests. Make
them well in Jesus' Name.) people

For His Blood has washed away . . .

Come on, everyone come right on, all you that need Christ.

I will praise Him, I will praise Him,

Praise the Lamb for sinners slain;

Give Him glory all ye people,

For His Blood has washed . . .

Come on, the water's troubled. Come on in, everybody while
you can. While the water's troubled, come on. If you've got a need
of God, come on.

Praise the lamb for sinners slain;

Oh, give Him glory, all ye people,

For His Blood has washed away each stain.

I will praise Him, I will praise Him,

Praise the Lamb for sinners slain;

Give Him . . . people,

For His Blood has washed away each stain.

I will praise Him, I will praise Him,

Praise the Lamb for sinners . . .

Won't you come on now, before it's too late?

Oh, give Him glory, all ye people,

For His Blood has washed away each stain.

I will praise Him, I will praise him, (Touch—touch
Him)

Praise the Lamb for sinners slain;

Give Him glory, all ye people,

For His Blood has washed away each . . .

Let's raise our hands now and praise Him.

I will praise Him . . .

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