

# *You'll Reap What You Sow*



From The Sermons Of  
**WILLIAM MARRION BRANHAM**

## ***Galatians 6:7***

***Be not deceived; God is not  
mocked: for whatsoever a  
man soweth, that shall he  
also reap.***



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## **Rev. William Marrion Branham**

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203 “For he that sins wilfully, rejects wilfully, after he sees the knowledge of the Truth, there remaineth no more sacrifice for sin.”

204 Listen here, men and women, now; my friends, and Christian friends. If the only thing that you know about, is just simply coming to church, you stop that right now. Stop just thinking you're all right. If you got imaginary mind, “Well,

I believe I am saved,” and you see that you’re always picking fusses, or you’re always griping about something, there is something wrong with you; if you see you just can’t keep enmity out of your heart, if you see there is something like that.

205 “Don’t be deceived; God is not mocked.” That’s right. “Whatsoever a man soweth, so shall he reap.” That’s right. The thing for you to do...

206 You say, “Well, I believe I got the Holy Ghost,” and you see it don’t bear fruit of meekness, and yielded, and—and kindness, and gentleness, and forgiveness, and so forth, then it’s time for you to shake out of yourself.

207 “For if you sin wilfully, after you received the knowledge of the Truth, there remain no more sacrifice for sin,” till you come make that thing right. That’s right. If you know you’re doing wrong;

walk right up just as humbly as you can, search it out.

208 “Well,” you say, “I’ll look it up, some of these days.” “Some of these days” may be too long. You may not live “some of these days.” The thing to do is search it out right now. That’s right. Look at it and see if it’s right. And if it’s the Truth, walk in It, and God will bless you.

*54-1024 - The Unpardonable Sin*

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33 How that God, trying to place His people. And when



God places one, then, oh, all the whole church wants to be like that one, have the same kind of things, do the same things. We are cut out different, we're made different, we are natured different, and we are positionally placed different, each one for a different work; maybe one for just a little kind of a work, another for a large work. I believe it was David or one of the prophets, I forget now, said, "I would rather be a doormat at the House of the

Lord, than to be...to dwell in the tents with the wick-...the wicked.”

34 Now we're going to stop just a second on the adoption, the 5th verse, trying to get down as far as we possibly can on it. But now remember the theme, it is altogether on placing. How many understands that? Let's hear you say it with one word. Placing [Congregation says, "Placing"—Ed.] the Body ["the Body"] of Jesus Christ ["of Jesus



Christ”] positionally [“positionally”] in Christ [“in Christ”] where the Holy Spirit [“where the Holy Spirit”] is leading us. [“is leading us.”] There you are, now we got it, see. Positionally placing us, the Book of Ephesus is to do that.

35 And watch this master teacher, Paul. The first thing he does is knock out all the idea of falling away. Knock out all the idea of ever “being a Christian today and tomorrow

I'm gone, and the next day God condemned me and the next day I'm back again." That's nonsense! Now this is...This Book is not addressed to evangelistic teaching, evangelists' sermons. We don't...I don't touch this on the fields. I bring this to the church, for Paul addressed it to the saints, those that are called and preserved, and are filled and are set aside, and are in the Holy Spirit, already in Canaan's Land. He's trying to

tell them, the first thing, get it out of your mind that you're going to get lost and you're going to do *this*, and you're scared of *this*. Don't be scared of nothing, for he's trying to tell you where you're at, who you are, how you're standing.

36 Now, you might do things wrong, and everytime you do anything wrong you are going to get paid for it. Yes, sir, you'll reap what you sow! But that has not one thing to do with your salvation. When you are born

of the Spirit of God, you've got Eternal Life and can no more die than God can die. You're a part of God, you're a son of God.

37 I was born a Branham. You might make me some other name, some other name, but won't make me one less, I'm still Branham. I was born Branham, always will be Branham. I'll...I may be so disfigured some day, drawed with arthritis, have a wreck and all tore up till I look an animal, but I'll still be

Branham! Why? Branham blood is inside.

38 That's what you are. And as long as God has made you...Now remember, I'm not talking to those outside of Christ. I'm talking to those that are in Christ. How do you get in Christ? "By one Spirit!" Capital S-p-i-r-...which means, "By one Holy Spirit we are all baptized into one Body." How are we...How do we get in? By water baptism? How disagreeable I am with you Baptists and you church

of Christ. Not by water baptism, by no means! First Corinthians 12, said, "By one Spirit, Holy Spirit, are we brought into that Body." And are just as safe as that Body's safe. God is...promised it.

39 How could God judge Him again, when He went to Calvary? Going up Golgotha, He was beaten, bruised, He could not heal, He could not even speak a word, hardly. Cause why? He had the sins of the world on Him. Not because that He was

a sinner, but “He was made sin” for me and for you. All the sins of the world from Adam until His coming, rest upon His shoulder. And God was not punishing His Son. He was punishing sin. See how horrible it was? He was making a propitiation. He was making a way of escape for all those that God, by His foreknowledge, knowed would come. We’re going to get into that in a few minutes.

40 Now, then, when you’re “by one Spirit we are baptized



into that Body, one Body, which is Christ,” and we are safe forever.

*60-0522M - Adoption #3*

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13 Some months ago I was talking to a very fine friend of mine. And he said, “Brother Branham, I believe that you pin this United States down too close.” He said, “You’re always roaring out at the sin and how God is going to punish this nation.”

14 I said, “He’s got to do it, in order to be just.”

He said, "But, Brother Branham, you forget that this nation was founded upon the Scriptures. And our forefathers came here, and God gave us this heritage. And we are a religious nation."

15 I said, "That is true, all of it. And no one knows how I appreciate this nation! But, look, my brother, Israel also was chosen of God, and He sent her prophets and great men. But God cannot stand sin. He made Israel reap every grain they sowed. And if

He made Israel reap what she sowed, He'll make us reap what we sow. He is no respecter of person."

16 And we've got to the place to think that because we're resting upon what our forefathers did, or what upon our great founders of our churches, what their great sacrifice was to God, which is all right and so much appreciated, but we cannot draw salvation from what they did! Salvation is an individual affair between every person

and God. Not with our nation, with our church, but with ourselves before God, we answer.

*59-0125 - Be Certain Of God*

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91 Sometime ago in New Albany, while I was standing there talking to a sinner, leading him to Christ, a big old rough-handed man in the garage, a man was a friend of mine, his son-in-law run the garage next door. I was standing there preaching at a dinner hour, eating a

sandwich and talking to him about God. Through the daytime I'd find somewhere where I could go at dinner time and try to win a soul to Christ. He said, "Mr. Branham," he said. I was just a boy preacher, myself. He said, "Mr. Branham," said, "my mother had that kind of religion, that heartfelt religion." And the tears was running down his cheeks. I said, "How long she been gone?" Said, "Years. She always prayed for me."

92 I said, "The God that heard her prayers is trying to answer them right now for her."

93 And this man walked in there, he said, "Hello." He was drunk. Said, "Hey, Billy, listen." Said, "Any time you want to come over to my garage," said, "you come, but," said, "don't bring that old holy-roller religion of yours over there."

94 I turned and looked at him, I said, "Anywhere Christ is not welcome, I'll not be."

95 And so he turned around and said, “Ah, get next to yourself, boy!”

96 And I just heard in my heart, a Voice say, “You reap what you sow. It would be better for you that a millstone was hanged at your neck, and drowned in the depths of the sea.” And his own son-in-law, that very same afternoon, run over him with a two-ton Chevrolet truck loaded down, and mashed him down in the ground.



97 See, you've got to respect God. You've got to do, you...God demands respects, and He demands it.

*61-1015E - Respects*

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8 Any, anybody else in here ever knowed Rabbi Lawson? Just a few of you. I want to say this, then. A strange thing happened to him. He was a real, little preacher, fine brother. And he—he didn't have no big charges; that wasn't his mission. But, I believe he lived

true to what he was put in charge over, that's the main thing.

9 And his wife thought he wasn't making enough money, preaching, so they, wanted him to get a job. He studied the Bible all the time. So one day she got so angry with him, she just grabbed the Bible right out of his lap, took It over, and raised up the stove, and stuck it in the stove and burned It. A few months after that, she was putting up some Christmas lights, fire of the

Christmas tree caught her and burnt her up, right in the same place. See, you reap what you sow. "Touch not My anointed, do My prophets no harm." See?

10 Thinking about the Word of God. Them people that had the accident out there, and then Satan tried to destroy their...I just see them raise up back there, just then, to let someone in. Their trailer, practically everything in that room burnt to a crisp. I was out there. The only thing that

existed, I think, was a blessed old Bible and, I think, my book and Brother Osborn's. Everything was burnt to a crisp, in their trailer. I picked up the Bible, it's just smoked a little on the outside. I told the sister and brother that someday, the Lord willing, I would like to take that to the pulpit here, and preach on the text, "Heavens and earth will pass away, but My Word shall not." When it's all gone, the Word is still there. Isn't it wonderful how God cares for

His Word? And then let that Word be in you, He'll take care of you. That's right.

11 During the time of the flood. I was preaching here one night, left my Bible. The '37 flood came overnight, almost, as it swept through the tabernacle; picked up this same pulpit, raised it right up (there was no other ceiling in here then) and set it right against the ceiling. The Word being under the pulpit; instead of it sinking, it floated, took it right up to the ceiling. And I

rowed all around over here, in a boat. And then when the waters went down, it came down and was laying right here at the same chapter I was reading out of, after the flood. "Heavens and earth will pass away, but My Word shall not." That's right. He's wonderful. Isn't He?

*61-1231E - If God Be With Us, Then  
Where Is All The Miracles?*

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24 Another thing He said, "There'll be earthquakes in divers places." I read in your

new—Phoenix newspaper  
yesterday, I believe it was,  
where hundreds times  
hundreds was killed. The  
waves will be roaring, fearful  
sights. Look at the tidal wave,  
what it done. Look in Chicago  
not long ago, when the  
bathing beauties on the beach  
was swept off by the big tidal  
wave; they never made out  
yet where it come from. I  
forget how many earthquakes  
are happening every hour  
across the world. It's on the  
increase all the time. Why?



The old hull is getting thin. The coming of the Lord is at hand. The judgments God spoke of, He said the people would get to a place they'd fall away, gross darkness would cover the earth. When spiritual darkness gets upon the earth it's time for the enemy to attack. We're at the hour: gross darkness.

25 Now, watch. It's time. When we see these things that Jesus said would take place, look at Him as I quoted last night, "As it was in the

days of Sodom, so shall it be in the coming of the Son of man.” Just before the destruction of Sodom, Abraham, the church called out, spiritual, I might quote it again... Here they was standing out there to themselves, living hard, but they were right with God, keeping God first. Lot was enjoying sin for a season, like the most of the people are today calling themselves Christian. “If you love the world or the things of the

world, the love of God's not even in you," said the Scripture.

These things were to take place. We've got them; they're here now. We're seeing them every day. Go out on the street tonight; you'll see it tonight. Why, it's plain... The handwriting's on the wall, on the streets, on the skies, everywhere. The end is here. We're at the end time. Don't be deceived, friends. "God is not mocked. Whatsoever a

man soweth, that shall he also reap.” We’re at the end time.

*60-0303 - Former And Latter Rain*

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416 Let’s read here just a minute. I want you to read It. I want you to get Galatians 3:16, and read this, and see now what the promise is, and see what if—if we are His promise or not, 3:16. Listen here. All right. I’m going to read the 15th verse, too.

*Brethren, I speak after the manner of men; Though it be but a man’s covenant, yet if*

*it is confirmed, no man  
disannuleth, or  
addeth thereunto.*

*Now to Abraham and his  
seed, seed (s, double e, d),  
to his seed were  
the promise made.*

*“To Abraham and his  
Seed.” Now watch.*

*He saith not, And  
to thy seeds (plural), as of  
many; but as...one, And to thy  
seed, which is Christ.*

417 Then, Christ was the  
Seed of Abraham. “And we  
being dead in Christ, and

baptized into His Body, we are Abraham's Seed, and are heirs of the promise." Then how is it, how are you ever going to fall away, if God made the promise to you? How are you going to ever backslide, and go away and have to go to hell for it?

418 Now, you say, "Well, can't we backslide?" Absolutely. And when you backslide, you're going to get it, don't you worry. Abraham got it, and the rest of them got it, and you'll

get it. Don't you think it gives you a right to sin. It doesn't. You'll pay for everything that you do. You'll reap what you sow. You do one little sin and you'll reap a whole washtub full. That's right. But, brother, that don't mean to say that you're lost. That's exactly right. Abraham reaped exactly what he sowed. That's right. But he was still saved.

419 The covenant that God made with Israel: they lost their inheritance, they lost the promised land and went



down into Egypt, but they hadn't lost their covenant. God said, "I remember My promise to Abraham. I remember, and I've come down to deliver My people. Go down there, Moses, and tell Pharaoh, I said, 'Let My people go.' I remember I made a promise to Abraham and to his seed."

420 That's the same thing it is with us. So if you are dead, and your life is hid in God, through Christ, there is not nothing in the world can

touch you. Now, you might go and do wrong, but if you're really, truly, a child of God, and you see you've made a mistake, you'll rise and try again. That's right, and you'll not lay there.

421 But if you're cowardly, if you're a cocklebur, if there's no "get up" to you, you'll say, "Ah, well, there wasn't nothing to it, anyhow."

422 The Kingdom of God is like unto a man took a net and went to the sea, cast it in. When he come, he had

turtles, frogs, snakes, lizards, spiders, and fish. That's the Gospel when It's preached.

423 Like the Lord will tell a minister, like Brother Graham, "Go up *here*. Go on *this* corner and fish a little while, Brother Graham." All right, takes his net and goes up there and starts seining.

"Where you going, Brother Bill?"

"I'm going out somewhere else, and cast on *this* corner."

424 I'm pulling, "There they are, Lord, You know what

they are.” I pull the net again, “All right, here they are, Lord.”

425 Now, the turtle was a turtle, to begin with. You just got caught in the net. That’s right. And that’s the way people get caught up in emotion, “O Hallelujah! Hallelujah! Praise the Lord. Glory to God. Hallelujah!” They just got caught in the net, that’s all.

426 If that old Turtle spirit is in them, it ain’t going to be long, they say, “Well, I tell

you,...” Here he goes, creeping back.

427 And old lady Crawfish will say, “But I just can’t understand That.” See?

428 Miss Spider set there a little while, she go “plop, plop, plop,” right back, “Well, there wasn’t nothing in It, anyhow.”

429 Miss Serpent will say, “Oh, they’re a bunch of holy-rollers. That’s just all there is to It. I’ll go down where they got better sense than that.” Why, you’re a snake, to begin

with. The Gospel net just caught you, that's all.

430 But the fish is took to the Master's table. He was a fish, to begin with. The Seed of him was a fish. He began, a fish, and God knowed His fish from the foundation of the world. Hallelujah!

431 Remember, they're all breathing the same muddy waters out there. They're all breathing out of the same creek. That's right. "We all made...drink of the same spiritual Rock. All did eat

manna in the wilderness.” Caleb and Joshua eat the same manna that—that the rest of them eat. And they all fell in the wilderness. But there was two elected to go over, and they went over. That’s right.

432 “We all been made to drink of the same Fountain.” But not all that drink is saved. We all made to shout together. We’re all made to rejoice together. But the Elected is saved. Did you notice? It said, “The two

spirits, in the last days, would be so close till it would deceive the very Elected if possible," *if* possible. See? That's the real Spirit of God, elected to Eternal Life.

*57-0908E - Hebrews, Chapter Six #2*

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Sinner friend here, and in radio-land both. You are now on the spot. What are you going to do about it? You say, "Oh well, I don't care about praying. I... My life is young, and I—I don't think I—I have



to do it now.” Don’t put it off too long.

23 Here a few weeks ago... Many of you in radio-land and in here are very well acquainted with the story of that airplane falling up in the eastern states there in New York, and drowning all those people trying to go under the bridge.

About two weeks before that, there was a trial about some property down in the... on the bowery. And they had a couple of little preachers

down there who could hardly sign their own name, not educated. And a great lawyer by the name of Greenwall was just a working these little fellows over. They had said, "Get rid of that. What could you do to it? You couldn't embetter the place." But they had an abstract deed. So they wanted to hold it. They said, "What can you do for it when you can't hardly sign your own name? We need that for something else."

24 And the little fellows come to the stand. And one of them got up, and he said, "Sirs, it is true that we don't have educations, and we couldn't improve the property. But the Lord led us to take that place. The Lord told us to do it."

And Mr. Greenwall stood up in his fury, and he said, "We don't need God in this. We don't have nothing to do with it. Don't you call God in on this. We don't want Him in on this."

Two weeks later, he drowned in the water in that airplane wreck. I wonder if he had time, or wanted to call the Lord into it then or not.

See, there's a time when you're forced, and be careful what you say.

25 Two years ago I was in Phoenix, Arizona. And Mr. Brown... Many of you know him, Mr. Young Brown, Brother Jack Moore's associate. We were trying to find a cheaper hotel.

I don't believe it's... I better not say that. Well, I started it, I might as well keep it up. I—I don't believe it's good, and I don't believe it's... It's all right. I don't say you're not a Christian, but I don't think it's becoming to a Christian to try to have—have the best.

I get so sick and tired of hearing people say, "Oh, I wouldn't go to that place." I've never seen the place yet I couldn't go for the Lord, care where it would be. If it's a little

mission... If it's wherever it may be, I don't care. I don't think we should try to put on a lot of make-belief, what we call, it's a worldly expression, "put on the dog." I don't think we should do that. Christians... That's not becoming to a Christian. Our Lord didn't even have a place to lay His head. He had no house to live in.

As I said this morning, my little boy said to me, a few weeks... About a week before I come down to California, he

was laying on the couch looking up at the picture of Jesus, and he said, “Has Jesus got a boat?” He loves fishing so well.

And I thought, “No. When He preached the Gospel, He had to borrow a boat.” But He’s the Captain of the Old Ship of Zion.

26 Whole lot of put-on, we don’t need it. And the church being nice, they put me up in a—a ritzy hotel. I didn’t even know how to use the forks at the table. And—and all them

stuff laying out there, I—I had to watch somebody else to see which fork they'd pick up. I—I—I didn't know how to use it.

And I wanted to get out of there. And I was trying to find me a—a cheap hotel. And I was riding around town, and I said, “Brother Brown, stop there, and I'll go over on the side of the street, and we'll wait for you.” He said... I said, “Ask them if they got a room.”

And it looked like kind of a third or fourth class hotel. And



so he went over and a few moments he come running across the street, and he jaywalked. I think that's what you call it out here and pay fifteen dollars for it. But they... He jaywalked across the street. And there was a little policeman setting over there. Oh, my. Did he tear him up. And he said, "Where you from, anyhow?"

27 And Brother Brown, just about like myself, can't talk good. And he said, "I'm from Louisiana."

He said, “Do you mean that they let you jaywalk in Louisiana?”

And he said, “Just walk anywhere you want to.”

So he—he said, “Walk across the street?”

Said, “Yes.”

He said, “You’re a lying.”

Mr. Moore said, “No. I’ll vouch for him.” Said, “We can walk anywhere you want to in Shreveport where we live, as long as you’re just watch your traffic.”

Oh, and that little policeman got arrogant. And Mr. Brown said, “Sir, I’m only telling you the truth.”

He said, “You did that just to act smart, ’cause you seen me on the corner and knowed I was a policeman.” You know, one of these little fellows wants a feather in their cap? So he said, “You’re just acting smart. I’m going to jerk you out of there and put you in jail.”

He said, “Mister, you can put me in jail if that’s your

rules.” But said, “I’m a minister of the Gospel.” He said, “I don’t lie. I’m honest. If I’d knowed you shouldn’t done that, I would not have done it.” He said, “But I didn’t know any difference.”

28 Oh, and he got real nasty about it. And I told him I was a minister, and Mr. Moore was a minister. There was two more ministers in the car. Oh, he really got raw then. “Ministers, law breakers.”

And I said, “We’re not law breakers, sir.” I said, “We’re

honorable men who preach the Gospel.”

And he... Something said to me like this. “Be not deceived, for God is not mocked. Whatsoever a man sows, that shall he also reap.”

I just quit talking to the fellow. Held my head down and let him go ahead till he got all the steam blowed out. And then he threatened us and everything else. And of course, they'd been brought before a judge. And the man proved that he didn't know

any difference. We hadn't been there but two days. And we'd been... He'd been living out in the—one of those side streets way out, King's Courts, or something like that. And he didn't know any different. But the policeman, just to be nasty... But you know, the Bible said, "Touch not Mine anointed."

I said, "Well, did you get the room, Brother Brown?"

He said, "Didn't have any."

I said, "Well, I will go back."

29 And we started driving out. And I took them back to their place about six blocks away or a little more. And I come back around just in time to see the man try to run around a man making a right-hand turn, and was crushed under the wheels. I stopped my car, and pulled over to one side to be sure if that was the policeman, and it was. He'd run under a truck making a right-hand turn (Policeman's fault.), slid his tires sideways, and went right under the big

wheels of that truck. There he was mashed up, legs broke, arms broke, couldn't scream, he's out unconscious. Pulled him out. And I stood there and I thought, "Now, what about it?"

See, you get sometimes in a tight place; be sure you make the right decision. Put God in everything that you do. Make your decisions.

*59-0418 - A Time Of Decision*

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597 In the perfection, not eating meats, and doing *this*,



and perfecting the body, you'll never have it. And you've got to quit *this*, and do *this*, and do *this*, and do *this*, that's law. That's legalists. We don't believe in the legal forms of salvation. We believe It that by grace are we saved. And it's not you. You have nothing to do with it. It's God's election that does it. "No man can come to Me except My Father draws him." That's right. And He...All Jesus come to do was to get these that the Father foreknew; and

predestinated them before the foundation of the world to become sons and daughters of God. Amen. “Not him that runneth, or him that willeth, but God that showeth mercy.” God that does it. You can’t brag, at all. There’s not a thing that you did. God, by grace, saved you; not you, yourself. If you do, you got something to brag about. But you haven’t nothing to brag. All praises goes to Him. It’s Him. Then He’s give you the sure hope, “Swore by an oath,

the impossibility for His children to ever be lost.”

598 Now, they get whippings for doing wrong. You reap what you sow. You get that. Don't think now you just going out and sin, get by with it. If you do, and got that attitude, it shows you've never been born again. You get it? If you still got the desire in you, to do the wrong, then you're still wrong. See? “For He has perfected, forever, those that is...And those beasts under the Old Testament, under

legal days, offered yearly, continually, could never take away sin.” But when we put our hands upon His head, and confess our sins and are born again of the Spirit of God, we have no more desire of sin. Sin has passed from you. That’s for time and Eternity.

599 You’ll make mistakes. You’ll fall. You’ll wilfully do wrong. You’ll go out sometime and do things. That don’t mean that you’re lost. That means that you’re going to get correction.

600 My little boy, lots of times, my children, will do things. Your does, too. That you...They know that's against your—your rules. And they know what to expect when they do it. They're going to get a whipping for it, sometimes a good one. But it's still your child. Certainly.

601 It's impossible for that man to ever be gone again, that's once been born of Eternal Life. God is not an Indian giver. "He that heareth My Words, and believeth on

Him that sent Me, has everlasting Life; and shall never come to the Judgment, but is passed from death unto Life. I'll raise him up at the last days." That's God's promise.

602 Now if you go on, say, "Oh, well, then I can do just..." I always do what I want to do. But if you're a Christian, you don't want to do the thing that's wrong, 'cause the very Life in you, the very foundation. If you want to do wrong, it shows the wrong thing is in *here*. "How can

bitter and sweet water come from the same fountain?”

603 So you been all mixed up, on some kind of emotion or fabulous something, another sensation. Forget it. Go back to the altar and say, “God, take my old sinful life away, and put me in such a condition that my whole desire...”

“He that’s born of God does not commit sin.” That’s right. He has no desire to do so.

604 Certainly, the devil will trap him *here* and *there*, but not wilfully. The Bible said so. The devil will trap him, now and then. Sure, he will. He tried to throw a traps for our Lord Jesus. He did to Moses, and caught him. He did to Peter, and caught him. He did to many, but...Peter even denied Him, but then he went and wept bitterly. There was Something in him.

605 When the dove was turned out of the ark...The



crow went out, he cawed around. He was in the ark all right, but when he went out, his nature was different. He could eat all the old dead carcasses he wanted to, and be satisfied. Why? He was a crow, to begin with. He was a scavenger. He was no good. He was a hypocrite who set on the roost with the dove, just as big as the dove was. He could fly anywhere the dove could fly. But he could eat good food just like the dove eat. And then he

could eat rotten food, what the dove couldn't eat. For, the dove is a different mix-up. She's a different make. She's a dove. And the dove cannot digest rotten food, because it don't have any gall.

*57-0915M - Hebrews, Chapter Six #3*

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20 And in our text tonight it's a very outstanding text to me, that when... They'd had a great line of kings since the death of Ahab. And Elijah had told him of how he was going to die, and what God was

going to do because he was wicked, and how that Jezebel was going to be fed to the dogs because that she'd did the evil thing that she had done.

And remember, my brethren and sisters, you'll reap what you sow. You that... Well, that's God's law. That's God's law of nature. You reap what you sow.

*56-0801 - The Arrow Of God's  
Deliverance Shot From A Bow*

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168 “Children of disobedient” means obedience... *Disobedience* means “rebellion.” I looked that up in the dictionary, to be sure. Rebellion, rebelling against (what?) the revealed Word of God. Like Cain revealed...rebelled against Abel’s revealed revelation, vindicated of God that it was righteous. And Cain rebelled against it, and slew his brother.

The Pharisees, with their own denominational

knowledge of what the Word of God was, selected hand-picked man, rebelled against the vindicated Word of God made manifest for the day, Jesus Christ, and killed Him. That right?

That's what "the children of disobedience" is, a rebellion against the Word of God.

Now see where they are? "Oh, days of miracles is past. Jesus Christ is not the same yet. There is no such a thing as the baptism of the Holy Ghost. All that stuff is

nonsense!” See, rebellion! They don’t have to say two things; just have to say one, that’s all. That’s rebellion, right there. They can’t say you don’t have eyes, you don’t have ears; you got to take the whole body, the whole Word. See?

The Holy Spirit call, “Comes out of her, be not partakers of her denominational dogma,” as he laughs and scorns at the Word of God of this day.

“For God is not mocked,” just remember. She’ll get it. Don’t be worry. She’ll get it. The Bible, in Ephesians 4:30, if you want to put that down, Ephesians 4:30, said. “God is not mocked. Whatsoever a man sows, that shall he also reap.” They can’t mock and make fun, and say these things, and get by with it. “Like bread upon the water, it’ll return.”

*65-0801M - The God Of This Evil  
Age*

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87 But when this king got lifted up, and felt secure, he got lifted up in pride.

88 I notice, a lot of times, we find even people, evangelists, get to a spot where many of them has been accused of things, and maybe some of it is true, of drinking, and so forth. What it is, I think they build a little kingdom around them, and think them people love them



so well, there is no way at all for the...Them people, they can just do anything they want to, and, "Those people will overlook it."

89 The people might, but what about God? That's where we fail to see. It's God is the One doing the looking. See? God knows it. When you see Truth and Light, and reject It, God knows what you've done. You'll never go no further till you come right back to that spot again. You can't cross over

that. You've got to come right back to where you left off.

90 He got so lifted up into his mind, and—and got so self-secure and everything, so much, that he tried to take a minister's place. He tried to go in and offer incense, as we know in the Bible, to burn incense, which was only for a Levite to do it, a priest that was anointed for that job. He tried to take his place.

91 And here we have an influence of this king, to let people know that this carnal

impersonation of each other, today, it's not of the Lord. You're not ordained to such things. You'll never take another man's place, and another man can't take your place. Find where your place is and abide there. See?

92 He thought, "Well, now I...Bless God, I'm a king, and the Lord has been good to me. I can do *this*. I've got *this*. *This* is my ministry." And come to find out, that, in his going on like that, and tried to

go over, and step over what God was blessing him at.

If you're a good laymember, be a good laymember.

93 If you're a good housewife, if God has blessed you as a housewife and made you loyal and true, sister, you just continue to be that. Don't get thinking, you, God called you to be a preacher, or—or a deacon, or something else.

94 And—and you do the same, man. Wherever God has blessed you, there abide,

‘cause that’s where He has set you at. You do just what He tells you to do, and see where He blesses you.

95 But, don’t never try to step in, that’s—that’s a grass roots of Pentecost. When Mrs. McPherson...As I was reading her book, I didn’t...I wasn’t a minister in her days. And they said, “When she would walk out on the platform with these, like wings, you know,” or, you know, kind of a robe like that, “every lady preacher wore the same thing. Every one of

them carried a Bible the same way Mrs. McPherson.”

96 Did you ever listen to these radio programs? Every fellow, “Lord bless you, real good, fellow,” a Billy Graham. It’s carnal impersonations.

97 I was reading the—the history of Martin Luther. And the history said, “It wasn’t so much of a mystery that Martin Luther could protest the Catholic church and get by with it, but to hold his head above all the fanaticism that

followed his revival.” That’s right.

98 Hold yourself clean and clear, to your calling. Stay with God’s Word and don’t move for nothing. And stay, abide in your calling. If He give you a job out there, as a farmer, farm good. God bless you at it, and pay your tithes and whatever it is, your offerings, to help the ministry go on. If He made a mechanic out of you, and blessed you in that work, stay with it and thank

Him for it. See? You just abide where God calls you.

99 We find here an influence. And then when he was tried to be corrected, the minister run after him, and said, "Say! Wait a minute! You wasn't called for that." Oh, did he get angry! Why, he was ready to have his head cut off.

100 See, there is another thing we have to know. No matter how much God has blessed you, you haven't got no right to rebuke the anointed of the Lord, or say



anything against them. That's right. God is the one to take care of that. They need any rebuking, that's His children, you let them alone. You're not supposed to do that. See?

101 And when you—you tell people of their sins, and tell them they're doing wrong, "Come out! Don't just try to get to Heaven on an organizational system or something." My, goodness, they would, they'll...They want to blow up. They will. They want to find fault with you;

they won't—they won't even sit and listen at you; get up and go out, and ill-mannered, and just act any way. You see, that goes to show, the first place, poor raising, home manners. Certainly does.

102 But we find out that this guy had taken this attitude in doing the thing he did. What happened to him? The Lord struck him with leprosy, right there in the building. And what is leprosy the type of? Sin, unbelief. There is no other sin but unbelief. “He that

believeth not is condemned already.” And sin is the only unbelief there is.

103 I was preaching one time in a Methodist church, and I said, “Smoking cigarettes is not a sin. Committing adultery is not a sin. Taking the Lord’s Name is not sin.”

104 It’s too much for one sister; she raised up, said, “Pray tell me, Reverend Branham, what is sin?”

I said, “Unbelief.”

105 You do those things because you do not believe. That's exactly. The reason you refuse to walk in the Light of the Word is because you disbelieve the Word. That makes you an unbeliever.

106 A fellow said to me, said, "I wouldn't care how many cases you could show, and how many cases the doctor could show, of different healings," said, "I do not believe in healing. It's not so."

107 I said, “Certainly, it wasn’t sent to unbelievers. It was only sent to those who believe.”

108 It’s only for believers. He said, “He that believeth, all things are possible,” not him that unbelieveth.

109 And one speck of unbelief against the Word of God, and you’ll stay out of the Kingdom of Heaven. It took Eve out. It caused all this trouble, once just to pervert the Word just a little

bit. You've got to stay straight with It, what It says.

110 Now we find out, this man got all haughty and puffed up, and his face got red, and he turned around and tell them priests, and, the first thing you know, he broke out with leprosy. Right there in his rage, he was smitten. He never did get over it. What? Disbelieving the Word of God that was trying to be told to him.

111 There is a real example in that. Notice. He

was...He disbelieved, and, in his anger, he was smitten with leprosy; and died, out in his own home, was never permitted to the kingdom anymore, the king's place. His son had to take his place and—and help the best they could, and he was left like that until he died. Now, you see, he never did recover.

112 Jesus said, “One word against It will never be forgiven,” the Word, “neither in this world or the world that is to come.” It’s

unpardonable. So you see why the world is ready for judgment? The great evangelists and things that's covered the earth with the Gospel, been laughed at, made fun of, everything else. There is nothing left. There is no way for it to ever come back. They've blasphemed the Holy Ghost, and made fun of It, and everything else. And they've...And, they, there is no way for it to ever come back. It's got to be paid for.



There is no way out of it. God is just; it would be against His justice, be against His—His—His Being, what He is. And now it's got to be paid for.

113 So this king, no matter how much God loved him, what a great man he was, how much degrees he had, yet he done wrong and he had to reap what he sowed. And every man will have to do it.

64-0315 - *Influence*

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48 Now Jeremiah was called, also, “the weeping prophet.” And because, I believe, that made this prophet weep—weep, rather, was because him being a prophet (and the Word of the Lord comes to such) and seeing the people walk after their traditions, and thought they were all right, and no way at all to turn them.

49 For, they was going straight to exile, because we know you reap what you sow, regardless of who you

are, what you are. And we as a nation have reaped, or, sowed, rather, and we've got to reap. I'm speaking tomorrow, the Lord willing, at afternoon, on *Birth Pains*; and I—and I touch that in there, that we cannot get by with nothing. We've got to reap what we sow.

50 And if God would let us get by with our perversion of Christianity today, and perverting the people into these things that's so-called Christianity, as Brother Moore

once said, “He would be morally obligated to raise up Sodom and Gomorrah, and apologize for burning them up.” That’s right, because God is still just. And where injustice has got; it’s—it’s becoming to His holiness and His Word that He makes people reap for what they sow, and we’ll have to do that.

*65-0123 - Broken Cisterns*

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104 I stopped, the other day, at down at Tucson where I live. And I was talking to

someone, up on top of the mountain, looking down. I said, "What do you think! That, three hundred years ago, the old Papago come down through there on his travois, with his squaw and children sitting on the back, rode out there somewhere and lived peacefully. There was no adultery, no whiskey, no gambling, no nothing among them. They lived clean. And the coyote come down the—the wash, each night, through Tucson here,

howling. And the mesquite and cactus bloomed, around on the banks. And Jehovah looked upon it and must have smiled. But the white man come that way, and what has he done? He has dug up the cactus. He has polluted the country, with beer cans and whiskey bottles. He has ruined the morals of the nation. The only way he could whip the Indian was kill out his food, the buffalo.”

105 When I was reading at Tombstone, the other day, in

the—the museum, and saw the pictures of Geronimo. And many of you might think that Geronimo was a renegade. To me, he was a genuine American. He was only fighting for that which was right, that God had given him: a land, and a nation, and a place to live. I don't blame him. And when those white soldiers come in there and, by force, taken over the land, and killing them out like a bunch of flies. And there was the original picture of Geronimo's

medical headquarters, or his hospital. It was two or three blankets over a piece of mesquite. And them wounded, real, genuine Americans, Indians, fighting for their God-given rights. And there, Geronimo with a baby of his own, on the hips, standing there looking upon his own warriors, bleeding, dying, with no penicillin or nothing, no way to help them; genuine, God-given Americans! Then call him a renegade? I call him a gentleman.



106 Cochise would have never surrendered. He was an old man. But the American Army, them all dressed in there, and they went out there and would kill the buffalo. They run excursions out, and Sharpe invented the buffalo rifle, and they went out there and say, "Oh, I had a good day today," shooting, off the side of a—of a boxcar, or a passenger car. Say, "I killed forty today." Forty buffaloes, which would have kept the whole tribe of Indians, two

years or more. What did they do with them? Let them lay on the desert. Their old a carrion bloated the lands, and stunk the lands, the coyotes eat.

107 When the Indian killed the buffalo, there was a religious ceremony. He took his hoofs, saved them to make pans. His meat they eat, even to the meat on the entrail. They taken all of his meat and hung it up and dried it. His hide was dried, and they made clothing and tents. There wasn't nothing...

108 But, when the white man come in, the renegade is the white man. He is the rascal. And he come in and killed off those buffaloes, and starved those Indians out.

109 Any genuine man would fight for his God-given rights. It's a stain on the American flag, what they did to the American Indian. After all, it belonged to him.

110 What would you think if Japa-...Japan, or—or some, Russia would come in, and say, "Get out of here! Get

back out here,” and—and do us and our children the way we did those Indians? But, remember, we’ve sowed, and now we’re going to reap. That’s the law of God, you know. There’s a planting time, and then a harvest time. I think that it’s too bad. Yes, sir.

*63-0317E - The Breach Between The Seven Church  
Ages And The Seven Seals*

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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.

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.

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.

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.

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.

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.

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.

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?”

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.

62-0622E - *Why?*

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34 God's Word must every time be fulfilled. The cogs of God's prophecy grinds slow, but sure. If you do wrong, you think you're getting by. But just remember, young man or woman, it's going to grind right up to your door one of these days. You'll wonder when and how, but it'll be

there. You'll reap what you sow, everytime. God spoke it, it's got to be so. That, "Thy Word is settled in Heaven forever." It's already said. They don't argue about It up there; it's already settled. We argue about It. But, in Glory, It's settled. When God says anything, it's got to be. Well, isn't that wonderful?

*53-0327 - Israel And The Church #3*

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