
WHY?



. . .? . . . To Arizona to preach the Gospel. And it's certainly a great privilege, I deem it, to be here tonight. When he said . . . We was here Sunday night, and he said that—that he had his prayer meeting on Tuesday night. And I said, “Well, I will just come over and have a little fellowship with you at prayer meeting.” So this is a grand time.

Glad to see Brother Williams, Brother Sonmore, and my associate friends, Brother Sothmann, many of them here that . . . people that I know personally, having a wonderful time in the Lord.

We're going from here down to Tucson now. And then, Sunday night is the healing service, you people from Tucson, Brother Norman there. It's some Assembly of God church down there. What is the name of it, Brother Norman? [Brother Norman says, “Central Assembly”—Ed.] Central Assembly of God, at Tucson. Have a preaching service there Sunday morning; and Sunday night is the healing service—going to pray for the sick at—at the service. Then we'll going on to California, and back east again, up into the Yukon, or British Columbia, back. And we're trusting that God will give us great success, and bless you all here.

² I was listening to that choir. I just can't get it off my mind. You know, I—I like that. What it is, is real good, old fashioned, Pentecostal singing. Oh, my! I—I do . . . makes me nervous when I hear an overtrained voice. You know, somebody trying to sing that's . . . you know, turn blue in the face, and holding some kind of a high octave . . . ever what they call it. And, they're not singing; they just want to be heard.

But I think there's nothing better than just a real good old Pentecostal-filled group with their hands up, singing to the glory of God. I like that. It does something to you. Paul said, “If I sing, I sing in the Spirit.” So that's right. What.

We want to do everything in the Spirit. If you're singing, talking, preaching, whatever you do it, do it in the Spirit. And that's always right. Now, we preachers know that not all the time you can preach in the Spirit.

Like Brother Moore said, his little boy David . . .

³ Brother Jack was here with us Sunday night, and brought a great message to us, as a builder. And he said little David kept saying, when he was about seven or eight years old, said, “Pappy, I want to preach.”

Well, he said one night . . . said he took him up on the platform, and sat him in the—on the chair.

And said, he said, “Well, folks,” said, “David’s been wanting to preach. So I suppose I will just let him preach a little while.” Said, “He sat there like an old clergyman, you know, and his little bow tie on.” Said, “He jumped down out of the chair, and run up to the pulpit, like he was going to burn the place down, you know.” Said, “He stopped, and looked so depleted, and looked all around, said, ‘It just won’t work,’ and went back and sat down again.” (We ministers know there’s a lot of times it just don’t work.) He said he’d never been able to get a him in the pulpit since then.

But I enjoyed that singing so much—the Spirit get a hold of you.

⁴ I got two little girls at home. One of them’s pretty good size now. About . . . I guess it’s been about four or five years ago, my little Rebekah was quite young then, about eight. Little Sarah was about four. I’d been out on meetings. And they’re daddy’s little girls. We all feel that way, our children. And so, they were waiting for me to come home, and mommy told them I’d be home about—about midnight, she thought. But they tried to stay up, but they got too sleepy, and had to go to bed.

I got in about three o’clock in the morning. And I’d just been out several services, and I was tired, as many of you brethren know how you feel then. So I couldn’t rest. And I got up early about five o’clock, and was sitting in the room, in the living room, with the . . . in the chair, kind of resting.

All at once I heard a scramble out in the bedroom, and here come Rebekah. She . . . the oldest one; she woke up first. Here she come through the room, just as hard as she could, and she jumped right astraddle my lap, and throwed both arms around me, and begin to hugging me, saying, “My daddy! My daddy!” Oh, you know how your heart swells out then.

⁵ Well, she woke her little sister up. And so her—her little sister was about four years younger. And I don’t know whether your children does or not—I suppose they do—mine, the younger one gets the oldest one’s clothes, you know. It’s the hand-me-down. And Sarah had on Rebekah’s pajamas, and the feet was quite a bit too long, and legs was too long. And she couldn’t run very good, swinging them big feet like rabbits, you know, with snowshoes on, trying to throw them feet running.

And I just kind of thought, then, when I seen them running. . . Like, Rebekah, her legs was long, and she jumped right up astraddle of my legs like that, and her feet was well balanced on the floor, you know. And she was sitting there, just hugging me, and, oh, I love her.

And I thought, that being the church—you know, the big churches that's been here a long time, settled down, knows what they're talking about. Fine trained choirs, all the octaves, and everything, just right, you know. (I guess that's right. Octaves? I—I got it wrong, ever what . . . notes, or what go . . .)

6 So then, little Sarah, she, like a little Pentecostal group, see, she hadn't been around very long. She wasn't trained like that. So, she started through the room, and stumbling, falling. And about the time she got to the door, Rebekah turned around, with both arms around me, and said, "Sarah, my sister, I want you to know that I was here first. I was here first, and I've got all of daddy. And there's none left for you." (That's what they try to tell us, see.)

So, poor little Sarah, she looked so down-hearted. Her little lips hung down, her little brown eyes. And she looked like she was about ready to cry, because all of daddy was taken up. There was no more left for her.

I winked at her, and stuck one leg out and motioned to her, and here she come. That's all she wanted, just a little encouragement. So she jumped up on my leg, and she was kind of younger, you know, and her . . . she was kind of topsy-turvy. Her—her legs wouldn't hit the floor to balance her. So I just took both arms and put around her to hold her, keep her from falling.

She hugged me a little bit, and she rolled those big brown eyes, and looked up at me. She said, "Rebekah, my sister, I want to tell you something." She said, "It may be that you've got all of daddy, but I want you to know one thing: daddy's got all of me."

So, I like to get in where Jesus has got all of us. We may not have all the . . . but just so He's got all of us. Just be so completely in Him, till we are lost in His goodness. And that's where I can worship Him in the Spirit and truth.

7 Now, just before approaching the Word . . . And I won't keep you long. I usually get out four hours, five, something like that. But tonight, we'll cut part off and make it thirty minutes. So then, I've got to go right on in other revivals, and I certainly appreciate this invitation.

Now, as I read the Word . . . If nothing else matters, the reading of the Word will do something for you. And I'm going to read one verse. It's not very much. It isn't . . . it isn't the size of it; it's what it is. That's what counts. And it's not the paper it's wrote on. It's what's in the Word, because God's Word is eternal. My words will fail; His words cannot fail. Mine's a man, and His is God's. So if my words fail to reach the place that God has intended tonight for our gathering together, and

to put something with the songs to go on, then I pray that you'll get God's Word, and it'll take the place, for it's . . .

⁸ Any time that God is ever called on the scene to make a decision, and when He makes the decision, that has to forever be His same decision. Now remember, He cannot change His mind, because He's perfect. You believe God's perfect? You believe He's infinite? Certainly He's infinite. Well, if He's infinite, well, then, He—He can't learn any more. Now, we're finite, so we can just keep learning, and take this back, and add something more, and take away. But God can't, see. He's perfect. Every decision is perfect. So you must always remember: keep your minds and hearts on His Word.

Oh, this is a terrible day we're living in. You know, the deceiving time is the evening time. But He promised us we'd have Light in the evening time. He promised that. And as the sun rises in the east, and sets in the west, it's not another sun; it's the same sun that sets in the west that rose in the east. His prophet said there'll be a time there'd be a dismal day, not neither night nor day. And . . . but said in the evening time it shall be Light again. So we've had that, and how the evening Light of the finish of the day.

⁹ And now, always remember that . . . God makes a decision, it's perfect every time. So when He says anything, it must always remain that way. So that gives us confidence that we can put our trust exactly in what He says. It's the truth, see.

Never vary from His Word. Keep His Word in your heart. I believe David said he'd hid His Word in his heart that he might not sin against it. Now, if we'd just remember that.

¹⁰ Now, before we approach the Word, we ought to speak to the Author. Don't you think so? One time I was in Fort Wayne and I used . . . My grammar's not very good, so I used the word of "polepit." And there was a man back behind the stage, I guess he must've . . . way he talked, he must have taught Mr. Webster.

He said, "Brother Branham," he said, "your grammar is poor, very poor."

I said, "Yes, sir. That's right." I said, "I was raised in a big family, and ten children. And I didn't get but just a grammar school education."

He said, "Well, that's no excuse now." Said, "you're a man."

I said, "Well, that's true, too. But I'm so busy praying for the sick children, and so forth, that I don't have time."

He said, "Well, that's still no excuse." Said, "Them people out there would appreciate you more . . ." Said, "Tonight I noticed you saying

‘polepit.’” He said, “They’d appreciate you more if you’d have said ‘pulpit.’”

Well, you know, he kind of punched me a little hard. I said, “Brother, I don’t mean to be arrogant. But I do want to say this. Them people out there don’t care whether I say ‘polepit’ or ‘pulpit,’ see. They just listen to me to tell them the truth about God; and then live the right kind of life, they’ll believe it.” That’s right. Yes.

It’s not the words, it’s what . . . sometimes what we say. Now, let us bow our heads.

He said . . .

¹¹ I may not know the Word too well, but I know the Author real well. And so, I think it’s better to know the Author sometimes, don’t you?—know Him in the forgiveness of our sins.

Now, let’s approach Him on those grounds: that we know Him, and He has forgive us of our sins; and we’re approaching Him knowing that He will certainly give us what we ask.

¹² Almighty God, we’re approaching Thee in that all sufficient Name of the Lord Jesus. When He was here on earth He said, “You ask the Father anything in my name, I will do it.” We believe that to be sufficient. Therefore, Lord, we cannot come in our own name. We would not have an audition with You. We could not approach Thee, for Thou would not hear us.

We could not have it in the name of our mother, our father. Neither can we have it in the name of our pastor, our deacon, not in the name of our church, or our organization. You’ve not promised to hear us; but You have promised that when we approached in the Name of the Lord Jesus, that You would hear.

So, we come confessing our wrongs, all of our evil doings and thinkings, and asking for Divine mercy and grace. We unmerit anything, Father. We have no merits that we could offer. But we come in His merits that He so freely gave to us; and told us in His Gospels that if we would ask, we would receive; seek, we should find; knock, and it would be opened. We believe these words to be true.

Then, Lord, we approach tonight and ask that You’ll bless this congregation, this pastor; its . . . all the—the needs of the church, its deacons, its boards, the song leader, the choir, the laity; and every church, and every Christian that’s assembled here with us tonight.

Father, we pray now that You’ll bless Your Word, and bless the songs that’s been sung, and answer the prayers that’s been prayed. Save all the lost, and heal the sick, Lord. Get glory unto Thyself, for we ask it in Jesus’ Name. Amen.

¹³ To take a text, if I should call it a text, in Jeremiah 8:22; if you'd like to mark them down:

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

That's quite a statement. He asks the question, "Why?" And if I'd want to make . . . say a text, I'd take those three little letters, "Why?"

¹⁴ You know, when God makes a way for anything, makes a preparation, provides the way, and we turn it down, God's got a right to ask why. If you felt led to build a church, like here in Phoenix, and the people told you that they would come, and attend the church if you would build it. And you built the church and then the people didn't come, then you'd have a right to ask, "Why did you not come? Did I not build it according to the way that I told you I would? And I've met every specification of your requirement? And now I'm asking why?"

If a man sold you a suit of clothes, and he told you that the suit would not wrinkle, and so much sales talk. And the first time you took it out, well, it was all wrinkled up, you'd have to go back and ask him, "Why did this suit wrinkle? Why did it . . . you not tell me the truth about it? I would have bought a better suit, but you told me this one was just what I was looking for. Then, why has it did this?" You've got a right to ask it. And God's got a right to ask. When He asks us, or makes a way for us, rather, and we do not follow that way, then He's got a right to ask why.

¹⁵ One time there was a king, and his name was Ahaziah. He was the son of Ahab and Jezebel. He was a king in Israel. And he fell through the lattice of his house and hurt himself, got very sick; taken his bed, to die. And instead of going out and seeking God, he sent some of his soldiers over to Ekron to require—inquire, rather, of . . . by Beelzebub, who . . . whether he would get well or not; or Balaam, I believe it was, the god of Ekron. He wanted to know whether he'd get well or not.

Now Elijah, down . . . the Tishbite, was down in one of his little places where he was, perhaps, praying; and God revealed it to him that this king had done this evil. You know, God has a way of knowing the secret spots. He's got a way of reveling the secrets of the hearts of men. When He was here on earth, He could discern the very thoughts that was in the people's minds, because He was God's Word.

¹⁶ Hebrews, the 4th chapter, said that, "God's Word is sharper, more powerful than a two-edged sword, cutting to the asunder . . . and even a discerner of the thoughts and intents of the heart." The Word of God can discern the thoughts of the heart, and He was the Word. "In the beginning was the Word, and the Word was with God . . . and the Word

was made flesh and dwelt among us.” So Him, being the Word, could discern the thoughts and secrets of the hearts.

How far people can get away from that sometimes. When they see it in action, they want to class it something else. But it’s the Word of God living in the person, discerning the thoughts and intents of the heart. Sometimes our associations cause us to make those mistakes.

¹⁷ This same Scripture that I was speaking of. . . There was Jehoshaphat, a great man, a believer; and there was Ahab, a lukewarm believer. And Ahab had a axe to grind, so he sent up and got Jehoshaphat, father of this king, to come down and sit with him, and have some fellowship.

There’s just one thing you cannot mix: That’s you cannot mix oil and water together. Neither can you mix sin and righteousness together. You never seen a black-white bird, or a drunk-sober man. You never seen a sinner-saint. You’re on one side or the other. That’s what’s the matter with the churches today. We’re compromising too much with the world; our Pentecostal groups compromising, getting back.

¹⁸ I looked at those little women up here tonight. I want to thank the Lord—see those women with washed faces, not all that there makeup all over their face. I tell you, a little Acts 2 and 4 kind of washes you up, makes. . . It—it puts some cosmetics on you that Max Factor knows nothing about. See their faces all lit up with the glory of God? That’s what I like to see in them, myself.

And I believe today that our churches has. . . letting down, and trying to compromise, or—or act too much like the world. I was speaking Sunday afternoon down at the Businessmen’s meeting on that.

Seeing. . . going back and reading the books. . . I’m just young in Pentecost, but seeing what they were, and hearing the testimonies then, there’s something went wrong somewhere. Somewhere something went wrong.

¹⁹ Now, we see that the world has invited you, and you come to their banquet, just like Jehoshaphat did to Ahab. And we find out, while they were in this conference that Ahab finally showed himself, what he wanted with the king of. . . to come down, and he wanted to go up and take a piece of land. He wasn’t able to do it himself, and he had to have the king’s help.

But you know, when a man gets out of the will of God, or a church gets out of the will of God, or a nation gets out of the will of God, or an individual gets out of the will of God, God’s got somebody that’s going to tell you about it, somewhere. If your pastor won’t, in the pulpit, there’s a Businessmen’s meeting, or a choir singing, or some way God’s

going to have of telling you the Truth, and get you straightened out. That's . . . He always has.

²⁰ Now, Jehoshaphat being a righteous man, he said, "We should inquire of the Lord whether we should do this or not." That's a good . . . shows that he had some background. "Seek ye first the kingdom of God."

And he said, "Oh, sure. I've got plenty here we can inquire. I've got—I've got a school down here that's got four hundred prophets, well-trained, dressed and fed. They're ecclesiastical giants. So, we'll send and get them, and inquire of the hand of the Lord."

²¹ When they come up they began to prophesy. And with one accord, every one in one accord, began to say, "Go on up to Ramoth-Gilead. The Lord is with you. The Lord will bring you back. And the Lord's going to give you the victory." You know . . . and one of them made himself a pair of horns, and he was going to . . . By that they was going to push the aliens back.

But you know, there's something . . . No matter how much you try to polish anything up, if it's not according to the Word of God, to a Christian it doesn't sound right. No matter how you polish it up, and how pretty it's supposed to look, and everything, and how religious it seems to be, if it just isn't the Word . . . You know, Christians live on sheep Food, and sheep Food is the Word of God. If it hasn't got the Word in it, it doesn't sound right.

²² So that didn't sound just right. No matter these men was well-trained seminary students, and so forth; but it didn't sound just right to Jehoshaphat, because it didn't cooperate with the Word just right.

So he said, "Isn't there just one more?"

"One more, when four hundred, with one accord, is saying, 'Go up. The Lord's with you?'"

He said, "But, surely, there's just one more somewhere."

He said, "Oh, yes. I've got another holy-roller up here. But he's—he's the son of Imlah, Micaiah. But I—I hate him. He's always saying something evil against me."

²³ Certainly. How could he say anything else? because that was his life. He needed to be corrected. God had one man who would stand out among all of them and tell what was truth. Whether it's right or wrong, tell it.

He said, "Well, better go get him."

He said, "Oh, this . . . Oh, surely you can believe four hundred." He said, "And they're the best. They're the best dressed, and the best

polished, they're the best students. And, why, there's four hundred of them. How could you ask for another one?"

He said, "But . . ." In other words, "If you'd just confess that . . . I have a little feeling there's something wrong. It doesn't sound just right."

So, he said, "Well, we'll send up and get Micaiah."

²⁴ So they sent a runner to him. He said, "Now, we're having a meeting, and all the clergymen are agreeing that this, and this, should be the thing to be done. So we want you to say the same thing that they say. You say the same thing they say, because they're the bishops, and the high members, and so forth. So you must say just exactly the same thing they say."

He said, "As the Lord God lives, I will only say what He puts in my mouth."

We need more Micaiahs today, don't you think so? Just keep what the Lord God said. Let that be truth. Let what God said be true; everything else a lie.

He said, "As the Lord liveth, I will just say what he says."

And they met him, and said, "Now, don't you disagree with any of those theologians, because you're just small potatoes, and few in a hill. So you just be careful now, because you could get yourself in trouble. And the—and the association's all met together, and I'm telling you what they agree upon. You have to abide by that."

²⁵ But it didn't hit just right with the boy, somehow. It didn't—it didn't seem right to him.

So when he come down there, he said, "Shall I go up?"

He said, "You wait till tonight. Let me talk to the Lord, see what he says." And the next morning he said, "Go on up, and prosper."

He said, "How many times . . .?" You know, even old king Ahab knowed that didn't sound right. Something had changed Micaiah's mind. He said, "How many times do I adjure you that you tell me just what's the truth?"

He said, "Go on. But," said, "I seen Israel scattered like sheep, having no shepherd."

Oh, then, the righteous indignation of the bishop raised up, and smacked him in the mouth, and said, "Where went the Spirit of God when it went out of me?"

He said, "I saw God sitting in heaven, all the hosts around him." And they were trying to find out how they could get Ahab to get out

there, to fulfill the Word of God, because Micaiah was keeping himself with the Word of God, so it showed his prophecy was right.

²⁶ In the Old Testament, they had just about two ways to test the Word of God. If a prophet prophesied, or a dreamer dreamed a dream, they took him down to the Urim and Thummim. That was a breastplate. And as he told his dream, or prophesied, and it did not register on the Urim and Thummim, then the conglomeration of lights, all supernatural, then they didn't receive it. But if it did, they received it.

Now, the Old Testament packed the Urim and Thummim. But the New Testament still has the Urim and Thummim. That's the Bible. That's right. If it isn't according to the Word, let it alone.

No matter how good it sounds, how much it sounds it would build your church up, how much it sounds if you'd let the ladies bob their hair, and you let them wear shorts and things like that (it'll make them feel better; more on the plate) . . . But that's not God's way of doing it. You must come back to the Word, and stay with the Word. No matter if it pulls the hide off, say it anyhow. Don't never let . . . use the Gospel for a meal ticket. That's right. I'd rather tell the truth, and drink branch water and eat soda crackers, than have chicken three times a day, and hide behind something that wasn't right. Just tell the truth about it.

²⁷ Now. When . . . We find out then that—that Micaiah knowed that Elijah had prophesied, and that was God's Word from the prophet—that evil was coming to Ahab. So how could he bless what God had cursed? And if his prophecy, or his vision, was contrary to what the Word was, then it was wrong.

So today, when we see all the fancy stuff handed out in the name of religion—just join the church, and come up and put your name on the book, or pack your letter from one church to the other one—that don't sound right. That don't take the place of the new birth. There's something wrong. Let the choir do what they want to, and the audience do what they want to, and so forth, and . . . just so they come back, and say, well, they belong to this church. There's something wrong. It don't sound right, and it just doesn't register with a Christian. That's exactly right. Now, God made a way.

²⁸ And why didn't this king Ahaziah go on down and ask Elijah? Elijah come up, and met him up there in the road, and he said, "Go back. And tell him, 'Why does he go over to the idol? Why does he go over to Ekron? Is it because that there is not a prophet in Israel? Is it because there's no God in Israel, that he has to go over to a heathen god and inquire at his hand?'" Said, "Go back, and tell him he's not coming off of that bed."

Now there was a prophet, there was a God, there was a Power to reveal his secrets, and to tell him what was going to be the outcome. It wasn't because they didn't have a God. It wasn't because they didn't have a prophet. It was because the king's own selfishness. He didn't want to associate himself, because his mother had been against all the prophets of God, been against that same prophet. And so it made him against it also. So it wasn't because they didn't have a prophet. It wasn't because they didn't have any balm in Gilead. It was because he was too stubborn to use it.

²⁹ And that's what's the matter today. What makes people drink, and lie, and steal, and commit adultery, and do and act the way they do? It's not because we haven't got something to satisfy that. It's because that they take a substitute for the real thing. They try to hush that . . . quench that holy thing inside of their heart.

When God made a man, he gave him . . . He let . . . The devil took his head. God chose his heart. The devil through his imagination makes him imagine anything—gives him intellectual conceptions of the Scripture. But God gets in his heart and leads him by the Spirit; makes him believe things that his intellectual don't know nothing about. Amen! That makes me feel a little religious when I think of that, see.

When God gets a hold of a man, he comes into his heart. That's God's control tower. And the reason people drink, smoke, gamble, lie, steal, and carry on the way they do, they're trying to satisfy that longing in their heart. God made them that way, so He could come in there and satisfy every longing that you have. But, how dare anybody to try to hush that precious thing with the things of the world?

³⁰ Now, that's the same thing the king did. There was plenty of God, there was plenty of fine prophets. But he was just too selfish to go to this prophet.

And we find out that he died, as the prophet said. When the man come back, he said, "We met a man, and he told us to come back and tell you, THUS SAITH THE LORD you—you wasn't going to come off the bed."

He said, "What kind of a looking man was he?"

Said, "He was hairy all over, and he had a piece of leather about his loins." And he knew that was Elijah. His sins had found him out. It'll do it, brother, every time. Yes, sir.

³¹ It's just today as it was then. The people, the American people, are trying to find something. What they do . . . stay home on Wednesday night to hear some kind of a radio broadcast—We Love Susie, or Lucy, or ever what it is, or some of them kind of things; hear Elvis Presley with his rock-and-roll, or something like that; some kind of a

entertainment—and miss prayer meeting. It's not because that the Holy Ghost isn't just the same as It was when It was on Azusa Street. It's just the same as It was when It was in Jerusalem, A.D. 33.

³² Oh, we've got—we've got the medicine, we've got the thing it takes to do it, but the people don't want it. How could you sell lace-top shoes to the women nowadays, when they pay fifty dollars for just a little something or other? a glass with a sunfish in the bottom of it, or something, just a . . . ? How you going to do it? Yet there's twice as much leather in a pair of shoes that you couldn't sell for two dollars. They'll pay fifty for something just to be in style. The people are wanting to act like the Joneses, or somebody, matching.

I've always said, "I don't care whether my coat matches my trousers, my tie matches my shirt. I want my experience to match God's Word." That's what I want. I want an experience like they had in the Bible. And they had it, so why can't we have it? Why would we take a substitute, when the Pentecostal skies are full of genuine Holy Spirit, see. There's plenty of it. It's not because we're out. God's bountiful blessings shall never be exalted . . . exhausted, rather.

³³ Could you think of a little fish out in the middle of the ocean, a little fish, about a half-inch long saying, "Whew! Boy, I better go sparingly on this water. I might run out someday." Why, he could never drink it. Certainly not.

Could you imagine a little mouse, about that long, under the great garners of Egypt, down there, saying, "Well, I better not eat but just a half a grain today, because I might run out before winter's over." Well, that sounds ridiculous.

Why, it's a million times more than that to think you could ever exhaust God's bountiful mercies. Why, it's untouched resources that God's got laid up for His Church. The Power of God is ready to spread abroad, and take in the man and women into the Kingdom of God, and give them a joy unspeakable and full of glory that no dance, whiskey, or nothing else could ever take its place. Certainly. God's got it; but it's because the people don't want it.

"Is there no balm in Gilead, or is there no physician there? Then why is the daughter of my people not recovered?" It's because they don't want it; because the—the nation talking about they're going to build bomb shelters, and they're going to do all these kind of things. There's only one escape, and that's upward. You can't go downward. We're down as far as we can go now. Come up, rise up. Like the little song, going up till you strike the Milky White Way, and then you're on the endless stream. Just keep running. Oh, how wonderful!

³⁴ A doctor . . . You know, it's just like [Blank spot on tape—Ed.] patient dying on a doctor's doorstep, and he's got the toxin in there for the patient, to cure his disease. Now, if the patient sits out on the doctor's doorstep, and said, "Well, I got a certain disease, and—and . . . but the doctor's got the medicine on the inside, but I just ain't going in there. I just don't like that doctor, and I'm just not going to take his medicine."

Now, you can't blame the doctor for it if he dies right on the step. Certainly not. The doctor's willing to wait on the patient. And you can't blame the toxin. He's got plenty of it in there. But the patient . . . It's because the patient don't want to come in, and take the toxin. That's the reason he died.

And so is it today, with the church. People sit right in the church and die in the pew, in sin. Is because they don't want to take God's remedy, God's cure for sin. God's got a cure for sin, a double cure. But the people don't want to take it. They die right in the church pew, a sinner. They die there without the Holy Ghost.

There's no excuse today. The papers are full churches on every corner. There's no excuse for it. It's the people don't want it.

³⁵ Now, you know it's dangerous if you've got a disease, and the—and the doctor's got a toxin for that disease, and you don't go get inoculated. Like smallpox—a epidemic in the land of smallpox—if you don't go get vaccinated, you could die with them smallpox. Like the great Salk vaccine now.

You say, "You believe in Divine healing, and talking about medicine?" Oh, yes. Uh-huh. God heals all sickness. Medicine don't heal no sickness. We know that. Medicine does not heal. There's no doctor will tell you that medicine heals. Medicine cannot build tissues. It takes God to do that. Psalms 103:3 said, "I am the Lord who heals all thy diseases."

Now, you can break your arm. A doctor can set it; he can't heal it. Have a toothache, he can pull the tooth out; but he can't heal it. You got appendix. He can remove the appendix, but can't heal where he cut. It takes God to do it. He is the physician of all. Now, we have remedies, and so forth.

³⁶ Some lady . . . I might say this. Some woman said to me some time ago, said, "What about, then, what're you going to say about penicillin for the flu?"

"Well," I said, "penicillin is just like you had your house full of rats. They was eating holes everywhere, and you put out some rat poison, and poison the rats. That don't patch the holes. That's right. Penicillin only kills the germ. It doesn't patch the holes, or build up the tissue that

it tore down. It takes God, the Healer, to do that. He's the Lord who heals all of our diseases. Certainly, I believe that, and I'm thankful to God for these toxins, and the Salk vaccine. And it's a dangerous thing to not take it. The little children, and things, to get inoculation, what would we do without such?

Now, everybody can't have faith for healing. They should, but they don't. So what would you do? You'd just have sickness, and, oh, it would be a terrible place if we had no hospitals, or things. It'd be an awful place if you didn't have hygiene, and so forth, health clinics, and what we have. We thank God for everything that we've got. Every good thing cometh from God. Certainly.

³⁷ Now we find out that these toxins sometimes . . . sometimes they're—they're not just exactly right. You know you can take, sometimes . . . Like penicillin. You can take penicillin, put it in your arm, and—and sometimes it will help you; next time it might kill you. It—it don't work on all people the same. It—it just won't work. It's a . . . it'll help some, and kill some.

I was reading not long ago where there was a nurse that had been taking penicillin for years. She took a shot, and died about fifteen minutes later. Penicillin killed her. And it was one dose of medicine that killed my father. So you have to watch about that, when you go take the doctor's medicine. And their toxins are not perfect yet.

³⁸ But you know how they find that? They go . . . the chemist goes out, and they take and get a bunch of stuff together, and make up a bunch of herbs, and so forth, and poisons, and mix them all together; and try it on different things. And then, first thing you know, when they think they've got it pretty well fixed-up, you know what they do with it? They take it, then, and give it to a guinea pig, and shoot the little guinea pig with this needle full of toxin. And if he survives it, well, then, they'll give it to you, and see how well you can survive it or not.

You know, all people are not like guinea pigs. Some people are not made just like the guinea pig, so it'll kill one, and help the other maybe. So it's a chance to take. But I will say one thing, there's no chance to take on God's toxin. You don't have to worry about that . . . toxin for sin, because it's a double cure. It helps every one.

³⁹ And I will say today . . . They say, "Number one killer is heart disease." I don't believe number one killer's heart disease. I believe number one killer is sin disease. That's the killer—that unbelief. That's what's killing people. We got the best doctors we ever had, the best medicine we ever had, certainly the best hospitals we ever had, the best medicines to practice with we ever had; and we got more sickness than we ever had because we got more unbelief than we ever had. That's

exactly true. So it isn't. . . Number one killer isn't heart trouble; it's sin trouble is number one killer.

⁴⁰ Now, we find out [Brother Branham clears his throat—Ed.] (Pardon me.) that that's right. But God's toxin, there's one time that God's toxin didn't work too good, because it was on lambs. You'd go to . . . A sinner went to the altar, and went up to the priest, and he took this little lamb. And he confessed his sins, and the lamb was killed; and the blood bathed his hands, and he offered up his prayers for forgiveness.

But while he was holding on to that lamb, and his hands being bathed with his blood and its little wool, and it kicking, dying; the worshipper realized that that lamb was taking his place—that he should've died that death, but the lamb took his place.

⁴¹ But what did he do? When that blood cell was broke, the spirit that was in that blood cell, which is the life, it could not come back to the believer, the worshipper. Why? Because it was the life of an animal. So the life of an animal would not coincide with the life of a human. So therefore, if he'd committed adultery, he went out with the same desire he had when he come in. If he went out and stole, he went out with the same desire, because that . . . He had only his conscience that he had done what was right, but the same desire was there.

But it isn't so with this toxin we have today. When a man, by faith, lays his hands on Jesus Christ. . . [Brother Branham clears his throat—Ed.] (Pardon me.) When a man, by faith, places his hands upon Jesus Christ, and feels the pains of Calvary, and sees what He did to save your soul, brother, "the worshipper once purged has no more conscience of sin." It's taken away from him. He's a new creature.

⁴² What happens to the believer? God Almighty come down from heaven, the greatest thing that there is, that covered all space and time. He never had a beginning, and He never did begin, and He never will end. But when He come down from the largest thing there was, and become the smallest thing that there is—a little germ of Life that was conceived in the womb of a woman called Mary. . . .

And because sin broke that blood cell and let out that Spirit of God that fell on the Day of Pentecost, now the worshipper, when he puts his hand upon this Lamb and receives forgiveness of his sins, the Life that was in that Lamb (which is God's own Life), comes back to the believer, and he becomes a son of God—sons and daughters of God. Then he's in the family of God. He's a believer. Goes out with no more conscience or desire to sin. Hebrews tells us that he doesn't desire any more sin because he's become a son of God.

⁴³ Now when the people today. . . The reason that they don't want this, as I said Sunday, it's because that it makes them act a little

different than what they're accustomed to acting. They go . . . come to a Pentecostal church. they say, "Well, we hear them people sing. . ."

Like I was watching this boy here a while ago. My, he got so wrapped up there he didn't know where he was at. I was watching his feet. He had one foot wrapped around the other one. Looked to me like he had tied himself in so many knots it'd take five hours to get him out of it. But God must have tied him up there, and he was right out on his feet again.

So I thought, "Oh, my! How I like to be lost in the Spirit like that, and worship in the Power and praises of God until you're carried into a dimension that you know nothing about." I like that, carried away in the Spirit of God.

⁴⁴ Then I noticed that them people . . . A stranger come in and look, they'd say, "Oh, my! What do you know about that?" If you was only in that place with them just for a few minutes, you'd never want none of this other no more.

But they—they try to duplicate them. They can't take it out of the Word, so they try to duplicate the new birth. They say the new birth is when you come up, and say, "I believe Jesus Christ is the Son of God. I take Him to be my Saviour." That's not a birth.

⁴⁵ A great minister in my country brought a magazine over, not long ago, and he said, "Billy, I want to ask you something." Said, "Here's So-and-so," and went on talking. He said, "And you got hooked up now with the holy-rollers." And said, "Now I hear you talking here of the new birth." Said, "Don't you think we have the new birth?" They believe they have the new birth when they believe.

"Well," I said, "how much different that is from Paul's teaching." And Paul said in Galatians 1:8, "If an angel from heaven taught anything else, let him be accursed." And Paul asked them in Acts 19, "Have you received the Holy Ghost since you believed?"—not when you believe, but since you have believed.

⁴⁶ Now the thing of it is, that they're trying to dodge that new birth. They—they got too much prestige. They got too much head knowledge. Whenever you get to a place that you feel you're just a little better than somebody else, when you get to a place that you think that your stand in life is just a little higher than the other one, you ain't going to get it anyhow. That's right.

But there's one thing about the new birth: it'll make a tuxedo suit and a pair of overalls put their arms around one another, call each other "Brother." It'll make a gingham dress and a silk dress put their arms around one another, and call each other "Sister," whenever you really get down to business with God. That's right.

47 Just like an old darkie down in the South, one time. He said . . . He was happy and he said, "I got heartfelt religion," he said to his boss.

And he said, "Oh, there's no such a thing as heartfelt religion."

He said, "You just made one mistake, Boss. There's no such thing as heartfelt religion as far as you know, see."

And that's right. Them people don't know what heartfelt religion is. They—they don't know. They—they have never touched it. They say they can't keep from drinking. They can't keep from smoking. They've never took the toxin yet. They've never tried It. They don't know what It'll do for you, until you once get It. Then when you've got It, you know something happened when you got It. You was there, you know all about it. You've been inoculated, and things are different then. You become a new creature in Christ. Amen.

48 One day the old boss said to him, said, "I'd like to get some of that heartfelt religion."

Said, "Any time you want it, Boss."

And he said . . . One day it come a rain. He said, "Well, it's raining today, Mose. I guess we can . . . I'd like to get a little of that heartfelt religion that makes you so happy, and singing all the time."

Said, "Come on, Boss," And he went over there, and he went out into the barn, and he said, "Now here's a nice place here on the hay. We can kneel down and get it here."

He said, "No, you don't get it here, Boss."

He said, "Well, we will go over to the corn crib." So they went over to the corn crib. It was a nice dry place, not raining; nice, you know, the . . . go to sleep with the rain pattering on the roof.

He said, "But, Boss, you don't get it here."

He said, "Mose, where do you get it?"

Said, "Follow me." He went way out, till he hit the pigpen, raised up his trouser legs as far as he could, and started walking out in the mud like that. He said, "Come on, Boss."

Said, "Where you going?"

Said, "Here's where you get it. Right out here."

He said, "I—I—I—I don't want it out there." He said, "I don't want to get it out there."

Said, "If you don't want it out here, and come on these terms, then you ain't going to get it at all."

So that's just the way it is. If you can't come to God's terms, you won't get it anyhow. You've got to come to God's terms.

⁴⁹ They dodge the new birth. Like I said the other day, the new . . . the birth is a mess. I don't care where you go. If it's in a pigpen, it's a mess. If it's in the haystack, it's a mess. Or if it's in a pink decorated hospital room, it's still a mess, any kind of a birth.

And the new birth is a mess, too. And it'll make a mess out of you. But you'll certainly get new Life and be a new creature when you receive it. It'll make you do things that you wouldn't think you'd do. Yes, sir. It'll make you get down there on the altar, bawl and cry, and beat, and confess all your sins. And it'll make a different person out of you.

And then, after that it'll make you act ridiculous to what you used to act. Why, you know when people gets right with God, and ever meets God anywhere, they act ridiculous to what the old life was. Paul said, "The life I once lived, and the life I now live . . ." It's a different one than the one he did live at one time.

⁵⁰ Look at Moses when he met God. He was . . . just had all kinds of theology. He was just as full of it as much as Carter has keys. But what happened when he met God? He was afraid to go down in Egypt, but the next morning, we find him with his wife sitting astraddle a mule with a young'un on her hip; beard hanging down about like this, an old crooked stick in his hand, just a praising God, going down to Egypt. Wasn't that ridiculous looking?

Someone say, "Moses, where you going, Father Moses? Rabbi Moses, where you going? What's the matter with you, boy?"

"Going down to Egypt to take over." Going right down to take over: a one-man invasion—just like one man going to take over Russia. Why, it sounds ridiculous. But he was just happy, and that bald head a shining, that hair blowing back over his whiskers, going down to take over. Why? God said so. And the beauty part of it was, he did it. Amen!

That's what's the matter with the church nowadays. You've got to let God take over, and get all the other stuff out, take . . . and let God get a hold of you. Take all the knowledge you got in your head out, and lay it over to one side, and let God come in the heart. He will make something out of you, make you act different, be different. And your associates will be different. All your whole life will be different. Everything will be changed when God comes into your life. That's as certain as I know about Him. It'll change your life.

⁵¹ Now, when God got ready to try out his toxin, did you notice? He never put it in a guinea pig. He put it in Himself. Any good doctor tries out his own medicine on himself first. Now, God took it upon Himself. When God was made flesh and dwelt among us—and the Life of Christ

Jesus being His Son, and God was in Christ reconciling the world to Himself—He took the toxin upon Himself.

When He was baptized by John on the river of Jordan, John bare record seeing the Spirit of God like a dove coming from heaven, saying, “This is my beloved Son, in whom I am well pleased.” It went into Him. The disciples, and all, watched Him to see what He would do. They watched his life, to see how He would act, to see what would take place.

⁵² We find Him like there when He was under temptation, the toxin held. When He was in the—when He was in the garden of Gethsemane, toxin held. When He was spit on in His face, toxin held. When they nailed Him to the cross, the toxin held. It was good. They found out it was good. They seen it would keep Him. When he died at the cross and they buried Him in the ground. . . .

On the third morning, now what’s going to take place? There He is. He’s dead. He’s buried, hid beneath the big rock, where a century of men rolled it up on. . . . rolled the stone over to hold Him down. Now, what’s going to happen? A guard stood at the door, a hundred men watching Him. What’s going to take place?

He prophesied through the Word of God, and said that on the third day He’d rise up again. They made the guard sure. Now what about the toxin? That Easter morning, about daybreak, there come an angel down from heaven, rolled away the stone, and the toxin held in the time of death. The toxin held, because it was God’s Word, God’s promise, that it was the toxin that He had give, the balm in Gilead. Sure.

⁵³ Now we find out when He rose up on Easter morning, He appeared to many of them, began to show that after the resurrection the toxin was still the same. It did the same works it did before He died. It still held.

There become one hundred and twenty people interested in getting inoculated. I wish all the world would become interested tonight in becoming inoculated, because they see it held in the time of temptation. It kept Him from sinning. It held Him in temptation. When He was riled upon, He riled not back. It held Him in death. And when He died and went in the grave, it held in the resurrection, and come forth again. I like that toxin, don’t you? I think that’s a good cure. . . .? . . .

⁵⁴ Hundred and twenty wanted to be inoculated, so they asked Him, “What can we do?”

Said, “Just stop preaching now. Lay down your credentials, and things. I want you to go up there in the city of Jerusalem, and I’m going to inoculate the whole bunch of you. Keep you away from it.”

Oh my! They went up there, and waited a long time—it was about ten days they was all up there, getting all the religions out of them that they . . . get all the differences and everything. And finally “there came a sound from heaven like a rushing mighty wind, and it filled all the house where they were sitting. Cloven tongues sat upon them like fire, and they were all filled with the Holy Ghost; and began to speak with other tongues, as the Spirit gave them utterance.”

⁵⁵ They was simply inoculated, brother, I tell you. They sealed their life with that inoculation. They were shouting and screaming. And listen, my sister (and if there’d happen to be a Catholic person close), you pray to Mary; but did you know Mary, being the mother of our Lord Jesus Christ, yet she could not go into Heaven until first she got up there and got that inoculation? She sure did. She had to have the same.

How are you going to get there anything less than that, see. If Mary had to go up and receive the Holy Ghost . . . She got so full of the Spirit till she danced in the Spirit, and acted like she was drunk.

The people on the outside, the critics that had not yet been inoculated yet, said, “Well, these men are full of new wine.” Thought they were dancing and screaming, and speaking in other tongues. They said, “These are full of new wine.”

Well, then, the first thing you know, they begin to find out they were talking their language. God begin to give them the interpretation. They could understand what it was. And they said, “We hear of the wonderful works of God. What meaneth this?” Amen!

It startled the country then, startled the world. It ought to startle the world again. “What meaneth this? What’s this all about?”

⁵⁶ And Peter stood up and began to preach. And when he did, they said, “Now, wait a minute.” They said, “We want this thing that’ll raise up the dead. We want this thing that we can speak in our . . . another language that we don’t know nothing about. We want something we can missionary the world by. We want this power of boldness.” Trouble of it is today, they don’t want it.

“What is this you got?”

“It’s the balm that’s in Gilead. It’s the—the—it’s the toxin.”

He said, “Have you got any more of it?”

Said, “Yeah, we got—we got plenty. We got a doctor here.”

“Got a doctor?”

“Yes, we got doctors.”

“What’s his name?”

“Dr. Simon Peter.” That was the doctor.

57 . . . ? . . . Got up, and he began to give them the prescription. And when he got through preaching, and began to putting the Word down there, and showing them that was just exactly what Joel said, what all the prophets had said, “this is that, this is that, this is that,” they began to see the Word of God coming together.

They said, “Say, Dr. Simon Peter, what can we do to get inoculated?”

Peter said, “No need of me writing out four or five prescriptions. I will just write out one for you, and your children, and your children’s children, them that’s far off, even as many us the Lord our God shall call.”

He said, “It won’t do to write any more. I will just write one Eternal prescription for you.” He said, “Repent, every one of you, and 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.”

58 Yes, brother. We’ve got balm in Gilead. We got doctors. Then why is the people in the condition they are today? It’s because they refuse to take it. That’s all. We got doctors. We’ve got the prescription. We’ve got the toxin that kills sin, that heals the body, that makes a new creature in Christ Jesus. But it’s the people that don’t want to take it. They don’t want the price.

59 Now, don’t you never mess with a doctor’s prescription. Brother, when they study that prescription out, they put just so much poison in there, then enough antidote. If you’d put too much antidote, won’t do your patient no good. If you put too much poison in, it’ll kill your patient. Now, if you’re . . . If the doctor writes out a prescription, you better take it to the right kind of a pharmacy that’ll fill it out right, or you could get killed by it.

That’s what’s the trouble today. You got too many quack pharmacists around. Amen. That’s right. Fill it out the way it was wrote. Just the way He wrote it, that’s the way to keep it. That’s what he said to do.

So, that’s what’s the matter . . . there’s too many dead children, too many dead churches, is because they don’t want that baptism of the Holy Ghost no more. They don’t want it. They want to add something instead—and shake the preacher’s hand, or something or other, become a deacon, or—or sing in the choir, or do something else like that, is take its place.

Those things are all right, but, brother, it ain't the—it ain't the toxin. God's Holy Spirit is the toxin. Yes, sir. And it makes a new creature out of you. It makes a new person out of you. It straightens you up, and makes you what you ought to be. It makes your character different. What's the matter with our churches today? Why . . .

⁶⁰ [Blank spot on tape—Ed.] . . . bigger race of people, larger race, heavier slaves to work. Old Abraham Lincoln took off that hat, and stuck it under his arm, and said, "That's wrong. That's wrong. Man's a human being. He's not a horse." So he said, "By the help of God, I will hit it someday, if it takes my life."

⁶¹ Here not long ago I was standing in a museum. An old colored man, just a little rim of white hair, was going along there looking for something. He looked over in that glass, seen that . . . He jumped back, shut his eyes, and the tears begin running down his old wrinkled cheeks. He was praying. I watched him for a little bit.

After awhile I walked over to him. I said, "How do you do, Uncle?"

He said, "How do you do, sir?"

And I said, "I noticed you praying." I said, "I'm a minister. I just wondered what excited you."

He said, "Come here."

I looked over there, and I said, "I don't see nothing; just a dress."

He said, "But do you see that stain on there?" He said, "That is the blood of Abraham Lincoln." He said, "And right here on my side is the marks of a slave belt." He said, "That blood took the mark . . . took that slave belt off of me."

And said, "If that . . ."

I thought, "If a—a—a man that had a slave-belt on him, and the blood of Abraham Lincoln took the slave-belt off of him, what ought the Blood of Jesus Christ do to a borned again church?" Why, it took the slave-belts of sin off of us, and brought us into the Kingdom of God; and took all the evil stuff away from us, and inoculated us, and give us of His blessings, and of His Power—that we might live the Life of Jesus Christ, and not be associated any more with the things of the world. Oh, my! What a difference it ought to make with every one of us! But, the thing of it is, we don't want it. We don't want to—we don't want to fool with it. We're—we're tired of it. Certainly.

⁶² [Brother Branham is interrupted—Ed.] A little boy—epilepsy—I suppose they had him here to be prayed for. Is that right, sister? All right. You believe with me now. Satan, leave that child. Come out of him in the Name of Jesus Christ. Would you interrupt my message,

Satan? You evil thing, come out of that child. I adjure thee by the Living God, pass from him. Now there it is. All right? Now I will continue on.

⁶³ Now as we was down in the South, and watching the—the slaves, they come by one day to get a . . . buy slaves. And they would buy them because that they were . . . trade them from one to another. And one time they'd have to beat them slaves sometimes, and make them work, because they were homesick and away from their home.

And you know what happened one day? A buyer come by, like a broker, and was going to buy a slave. And when he noticed out there, he said, "How many slaves you got?"

He said, "About one hundred and fifty."

⁶⁴ He went out to look at them, and all that bunch of slaves out there. And he said . . . They noticed all of them weary, but one young man. Brother, they didn't have to whip him. He had his chest out, chin up, right about the business. And that buyer said, "I want to buy him."

He said, "Oh, no." Said the owner, "He's not for sale."

Said, "Well, what . . ." said, "he's—he's different from the rest of them." Said, "Is he a boss?"

He said, "No. He's a slave."

Said, "Do you feed him different than you do the rest of them?"

Said, "No. He eats out in the galley, with the rest of the slaves."

He said, "Then what makes him so much different than the rest of them?"

He said, "I wondered once myself what made him different." He said, "I found out that over in the homeland, where they came from, his father is the king of the tribe. And though he's away from home, yet he knows his father is a king so he conducts himself like a king's son." Oh, what a lesson that ought to be for us!

⁶⁵ Women, stop cutting your hair; start living like Christian women. Men, quit the things that you're doing. The Christian Church should conduct itself like sons and daughters of the King, living godly in this present world. Do you believe that? Let us bow our heads just a moment, now.

Would there be someone here that does not know Christ as their Saviour, and would like to be a . . . to receive this balm in Gilead?

Now, I will tell you, doctors' medicines, sometimes, if—if you fail to take it, you might die. And again, you might get well. But there's one thing sure. If you refuse this balm of Gilead, God's medicine for sin, you're sure to die. You're just going to die. And remember, it's not just for one, and then not for the other. It's for "whosoever will may

come and drink from the waters . . . the fountains of the waters of life freely.”

⁶⁶ If you'd like to be remembered in closing prayer, would you raise up your hand, say, “Remember me, Brother Branham. I want to be remembered.”

God bless you, God bless you, and you, you, you, many around here. Now that's fine. That's good. Now, sister, to you with this little boy here, you believe with all your heart, and he will never have another one. All right. You believe. He snapped out of it just that second, you see. God took it off of him, when he was beating his little face, and trying to get him to wake up. Feel better, sonny? Sure. Now you'll be all right. Just believe and it'll never come again.

God, what can wash away my sins? Nothing but the Blood of Jesus. Christ, the great Healer, the great Physician is near. See, it's . . . There is a balm in Gilead for the sin-sick soul. There's a balm in Gilead to make the wounded whole.

⁶⁷ Would you come now, while we have our heads bowed. You that does not have the baptism of the Holy Spirit, does not know Christ as your Saviour, would you come up here, and stand here? Let's pray together before we change the order of the meeting. You go right back to your seat, if you'll just come up.

How many would like to say this, “I'm coming, Brother Branham.” God bless you, lady. God bless you, young man. That's it. God bless you, sir. That's right. Come right around here. The same God that could heal that little boy of epilepsy can take away sins. Of course, He can. See. Will you come?

⁶⁸ [Brother Branham speaks to the organist—Ed.] Give us a chord on the organ, “There is a fountain filled with blood,” if you will, “drawn from Emmanuel's veins.” Come stand right around the altar here, will you now, while we pray?

There is a fountain filled with blood,
Drawn from Emmanuel's veins,

[Congregation continues singing—Ed.] You without the Holy Spirit, now, that wants the baptism, will you come now? Come stand around the altar. Stand here in His Presence. Just stand here for a few minutes. Let us have prayer with you. You can go right back to your seat.

Their guilty stains.
Lose all their guilty stains,
Lose all their guilty stains;
And sinners plunged beneath that flood,

Lose all their guilty stains.

⁶⁹ Now I want to ask you. There is a balm in Gilead. There's a Physician here, the great Holy Spirit. Will you come? Now what are you going to do? God's going to ask you if you haven't received Him. When you go out the door, maybe before morning, may be the end of your time on earth. You may never live to get home. Then God's going to say, "Why? Why didn't you? There was a balm in Gilead."

The Holy Spirit's here. If you've fallen weak, lukewarm, in your experience, you'd like to be renewed again. . . . David said, "Restore to me the joy of my salvation." He had not lost his salvation, but he lost all the joy. I think that goes to about ninety-five percent of the church today—losing the joy of their salvation. "Restore to me the joy of my salvation."

⁷⁰ While these people here are praying, would you like to come up, and get your joy restored? the joy of your salvation, that God might renew the blessings and your heart be full of His Spirit and goodness? Come stand around the altar. Let's just come up and renew our vows to God. That's good. Sinner friend, come with them. Backslider, doesn't know God, come with them. Sick or afflicted? Come with them. There is a balm in Gilead. Oh, oh, my! Homesick children, wanting to go Home. That's it.

There is a fountain filled with blood,
 Drawn from Emmanuel's veins, (Just tell Him what
 you want now.)
 And sinners plunged . . .

Just raise up your hands, and say, "Lord, I'm here to be renewed. I'm here to be filled with Your Spirit. There is a balm now. There's a Physician here.

⁷¹ Our Heavenly Father, we bring to you these people. May the Holy Ghost come upon them now, Lord. They're here waiting. They—they know the time is running out. Just a little while, and time will be no more. And the church is supposed to go to sleep, and go into the Laodicean Age.

God, may it not be so with this group. May they be filled with the Holy Ghost tonight. May you forgive these sinners of their sins, heal the sick and the afflicted here, Lord. May this be a great hour for them, as we are waiting, Lord, looking at Calvary, where there is a fountain that's filled with blood. Grant it. Grant it to us. Fill us with Thy Spirit . . . ? . . .

⁷² Now just don't turn loose. Take a hold. Just hold on to Calvary until you're satisfied, every portion that God promised is satisfied. That's right. Get right down to business. When you get to business, God will

get to business. It'll be up to you now, just claim those promises to you.
[Congregation worships—Ed.]

“Oh, God, I believe You. I will never turn loose. I will stay right here, till something happens to my soul.” Remember, friends, this may be the last time, may be the last prayer you'll ever pray. The death angel may summon you before daylight. Now's the time to get down to business with God. Now's the time to believe it. Confess your sins, go right back where you left Him. Go right back wherever you left Him, and there you'll find Him again.

What caused you to lose your joy? Find out where you lost it at. Go right back there, and say, “Lord, I'm sorry. I'm starting right here.” [Congregation worships—Ed.] Find out where you left Him. Where did you lose your joy at? Wherever you lost your joy, wherever you stopped serving Him, go right back to that spot again. Start right there. Right where you left it at, there's where you'll find Him. He will be waiting, standing there, waiting to receive You.

Lord Jesus, come to them, Lord. Grant it, Lord.

All their guilty stains.
Lose all their guilty stains,
Lose all their guilty stains;
And sinners plunged beneath the flood,
Lose all their guilty stains.
Lose all their guilty (all their guilty stains) stains,
Lose all their guilty stains;
And sinners plunged beneath the flood,
Lose all their guilty stains.

Believe on him, my brother, with all your heart . . . ? . . . Believe on him, my brother, with all your heart in the Name of the Lord Jesus Christ.

Wash all my sins away,
Wash all my sins away;
And sinners plunged beneath that flood,
Wash all their sins away.

⁷³ [Brother Branham begins to hum, “There Is A Fountain”—Ed.]
Now just close your eyes now.

There is a fountain filled with blood.

[Brother Branham continues humming—Ed.]

Sinners plunged beneath that flood, (That's you,
friend.)
Lose all their guilty stains.

Someday He's coming. Someday we got to meet Him, friend, every one of us.

Now if you who's here that—that's repenting of your sins, and come up to the altar to be forgiven, remember I'm quoting you the Word of the Lord: Jesus said, "No man can come to me except my Father draws him first." See, God spoke to you. Then, "All the Father has given me will come to me," see. "He that will confess me before men, him will I confess before my Father and the holy angels." We know that's the Scripture. That's what Jesus said. Now you got to base your faith right there. See, He promised it. He can't lie.

⁷⁴ Now look. Saint John 5:24. Think of it—a handful, and two dozen eggs . . . 5:24—Saint John 5:24: "He that heareth my words (that's what I was preaching) and believeth on him that sent me, hath (present tense) everlasting life, and shall never come into the judgment; but has . . . hath (past tense) passed from death unto life"—because you believed on Him.

How are we saved? By faith. By faith are you saved, that by the grace of God.

⁷⁵ Now you that's standing here to accept Christ as your Saviour, you know that it was God. When you raised your hand back there, you broke every scientific rule. You know, science . . . According to science you can't move your hands. They're hanging down, see. You break gravitation, the laws of gravitation, because your hand's hanging down. And actually the world . . . If it was that, why then, if you could, just at leisure, your hands would go up like that, then your feet wouldn't stay on the ground. You'd just go on out in space.

But what did you do when you raised up your hand? What did you do when you walked up here? You defied the laws of gravitation. Why? You raised up your hand towards your Maker because Something spoke to your heart. Then you got a spirit in there. That spirit made a decision. "Yes, sir. I want Jesus Christ as my Saviour, raised up my hand." That defied every law of gravitation right there. A spirit in you, a Spirit by you, spoke in you, and said. "You want Christ for your Saviour." You raised up your hand.

Now watch how simple. Now, "He that will confess me before men, him will I confess before the Father and the holy angel. He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into the judgment," done passed from death unto Life. You have Eternal Life because you have believed.

⁷⁶ Now upon the basis of . . . It's not no sensation, see. Sensations won't work. See, I've had—I've had sensations sometimes that I feel so bad I didn't know whether I was even a servant of God or not. But it

ain't that. It's the Word. Jesus defeated the devil on the Word of God, see. That's where . . . it ain't how I feel; it's what I believe.

He never did say, "Did you feel it?" He said. "Did you believe it?" You got to have faith. Any kind . . . Buddhists have sensations. I've seen—I've seen them get around, drink blood out of a human skull, and have all kinds of sensations, and call on devils, in Africa. They had sensations. I've sat in the camps when they had the bull-snake dance, and screamed, and carried on. That's sensations.

⁷⁷ But that goes, too. That's a—that's a pervert of the Kingdom of God. Everything the devil's got, he had to copy it off of God, see. What is—what is unrighteousness? It's righteousness perverted. What is a lie? Is the truth misrepresented. What is a—what is a bad woman? That's a good woman that's been fouled, see. It's exactly. The devil can't create nothing. He's no creator; he perverts what's already been created.

So God's Word is creative, and it is a creation—the creation of the Word of God. And when you accept it in your heart, it creates a new creature. You believe it. "Heavens and earth will pass away, but my word shall not pass away."

⁷⁸ Now, upon the basis of Something speaking to you—that you wanted to be saved, Something spoke to you to come to the altar—you did it. Now, you confessed your sins: "Lord, I'm wrong. I don't want to be wrong. I want to be right. I want You to forgive me."

Now, He said, "He that comes to me I will in no wise cast out." When you raised from your seat you were already forgiven. See? Now can you accept Him now? Nothing on what you've done—all you've done's forgotten. Upon the basis of His promise, and His Spirit led you to the altar, do you accept Him as your Saviour? Raise up your hand if you do. Say, "I will accept Him as my Saviour." God bless you.

Now, the next thing you must do now . . . You're already saved. "He that will confess me before men, I will confess him before the Father. If you're ashamed of me here, I will be ashamed of you at the judgment." Now, you are Christians now.

The next thing you want to do is be baptized, and receive the baptism of the Holy Ghost. That's God's Word. Is that right, ministers? That's as plain as it could be made. Never . . . Don't . . . Now don't let the devil tell you, "Well, I feel bad." I feel bad a lot of times. That don't have nothing to do with it. When I'm weak, then I'm strong (See?); 'cause I know there's a blessing laying ahead that Satan's trying to get me away from it. I just keep going on anyhow. See? Just keep moving on.

⁷⁹ Now to you people that wanted to renew the joy of your salvation, and to you that . . . Somewhere you've lost joy. Think back what

you did. Did you neglect prayer meeting? Neglect reading the Bible? Neglected praying at your home, asking the blessing at the table? Don't never do that. Oh, my! That's so—that's so unbecoming to Christians. No matter where you are, bow your head and pray. Don't be ashamed of Him. Pray anywhere, see. And if ever where you left that joy, that whatever weeded it out, what little root of bitterness come in . . .

Remember, when a man is saved, this much . . . like this button here . . . becomes Eternal Life in your heart. That's God. As you're able to push out all the roots of bitterness, then God begins to spread in you. Then you become a son of God.

A man was made to be god, to be a god. Do you know that? He's in the image of God; he's a son of God; he's like Him. He was given a domain (Genesis 1:26), dominion over the whole earth. That's right. He ruled the earth. He ruled the animal kingdom, and all the other kingdoms—all but the Kingdom of God above. He was god; he was an amateur god. He was made in the image of God, made like God, had hands and feet like God. He was in the image of God.

What happened? Because he disbelieved God's Word, it sent him right back out to shift for himself. Now God's trying to bring him back. And when you have faith, and accept Him, my brother, just let that little Light begin to grow out, taking all the roots of doubt and bitterness, yielding yourself to the Spirit. Then you begin to become a son of God, a daughter of God, begin to grow in the grace of God. The Holy Spirit begins to build His Kingdom within you.

⁸⁰ Now, if you've grieved that Spirit somewhere, then go right back and think in your mind. "What did I start doing? Neglecting church? Did I start fussing with another denomination? Did I start picking on this one, doing this to my neighbor?" If you did, that's what sapped it out.

Go say, "God, I'm sorry. I will go right back and make that thing right. I will go right and do it." Then the joy will come back to your salvation again. The Holy Spirit just flew right up on the—on the rafter. He's ready to fly right back down again, any time you Him—you want Him to come back. He does the leading. The dove leads the lamb. We know that.

⁸¹ Now, to you that's sick and afflicted, you that needs prayer for your bodies. If you need prayer for your bodies, He's your Healer. "How do I get it, Brother Branham?" Well, here's how you get it: by believing. Everything that God could ever do for you, He did it at Calvary in Christ. Do you believe that? Jesus said, "It's finished."

You say, "Brother Branham, did he save me then?" Certainly.

"I beg your pardon. I was just saved five minutes ago."

No, no. You were saved nineteen hundred years ago. You just accepted it five minutes ago. That's how, see. You accepted it. Just like I say, "Here's the Bible. Take it." You just let it lay there. It's yours, but you've got to take it first. You've got to accept it. When you accept it. . .

There's nothing you can do. You can't merit one thing. If my tie was crooked, and I said, "Here, I'm going to give you a million dollars."

You say, "I will straighten up your tie. There you are, Brother Branham. I will give you that because you give me a million dollars."

Then I never give you a million dollars, see. You done something to earn it. So there's not a thing you can do to earn it; you just have to accept it.

⁸² That's the same thing with Divine healing. You don't. . . I see people get all worked up, and try to . . . get nervous, and saying, "Oh, if I could just . . ." You know. Why, you go plumb over the top of it. You leave it behind you. You're going out there, excited, and trying to reach for something, when it's right here by you. Just simple. Just say, "Thank You, Father. You promised it to me. I now receive it." That's all. Watch what happens.

Now, mean it in your heart. Just keep saying it, over and over. Say. . . If you don't believe it altogether, keep saying it until you do believe it. Just keep saying it over. "I thank You, Lord, for my healing." 'Cause what is He? "Christ is the high priest of our confession." Is that right? Hebrews 3. All right. He's the high priest of our confession. Then He cannot do one thing for you, can make no intercession, until first you confess that it's done. Now, is that Scriptural? High priest of our confession. Then he can only act when we confess.

⁸³ Now, if you say, Lord, I lost the joy of my salvation. I want You. . . I'm sorry I stayed away from prayer meeting. Wednesday night will find me right back (or Tuesday, whenever it is), I will be right back." All right. Mean that. Believe it. Say, "I've confessed I'm wrong."

Now start working on it. Christ starts interceding for you. Then say, "I'm a sinner. I'm sorry that I sinned, Lord. I'm going to be a Christian from now on. Then see, you made your confession. Start right on with it.

If you're sick, say, "Lord, You are my Healer. If I've sinned to cause this to come upon me, forgive me. Lord, I'm taking You at Your Word. You said You'd heal me. I believe it. You're the high priest of my confession. Now I'm confessing that by Your stripes I was healed. Thank You, Lord." Go right on. See, then He can go to work on it, and start healing you. See what I mean?

Here some time ago . . . People not instructed hardly knows how to do it. A woman of the . . . her husband runs the Four Rose Whiskey, there in Louisville, the big distillery. She's the president there. And he . . . she come running over to the meeting one night. Her daughter come, and she was going to be operated on, with a real bad case of gallbladder—like a cancer, or something, on the gallbladder. Oh, she was so excited, she run in . . . She didn't want to wait for the meetings. "Oh, no. Pray for me, pray for me! I just can't wait. My husband's coming after me. He don't want me over here." Well, I just had to lay hands on her, and let her go.

About three or four nights after that, she said, "I feel better."

Called up the doctor. The doctor said, "Well, that's just . . . she's just excited. She'll—she'll get over that." And she wouldn't permit the operation. So then finally, the doctor said, "Well, just let her go then." Said, "Well, if she won't accept it now, I won't operate on her, no matter when it comes back on her."

⁸⁴ In a few days, she began to feel sick again. She got all nervous. She called up the doctor, and she said . . . Oh, of course, there was a big lot of money in it, so he accepted the operation.

And a doctor friend of mine stood in the operation, and they opened the woman up. And the thing was already gone, see. It was gone. She had the operation for nothing. One of my very personal friends said they sewed it up. "There was nothing we could do. The thing was done gone."

Well, see, she just wasn't instructed enough to know how to hold on to God. When, you got . . .

When you accept God for anything, you stay right there with it. It'll bring you through. Just stay with that Word, His promise. Don't you believe that? Amen. I believe if we need healing, we need our . . . restoring our salvation . . .

What did Jesus say? Now this is His Word: "These signs shall follow them that believe." Is that right? "If they lay their hands on the sick, they shall recover." Is that right? How many in here's believers? Raise up your hands. All right.

⁸⁵ Now listen. Now let's tell you what let's do. If you believe that now . . . Now, just please, church, here's just what I . . . I hope Brother Outlaw forgives me for this. But look. Here's what's the matter with this Tabernacle, what's the matter with every tabernacle, all of them today. You're getting away from that . . . See, it's just been such a fuss and a carry-on amongst the people, till they just got gross . . . I feel so sorry for them, see. They'll stand, say, "I wish I could take a hold of it. Yeah, I'm going to do it." And the next ten minutes, it's all faded

away, see. Now, that's exactly what the Bible said would take place in the last days—be a lukewarm . . .

He said, "I would you were either cold or hot," see. If you're going to believe God, believe Him. If He's God, believe Him. If He isn't, why just walk away and leave it alone. See, you're—you're trying to act like something that you're not, then. As Congressman Upshaw said, "You can't be nothing that you hain't." And that's true. See, you've—you've got to be what you are. So in your heart, if you truly can believe that—"I am a believer. I do believe God. Well, if I believe God, have a need, and I accept it right now." And that settles it. Don't say no more about it. Just keep on praising God.

⁸⁶ That's how I got healed, Satan said, "You're not healed. You're not a bit different."

I said, "Stick around. If you want to hear me testify, you just hang around. That's all you have to do. I will sure burn your ears every day, because I'm going to sing His praises as loud as I can." And he left me. Exactly.

There's Mrs. Waldrop sitting back there. They pulled her in my meeting over here, when I first come to Phoenix, with a cancer, dead. That's right. The doctors brought the testimony of that cancer condition in the x-rays. There she stands. That's been about . . . how many? About—about fifteen years ago, fourteen—fourteen years ago. There she's living. Why? God's God. Same God was with us then is the same God now.

⁸⁷ There is a balm in Gilead. There is a Physician here. The Physician said, "There signs shall follow them that believe. If they lay their hands on the sick, they shall recover." Now you lay your hands on somebody. Don't you pray for yourself now. You pray for them. They're going to be praying for you. Lay your hands on one another. Just stretch your hands across, if you have need. Pray for somebody, and somebody will pray for you.

There is a balm in Gilead. There is a Physician there. Like . . . Now, pray for one another just the way you do at your church. "These signs shall follow them that believe. If they lay their hands on the sick. . . ." Now, mean business. Be sincere. Hallelujah!

⁸⁸ Lord Jesus, we cast out the devil. You can stop epilepsy in that boy a few minutes ago; you can cast every spirit of the devil away from these people.

Come out, Satan. We adjure you in the Name of Jesus to leave them.

“Lay hands on the sick they shall recover. These signs shall follow them that believe.” That’s it. Pray. Pray till you reach higher ground. Pray. The prayer of faith shall bring God’s blessings on you. Believe on the Lord Jesus Christ. Believe what He’s doing. Believe He’s interceding for you now . . .

[Blank spot on tape—Ed.]

⁸⁹ [Rest of tape appears to be part of another service—Ed.]

Or is there no physician there, and then why is the—the daughter of My people’s health not recovered? And I thought of that. Is there no balm in Gilead? We have plenty of balms. We have physicians; that’s true.

And usually, when we’re hunting a toxin . . . There was a time when there was no toxin for smallpox; there was no toxin for the—for the polio. But we have those toxins now, and they’re—they’re great. We appreciate them. And then I thought, “How do you find a toxin? The way you find a toxin, doctors, usually, and scientists in research, they—they find some kind of a chemical and then try it on a guinea pig, and see if the guinea pig can survive it. Then they give it to you. And sometimes those toxins are . . . They won’t work on all people, because all people maybe not be the same kind of condition of a body that that guinea pig is, so it wouldn’t work right.

⁹⁰ But you know God has a toxin. And He—He never tried it on a guinea pig; He put it on his Son and it held. It held in the hours of temptation; it held at Calvary, and it proved to be right on Easter morning.

There was a hundred and twenty people desired that toxin. So they went up to the day of Pentecost, up in the upper room, and they were every one inoculated with that—with that toxin. And so then, when the sick people begin to ask, “Is there any . . . ? What must we do.” Peter wrote them a prescription. And that prescription is an eternal prescription; he said, “Because this prescription will last for you and to your children and your children’s children and them that’s far off, even as many as the Lord our God shall call.”

⁹¹ Well, now, if a doctor writes a prescription (now, the way I understand) there’s enough poison in there to poison the germ that’s in the body. And he has to diagnose how strong that body is before he can give them, or fix his prescription. Well, now, if you take too much of that toxin and not enough antidote to upset it, it’ll kill the patient. And then if you put too much of the antidote in and not enough toxin, it don’t do the patient any good.

And I think that’s been the matter around, until this little group here raised up. We had denomination barriers. We could just get

over just so far as our Baptist or Presbyterian denominations would let us go. But in this we went right back to the original prescription, got the baptism of the Holy Ghost, and just spread It about everywhere. You see?

⁹² And there's plenty of—of toxin left, and it's—it's diagnosed out just exactly the way Doctor Simon Peter said diagnose it out. And if we'll just take it according to the prescription (Repentance, not shaking hands, repentance first, you see, getting right with God), it'll take the same effect upon us that it did upon them. It'll bring forth the same kind of a ministry. It proves it to this young fellow just testified here, that it. . . This is the message of the hour, I believe is Pentecostal message, Pentecostal grace. And why would we fool with anything else when the skies are full of the real. See? So we could take the real thing, get the—the real Pentecostal blessing. And I think that's what the world is hungering for.

⁹³ A few days ago we. . . Now, I'm not Democrat nor Republican; I'm a Christian; so I don't mention these things. But I picked up an old book there that the—the Lord had gave me a vision in 1933 when I just first become a minister, going down to the Baptist Tabernacle. And He gave me a vision that morning, and I seen the first one I remember of an international affair. And I seen that President Roosevelt that was in then, and seen that we'd go to a world war. Then I seen also that—that was eleven years before the Maginot line was built, I seen Germany fortify themselves in this big concrete place. I also seen they permitted women to vote, which was wrong. And said they would—they would someday elect the wrong man; they just did it. And then. . .

So then I seen the time of—of the end coming, and five things that the Lord let. . . Seven things I saw, five of them has already come to pass. I seen a powerful woman stand up to the United States. You can write this down if you do so—it's going to happen. I don't know. . . She's on her road now. Exactly. And she took over. And then I seen the United States just like something had burnt it over hit it, and just something, blowed up rocks and things.

⁹⁴ And then I seen the time there'd be an increase in science. I noticed there'd be an automobile. . . I had it wrote down there. I got it right with me now, old yellow paper, that there'd be a machine, automobile perfected, looked like an egg, would be glass over it. And there was a man and woman, the family, setting there with their backs turned to one another, playing cards, and the machine traveling itself. Something on the bumpers that would—it couldn't hit the others, going down. And I seen that on television a few nights ago. They got that thing perfected right now.

See, all those things that the Lord spoke is true. And we just got two more things left of that to be fulfilled, and that's the end time. And if there ever was a time that we ought to be trying to get people to God, it's now.

⁹⁵ And I think testimonies like the young man here, and Brother Serell and . . . Obey Him, no matter if some people say, "Well, the spirit didn't feel right." That don't make any difference. It'll feel right if you'll take your place. Maybe you was supposed to raise it up to that place. See, if he obeyed God, praised God, and then when the man come in, he gave him the testimony that really done the work. And I'm so glad today, to be among you. And as I see my years fading out, and seeing young fellows like that coming on to, if there is a tomorrow they'll take the Gospel tomorrow.

I'll be seeing you tomorrow afternoon, two o'clock, the Lord willing. The Lord bless you. I didn't mean to take so much time, Brother Shakarian. Thank you. 

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