
GETTING IN THE SPIRIT



Strange, I was standing here talking about Brother David, I believe, last night, and here he is appearing on the platform tonight. Well, that's mighty fine.

² Brother David, we're happy to have you here in Chicago. And it's nice to have you brethren behind me here, tonight, to know your support in prayer now is mine, as I deliver the Message of the Lord; be in prayer for me.

³ It's nice to be out again tonight here in the auditorium, so beautifully seated out, with the people. And under expectations of seeing the working, and, of—of the Holy Spirit, to come among us again, tonight.

⁴ We have certainly enjoyed every hour of this service, being here. There's. . . Since last Sunday evening, or last Sunday afternoon, rather, we had such a wonderful, marvelous time, and the Holy Spirit has did great things in our midst. We have seen Him heal the sick, and do miracles, and save the people, and fill them with the Holy Spirit, and just great things. What more could we ask of Him than that and what we have seen Him do?

⁵ And so glad to know that we're living in the last day, and as ministers of the Gospel, we have the privilege of speaking, I believe, to the Elect of God in the last days. And what a privilege this is for we ministers to have this privilege of setting on earth here today, and speaking to the last church age, the last Church!

⁶ I believe that, truly, with all my heart that we are speaking now to the last church age, that will finally wind up in the Laodicea Church and then we'll. . . Jesus will come and it'll all be over. And I'll be glad when that happens.

⁷ I feel like John of old, "Even so, come, Lord Jesus." Said, "Even so." I've just about seen enough of it. I was going around, and look like instead of getting better, why, the world gets more wicked all the time. So I—I think like John said, "Even so, come, Lord Jesus," then it will all be over.

⁸ And I'm, see they still have this little book, laying here, of the printed vision. And every time I think of that, my heart burns to just get further into the meeting, do something right away, because it's, won't be long till, perhaps, we won't have time to do anything. So we want to do it now, while we can do it. And may the Lord add His blessings, tonight, again.

⁹ Now, tomorrow morning is the Businessmen's breakfast, I believe, right here on the grounds. I believe they. . . It's already been announced, that there will be a Businessmen's breakfast tomorrow. And I think the public is invited to this. As long as you come, why, we will be very happy.

¹⁰ And it falls my lot in the morning, if it be pleasing to God, to—speak, one of the speakers at least, at the breakfast. And I trust that the Lord will meet with all of us, and if you've never been to one of these breakfasts, some of you businessmen here, of the city, it would certainly do you good to come and hear what God has did for other businessmen.

¹¹ Now, you may be a prosperous man, as far as the. . . as your business is concerned, but we're not trying to introduce something to you to make you a better, or—or, make your business better, we're trying to introduce Something to you that'll make *you* better, That's—That's Christ, see, Christ.

¹² As I said the other night, the Church long lost its program when it tried to compare with the world, with education, and with frolic, and with the entertainment, and so forth. We—we—we'll never compare with them, the children of the night is smarter than the children of the day, they're wiser, Jesus said so.

¹³ And we could never give them the entertainment, and—and after all, the Gospel is not a glare, it's a glow, see, it's a glow, soft and sweet. And we. . . There's just one Thing we have that the world does not have, and cannot have unless they become one of us, we have Jesus, that's it, we have Jesus.

¹⁴ We're not as smart as they are, we're not as far as advanced in science, we know nothing about that. And we are not trying to keep up with them in the. . . have a—a better education, or better schools, or so forth, and say, "Our church has *this* school," and so forth. That's all right in that line, but we have Jesus, that's What we are trying to bring to the world, is Jesus Christ. And He's the Son of God, and He's our Saviour, and we know Him in the power of His resurrection, and that's the real thing.

¹⁵ Now, some of us are. . . My, for myself, I do not, maybe, not know His Book too well, but I—I know Him real well. And that's. . . and He. . . Just, all I have to know is know Him. Knowing His Book don't give you Eternal Life, but to know Him is Life, to know Him, the Person of the Book, is Life.

¹⁶ Now, tomorrow night again, then we expect to, the Lord willing, to have another healing service. And then tomorrow, or, Sunday afternoon closes this meeting, and then I go off, then, to up in northern

British Columbia, and Dawson Creek, and Grande Prairie, and Fort Saint John, and through that part of the country up there, for the, perhaps, the rest of the summer. So be in prayer for us now. And we hope to see you at the breakfast in the morning, and continuing on through the meeting.

17 Now, and don't forget now, you strangers, all these brethren up here tonight, the reason they're setting here, is because they're ministers of this same Gospel. And find where their churches is and fill them up for them on Sunday morning, now, with a great rally. We just hope it leaves a real, real good revival, just moving through the city, and, until Jesus comes.

18 Now, little Joseph here, Boze, he's always told me that, years ago, out on Lake Shore Drive, we set one day, and he said, in his broken English, "*Bruder* Branham, we have always had a feeling in my heart that I wanted to see Chicago shook, I want to see Chicago shook." Said, "Years ago, I come from New York here to see Chicago shook."

19 The other morning, just before my interviews, I had breakfast with Joseph, and I've always loved him so much, and so then, I said, "Brother Joseph, your—your great desire has been fulfilled, only I don't believe you know, understand it." See? "When you talk about, 'shake a city; shake a nation,' that doesn't mean this here atomic fodder running around out here, that means the Church, the Church is the one gets the shaking, just, not the ecclesiastical group, but the—the Body of Christ, that's the one that shakes and gets back into the—the line again."

20 And they, the Chicago group has, knows that to be, that they have had a real shaking in the last few years, in these last six or seven years. How great men of God has come to this city and preached to the Elect, and signs and wonders and miracles has took place, till that it's without an excuse, absolutely, it's without an excuse, it's, "Repent or perish," that's all.

21 Now, you that keep account of the, or, take down texts, as we would call it, I've got a few Scriptures and—and notes written here tonight, on a little subject that I ought to get through within, by eleven o'clock, a little later. And so . . . I, last night I . . . [Congregation applauds—Ed.] Thank you, that's nice of you.

22 Each night, Billy said, "I want to see when you go to Chicago, if you can get through one night, in, at nine-thirty, I want to see if you can do it."

"Oh," I said, "that will be easy, I'm only going to preach twenty minutes any night."

Every night, goes out, he said, "How much did you miss it tonight?"

23 I said, "Right over two hours, something like that." But I—I don't know very much, but I just love to keep telling what I know, so, till it soaks in.

24 An old minister one time, went to a church. I know this is no place to, for joking, I don't mean this in jokes, but just that I might change the way of thinking just for a moment. He went to a church, and the first night he preached was on "Repent." The second night he preached, was on "Repent." The third, fourth, fifth, sixth night, he preached on "Repent."

25 Well, that was all right. So the elders of the church called him out and said, "Doctor," said, "we appreciate your message on repenting, but for six nights straight, you've preached the same message, on repentance."

He said, "Oh, well, that's all right."

Said, "You don't have another message?"

26 He said, "Oh, yes, but let them all repent first, then I'll preach on something else, you see." So, that is it. After they all repent, well then he will preach on something else. So that's pretty good philosophy, you see. Repent till we all get repented, that would be good, I'm sure we'd be here a long time.

27 Over in Second Kings, the 3rd chapter, and I want to read the 15th verse:

But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the LORD came upon him.

28 And if I would want to pull from there a text, that I might draw a context, I might take this subject here: *Getting In The Spirit.*

29 It was quite a change had happened around in Palestine at these days, one great thing had taken place, the great, notable prophet had been translated, taken up into Glory. And it was a great loss to the Church, when a great man like that is taken out.

30 But what a consolation it should have give the nation, which was the Church then, to know that this man, being sent to them to represent God, had went Home without even dying, that had been raptured and taken up. A very beautiful type, Elijah was, of this day.

31 When, may be a little off the beaten line from some man who knows the Bible better than I, but I kind of believe that there will be a Message in the last days, something like Elijah, and that Elijah Church like, will be, not die but be translated, taken up, Fire will take It up into Glory, the Pentecostal Fire will rapture It up.

32 However, God always makes a—a way for His Church, when He's finished with one man, He has another one waiting. And God takes

His man, but never his spirit, He always got somebody else He can put his spirit on.

³³ And it's strange, but through the Bible, He never had two prophets, major prophets in operation at the same time. He always had one prophet, then when He got through with that one, He taken him away and put another one in his place.

³⁴ That's what He had did, He just change messengers, but the same spirit: Elijah and Elisha. And how I wish that I had time to enter it tonight, to notice that when God had called the old, tired prophet off the field . . . He had preached against Jezebel and her worldly crowd, and—and bawled out Ahabs, and leaders, and ministerial associations and everything till he was tired, and God was going to take him Home. So He just brought him down to the river and . . .

³⁵ Before He did, He wanted to anoint someone who would take that same Message, you see, that same Message had to remain. So he went down and threwed his robe across Elisha. And Elisha, after he had the robe of Elijah on him, he must have took it back, he just throwed it across him, and must have took it back again, because it fell from his shoulders when he went up.

³⁶ Now, we find out that Elisha, Elijah tried to discourage him, said, "You wait here, because the Lord has called me up somewhere else." And then find out he went to three stages: to Gilgal, and on up to the school of the prophets, and Jericho, and then down to the river and crossed Jordan with him.

³⁷ And if we notice, as we preached last Sunday on *Abraham And His Seed After Him*, we found out that He gave Abraham three junctions: Through justification, calling him in the 12th chapter; 15th chapter, through the blood sacrifice was sanctification; through the 17th chapter, to nurse his strength from His body, the Holy Spirit, into Abraham's body to strengthen him for the oncoming son.

³⁸ As He has did the Church, so did He the Seed of Abraham: justification, through Luther; sanctification, through Wesley; the baptism of the Spirit through the Pentecostal move. Then the placing of the Son, giving gifts into the Church, then appearing in the form of . . . He was God in the flesh, manifesting Hissself, knowing the secrets of the heart in what Sarah was doing in the tent behind Him.

³⁹ How those junctions, and finding those churches coming right along in that same place. How He had to change the body of Sarah and Abraham next, after that message, in order to receive the promised son. And that's what He has done to this Church, brought It through the same thing. Now, the next thing is a change in a moment, in a twinkling of an eye, and going.

40 And we'll have to have a changed body. Now, Sarah and Abraham in that kind of a body, could not receive the promised son, they were a hundred years old, He had to change their body. Not turn them back, so much, as to young, which He did, but also, change them, because they been like they was at the first place. But He changed their body in such a way, that they could receive the son.

41 And now, we find the next thing in order for the Church now, is a changed body, not us old people go back and be young, so much, but we will, and we will be there young, just as certain, but we got to have a changed body in order to receive the Son, because we're going to meet Him in the air. Rapture come, changed in a moment, in a twinkling of an eye.

42 Now, we find out that God brought Elisha through the same process, three different stages. And then after they left the school, went down to the Jordan, and crossed over Jordan, then he had a double portion of Elijah's spirit was upon him (Now, Jesus said, "These things that I do shall you also, more than this shall you do, for I go to the Father."), is a type of Christ and the Church. Christ was taken up, and the same Spirit was upon Christ, came on His Church.

43 Now, where Christ could only be in one place ministering, now, in His Church, He could be universal, ministering all around the world. Just think, here we are in Chicago tonight, with Christ, ministering; over in Philadelphia, ministering Christ; Africa, Japan, Asia, Europe, everywhere. Minute . . . people at this very minute, around the world, are being healed by the power of God, people are receiving the Holy Ghost by the dozens, this very minute, see, around the world, a double portion, His Spirit poured out in the last days.

44 As soon as the school of theology, up on top of the mountain from Jericho, come back and seen Elijah . . . Elisha cross over, and seen the miracle that he did, just exactly like Elijah did it. Why, they said, "The spirit of Elisha . . . Elijah rests on Elisha."

45 And then, we find out, then, that the people knew that the Spirit of God was upon this prophet. So they consulted him, if he wouldn't perform some miracle for them, for something good. He said, "We got a beautiful city here, sets on the hill and the—the views are pretty and it's a fine place for school," and so forth, "as Elijah has built, but the water here is bitter." And they needed some new, a spring.

46 And of course, they were changing, they had to have a new fountain opened up. And so you can't put new wine in old bottles, it'd burst them, you know. And I think today is a day also, when we—we need a change of water. We need a cruse of salt, a new cruse of salt in which there has never been anything in before.

47 And God usually does that, rise up some little person out of somewhere that knows nothing, and throws a cruse of salt into some old ecclesiastical water, and the first thing you know, it's all become sweet again, another revival, the Holy Ghost falling on everybody, going everywhere.

48 That's what we—we need tonight. That's what we need again, is another dash of salt, don't you think so, to sweeten up the water? Remember, he took a brand-new cruse, wherein had been nothing, and put salt in it. Now, salt is a savour if it contacts, but it's got to contact first, it's got to make its contact.

49 Now, now, in the—the, back in the political world, there had been a great change also. There had been a—a man by the name of Ahab had died, and his son, Jehoram, reigned in his place. And he was just about like, oh, I guess his father, Ahab, he'd straightened up a few things, but got bad in some more.

50 And so, that's about the way it is, do, when we make up a new system, why, we take out a few things the old system didn't have, and put in something maybe worse, and we just keep moving on like that. But that's the way it had happened during this time.

51 So, a few nights ago, I spoke on Jehoshaphat coming down to meet Ahab, and made an alliance with him, and he got in wrong company. Now, it's strange that Jehoshaphat, still king, in the eighteenth year of his reign, when Jehoram taken over Ahab's place, Jehoshaphat came down, or, Jehoram sent up to him, because he got in trouble, and Jehoshaphat come right back again into the wrong company.

52 Isn't it strange that we do those things? They jump right out of the frying pan, into the fire. You find that people will, if . . . They'll come right out and start to serve God, and then the first thing you know, they'll go right back into the world again, the Bible says, "As a dog goes to its vomit; and a sow to the wallow." And the dog ought to know if the vomit made him sick enough to—to get it out the first time, it'll do the same thing the second time.

53 And if sin of the world will make a man realize that he's wrong once, to make him repent, it'll do it the second time. So why not keep away from the thing anyhow? If it made you sick and you got rid of it, stay away from it. Keep out of the very appearance of evil. And we find out that that's the way that it goes, though, and we just have it, so we always had it, so I guess we'll just continue to have it.

54 But I'd imagine that—that Jehoshaphat thought, "Well, I'll go down and see maybe this new pastor, Jehoram, will be different, he will be just a little different than what the old pastor was." But we find out he was a new pastor all right, but he had the same old system,

he had just added some new things to it, and had added in some new programs that maybe the old system didn't have.

⁵⁵ That's what I think we have did a lot of it today, friends. We have, we Pentecostal people, that's a great deal of what we have did, we have taken the old system and we try to start a new revival, but the first thing you know, we turn around and do with the new revival, just take the old system into it again, and that's what tears the thing up.

⁵⁶ Now, here not long ago, they broke out a thing when the revival started in the Pentecostal realms, called "The Latter Day Rain." Well, they moved out to different places, and they said, "We're not organized," and then come to find out, they were organized tighter than the rest of them was. See, you got the old system back with the—with the new pastor, and it just don't work, that's all. And it gets the whole thing into a confusion, then you're all tore up.

⁵⁷ So that's what happened here, Jehoshaphat went down to—to take a—a look at this new pastor, Jehoram, and thought maybe he'd look over his system and see what he had, but it was only a hook to get him hooked into trouble again. And then with all the glamour and everything he had to offer him, we find out that he went, they went seven days without consulting the Lord, without knowing for sure that God was in their midst.

⁵⁸ Now, that's what's the trouble, we start on these things, but never stop to find out whether, really, it's the Lord in our midst or not, whether it's some kind of an emotion, or some kind of a work-up, or some kind of a foolish system of something. We ought to—we ought to solve the thing out and see if it's of God or not. I think that's where we make our mistakes.

⁵⁹ Is seven days the Church has traveled, and we find out that in seven days' time, just taking it for granted that God was along, that's what we've done. Just take it for granted, "Oh, well, we'll go join church, God's in it, there's no doubt at all."

⁶⁰ Search out and find out whether God's in it or not. Jesus said, "These signs shall follow them that believe," signs, wonders, miracles. And when we see our churches cooling down and those things not happening, you have to wait till you get some special evangelist into town or something, then beat a few tambourines and work up a little emotion, God isn't in that, no.

⁶¹ I'll tell you what we need today is a back to the ol' Bible again, back to the old fashion Pentecostal teaching of the Bible, back to the Holy Ghost, back to the power of God, back to all night prayer meetings, where they're hungering and thirsting for God. That's what we need tonight in our churches, in our . . . to bring that into our systems.

62 They found out then that seven-days' journey finally brought them to a desert. And we found out the same thing, we've had seven church ages. We're living now in the seven church ages. What have we done when, broke out a revival? We fixed up a system and made us a little group over here that "We believe *this*. And we won't have nothing to do with *this* group." And *this* group fix them up a little group, they won't have nothing to do with *this* group here. They just start fussing, stewing, back and forth, and now, we find out in the midst of all of it, that we've gone about seven days and not having God in our midst. That's right.

63 Now, the prophet said there would be a day that it would not be called day or night, it would be kind of a gloomy, dismal day. We've had that kind of a day. We've had a day for the last two thousand years, where we've had meetings and accept Jesus as God's Son, as our Saviour, and we've seen God do great things among us. But yet, it's been a long time since the Pentecostal Light.

64 Two thousand years we made organizations, built big schools, and had systems, and find out here, in the seventh church age, we find out we've missed something, there's something wrong. We find out we got into a desert, and all the fruits is dried up.

65 That's what's the Pentecostal church has did today, has organized itself so tight, till it's against one another, until we found out that all the fruits is dried up. We don't have no more love, peace, joy, longsuffering, fellowship, that we ought to have, like they had at the beginning, the fruits have all dried up in the deserts.

66 Seven days going, without finding the real, living God, we've run off on little *isms*. God gave Luther justification, he run off with it; He gave Wesley sanctification, he run off with it; He let the Pentecostal people speak in tongues, and they run off with it. God wants to call us together in a unity of power to bring back the fullness of the Holy Ghost into the Church again, with all the spiritual gifts in operation in every local body.

67 Yes, seven days without God, led them into a desert. It's the same thing now, His fruit's dried up. I imagine as that . . . as they moved out over the hill from the green valleys and things, they begin to see the—the places kind of drying up.

68 You know, everybody wants a hilltop experience, and they never want to take the valley, everybody, the Pentecostal church, too. Every night, if you're not shouting, dancing, jumping up and down, speaking in tongues, and running around over the floor, or *something another*, you didn't have any kind of a meeting. Well, you know it's all right to be on the mountain top, that's good, but let me tell you, your fruits

will freeze up there at night, and when the cold spell comes, you'll lose all your fruit.

⁶⁹ That's what's happened now, we put too much on mountain-top experiences of dancing, and shaking, and jumping around, instead of all-night prayer meetings, down in the valley of decision, where you have to come down there and meet God and really pour out your life until something takes place. We have let the . . . We've growed fruits up there, but the freeze kills it. That's right. Every time it comes a little cool spell, you've got nothing to rest upon. When the emotion or the . . . dies down, then the shout is all gone, the noises cease, then the . . . where are you at? The temptation comes along, then you can't take it.

⁷⁰ What we need is get down to that grinding place, down there in that valley, dig out. That's exactly right. It's where the Church needs to be tonight.

⁷¹ Well, I can imagine they was noticing the green life beginning to . . . You say, "Green?" Yes, we might be green but we got life anyhow. That . . . Yeah.

Everybody say, "Well, that bunch of Pentecostal preachers, some of them . . ."

⁷² I was at a school not long ago, and my son told some students, he said, "Well, I'm from the Southwestern Bible school, myself."

⁷³ Said, "If you can read and write, you're better off than that bunch over *there*." Oh, my! Well, he said, "Well, they're the greenest bunch I ever seen."

⁷⁴ Oh, brother, we might be green, but we got . . . we're flexible. Anything that isn't green will, you pull it a little bit and you'll break it.

⁷⁵ That's what's the matter today with too many people's experiences, too dry and stiff. We need something flexible so that the wind comes down, it can blow it, and rush it around, and pull it around, make it grow, get life into it. I'd rather be a little green and be flexible to the Holy Spirit, so I can give to It instead of standing making a mournful noise, like a funeral service, when It's blowing across me, saying, "Days of miracles is past. No such a thing as Divine healing." That's a funeral service.

⁷⁶ Oh, them young trees, though, when they're flexible and can give to the Spirit, and the Spirit begin to move them like a rushing wind, filling them full of God's goodness, oh, that's the kind of a life! It may be a green bunch, but it, yes, it's a bunch that's got life in it. That's good. And if anything isn't, that hasn't got life in it, it's dead, that's scientifically known, that it's dead.

77 Seven days, and it was, remember, it was on that seventh day that they recognized what they had done.

78 And I think we've come down through Luther, Wesley, and—and Baptist, Presbyterian, Methodist, and on down like that, and now it's in this last age, that we've just recognized what we've done. I believe it's this time now, that the Pentecostal church has recognized what it's done. The real, Spirit-filled leaders, the real, Spirit-filled Christians of the Pentecostal move, they recognize that something's happened, they've cooled off. Because everybody trying to live on the mountain top, gone off without God.

79 What we need today is get back to God, get back to the experience, get back. Well, it's in the seventh hour that they recognized that they were out there without fruit, no love, fussing one another, "You're a Oneness." And, "You're a Threeness." And—and, "You belong to Assemblies." And, "You're a Church of God." And, "You're *this, that* or the *other*. We won't have nothing to do with you." Calling one another one bad name and one, the other, bad name.

80 And the world turns around and looks, and said, "What's the matter with them people? Both of them speaking in tongues in *this* church and prophesying, and going on. *This* one over here at *this* church, and they have . . . They don't even respect one another, they haven't got any decency for each other."

81 Oh, what we need today is back to the fruit of the Spirit: love, joy, peace, faith, longsuffering. God can send a gift among them and they will call it telepathy, they will call it the devil, they will call it something else. If one church is sponsoring it and the other one pick it up, it's all right now. Because *this* one had something to do with it, it's no good. Oh, my, my! What a pitiful condition! Yes, sir.

82 We realize that the fruit of faith, the fruit of love, joy, peace, faith, longsuffering, goodness, meekness, gentleness, patience. Patience? Why, they can't bear through seven days with one another hardly, seven hours, sometime not even seven minutes. They will jump up and run out of the church if you say something that's not just exactly what their little pet theory is. They got to get up and run out of church over it. Oh, they just can't sit still a minute, they got to get out of there, "Aw, that ain't what Pastor *So-and-so* says. Hallelujah, I don't have to listen to no such stuff," get out. Oh, you miserable! All right. There you are. Go ahead.

83 But that's it, you see, they've lost all the fruit, we realize that. The fruit of the Spirit is dry, all topped off, and laying withered away, powdered, ready to blow away. It's *such* a condition!

84 We realize now, that our great organizations, they're all right, the organization, as long as it keeps God in it, as long as it has the fruit of the Spirit in it, as long as it's loving and kind, and willing to fellowship and help the next brother, no matter how, what he believes, if he's a brother and God give him the Holy Ghost. God gives those the Holy Ghost who obeys Him, that's right.

85 So if you've got the Holy Ghost, the Methodists has got the Holy Ghost, the Baptists has got the Holy Ghost, the Presbyterians got the Holy Ghost, the Oneness has got the Holy Ghost, the Church of God's got the Holy Ghost, well, what are you fussing about? Let's get together, let's move on, that's—that's what we need. See, it isn't the organization, it's the system in that organization that pulls away; that's the devil that does that.

86 So we find out that all of our . . . try to . . . big buildings and big building programs and so forth, I imagine as—as these fellows climbed up over this mountain, these kings and so forth, going up, they noticed in their big, high, mounting up building programs, they begin to see the fruit begin to grow smaller and smaller, and after while there wasn't any fruit at all.

87 And I know we've did that, and we seen that in our time, as we have moved along through this Pentecostal age. When we were back down along the corner, about forty years ago, no place to go and had a little hole in the wall somewhere, and a bunch of people laughing, calling them holy-roller, why, they were more spiritual then, they are now, that's right.

88 The church was in better shape, every one of the organizations then, than it is now, spiritually speaking. "Oh, sure, we own millions of dollars' worth of property." Well, that don't mean nothing to God. I'd rather not have one bit of clothes, like John, have a sheepskin wrapped around me, and know Jesus Christ, and know that my heart is pure and clean before Him, why, certainly, than have all the riches of the world.

89 But the thing is, the Church has went off without God. They've went off without ha- . . . and they found out the fruit of the Spirit has left the church. Longsuffering, some of them with enough temper, why, would fight a buzz saw, and then, and talk about the Holy Ghost, see. Why the fruit of the Spirit is love, and joy, longsuffering. Suffer? Yes, about—about two minutes, that's all, and away they gone, you see. So longsuffering, fruit's all dried up.

90 Our big building programs has mounted up, that's right, our great, high educational programs has mounted up, our pastors are better educated, oh, my, my! We just got all kinds of degrees, and—and it

goes a whole lot of *degrees* in freezing too, when we get up there, about that time, about forty below zero, it seems to get. Oh, sir!

⁹¹ But we—we got all of that, that's right. As we see, we're mounting up higher, but all the fruit and things is leaving, all the waters of Life seems to be drying up, no more Eternal Life. It's almost like, as I said the other night, pastors are so busy and people are so busy swapping members, just like taking a corpse from one morgue to another, just one place to another, that—that's right. Some of them is frying and the other is freezing, so that's just about the way it did. And I said getting little *isms*, which after while becomes *wasms* and there we go, you see.

⁹² And that's where the church has got, till the fruits of the Spirit is all drying up everywhere. We see it everywhere, you know that's the truth. We just might as well come out and say it's the truth, because it is.

⁹³ And we find out that they were dying out there in the desert. What a horrible condition, where that led them to, to going off without God. Oh, they fetched a seven-day compass, oh, sure, they got through all right. They can point back and say, "We, we're the *so-and-so* and the *so-and-so*." That's true enough. But where's God? That's it. Where's God in the thing?

⁹⁴ We got bigger churches and big spires up on top of them, big crosses, and plush pews, and we can compare with any of them, we Pentecostal people can, money flowing to who wouldn't, the best dressed crowds, and brother, Cadillacs setting around everywhere, but where is God? Where is God?

⁹⁵ Then when He comes into the midst of it, many of them say, "Aw, don't listen to that now, that—that's nonsense, don't—don't pay no attention to that." See? Just dead stumps, that's all there is to it. Now, that's right. Fruit's dried up and gone a long time ago. Oh, what a terrible hour we're living in.

⁹⁶ And when this time come, the first thing you know, they run out of water. They didn't have any water, and they begin to cry, "Alas, alas! O God, You've been so good to us to give us these big buildings, but," many of them begin to cry, "where is the Waters of Life?" They see communism moving in, see the world just about to its end, and prophets prophesying the end is at hand, and so forth, then we wonder, "Where is the Water at? What's happened?"

⁹⁷ And there happened to be one cried, or, a righteous one cried out, "Isn't there a prophet somewhere that we could visit? Isn't there somewhere a prophet?" The righteous Jehoshaphat cried out, "Isn't there a prophet? We're in a crisis condition. Isn't there someone somewhere that we could consult about this?"

⁹⁸ Now, if our organizations has got us into the place we are because we've separated ourself from one another, seemingly not having the faith, then there's got to be something somewhere. Now, the righteous are crying out, "Where is that man of God? Where is that person, can tell us?"

⁹⁹ He's here tonight in the Person of the Holy Ghost. He's the One that can tell you what to do, He's the One that can prick your hearts, He's the One that can unfold your sins, He's the One can take the doubt out of you, and the *hope-so* and make a *know-so* in you. He's the One that can do it, that Person of God called the Holy Ghost, He's the One that's present.

¹⁰⁰ Now, we find out that they all begin to cry out, and seen that the fruits was all gone, they'd withered away, and they was without water. And—and they, the righteous man, of course, the elected one said, "Isn't there, somewhere, a prophet that we could consult? Isn't there somebody that we could get a hold of what knows how to get us out of this situation, somebody that don't belong to our mix-up here? We've all come in here, made an alliance, and we got together up here on top of the hill, and we're going to battle, and you find out we haven't got no, nothing to fight with."

¹⁰¹ That's what's the matter with the church today, we got a lot of members, all dead; we got a lot of great big organizations, dead; we got a lot of enthusiasm, but it's in the wrong way: who can dress the best, and who can get the most ahead, and who got the best school, can win the most ball teams, or play the best bunco, or something like that.

¹⁰² We want God, none of those things. Come back to God again.

¹⁰³ "Where is it at? Isn't there a prophet somewhere that can tell us what to do? Isn't there somebody we could consult?" Oh, what a condition! That was the cry of the righteous man, there was only one of them among them, that was Jehoshaphat, he was a good man, but he got in wrong company.

¹⁰⁴ That's what's the matter tonight, so many good men, lot of good men, out in all them organizations out there, all down everywhere, fine men, but we're facing a fact, we're facing something, that where Mohammedanism and Buddhism and other isms can put out as much psychology as the Christian church can put out. That's right.

¹⁰⁵ What we need is not a psychology move, not a theology move, but we need a Holy Spirit move into the Church, until the people cry out, "Where is that God that once lived? Where is that God of Pentecost? Where is that God that takes a sinner's heart and washes it white as snow, Who takes a prostitute from the street, makes a lady out of it, takes a drunkard out of the barroom out yonder, and make

a preacher out of him? Where is that God that can move out and take them crippled legs and straighten them out, make those blind eyes to see, them deaf ears to hear, make that cancer vanish away? Where is the God that did that one time?" That's it. We found out that there's something wrong.

¹⁰⁶ The other night as I was preaching on the subject of *The News Flash, Greatest In History*, ol' John, his eyes got, prophet John, was kind of filmed over. He was like, he had the spirit of Elijah, and Elijah had a breakdown when he was under the juniper tree, John had a breakdown in the prison. And he was a high-pitched prophet, them nerves on edge, and then his eagle eye filmed over, he said, "Go see if I been wrong. Ask Him if He is One, or, the One, or do we look for another?"

¹⁰⁷ Jesus never sent him any book, "Now, here's *How To Have Patience While You're In Jail*," or so forth. What did He say? What did He tell him? He said, "Just stay and watch this afternoon's meeting then go show John: The lame walk, the blind see, the . . ."

¹⁰⁸ John had preached a Gospel that a Messiah was coming that would ha- . . . fan in His hand, and would thoroughly purge the floor, sure, burn the chaff with unquenchable Fire. But when He come, He was a little, meek Fellow, meek and lowly, it didn't—didn't meet up to what John thought it ought to be.

But He said, "You go tell John I'm running right on schedule, it's all right, everything's all right."

¹⁰⁹ That's the same thing it is tonight, the church, the people of the world has been looking for the Methodist, Baptist, Presbyterian, or some church to put out something to bring Christ back, He's right on time: The lame walk, the blind see, the deaf hear. Glory! He's right on schedule. Amen. There's nothing wrong, He's moving right on. God still lives, He's still God.

¹¹⁰ And this righteous man cried out, "Oh, isn't there a prophet somewhere that we could consult?"

Now, there's one good brother among them, and I can hear him say, "Yes, yes, I—I know such a man, I—I know such a man."

¹¹¹ I can just see him look around to Jehoram, and say, "Now, you're not going to believe him, I just know that right now, you're not going to believe this fellow, because your father didn't believe him. He certainly didn't. And your father had that school up there on the hill of that bunch of prophets up there, or *so-called*, and they didn't believe him. Why, they said the . . . And this man that I know, the Spirit of his father is upon him. He does the same thing his father does, he did the same thing that Elijah done. And the spirit of Elijah rests upon Elisha, and I've been to his meetings, and I know it's the truth." Amen.

112 God help us. That's what we want, meetings like that, where we see the Spirit of our Father, Jesus Christ, which was the, Elijah was a type. See, the Spirit, "He that believeth in Me, the works that I do shall he do also." Oh, brother, That's the One.

113 This good brother said, "I know where this man is. I—I've seen the spirit of Elijah upon him, he poured water on his hands, he lived with him, and I know that the spirit of Elijah does rest upon Elisha, I know. Jehoram," said, "you couldn't believe that. And all your school of prophets back there wouldn't believe it either, your theological seminary, because I'll tell you for why, here's the reason: When Elisha came back and told them that Elijah had been took up, and he had a double portion of it, why, they said, 'The man has lost his mind. Get a hunting party of about fifty and find out whether he did. He—he never raised up, he's still out there somewhere.' And they . . ."

114 We've tried all our ecclesiastical systems, oh, don't get angry with me, but let me tell you, these ecclesiastical systems has took more than two thousand years to try to find the lifted up Lord Jesus through educational programs, through theology, and through church organizations, and have failed to find Him. Amen. He doesn't come through man-made theology, He doesn't come through organizations, He comes through a surrendered heart, by the baptism of the Holy Ghost to the heart. Amen. Our man-made systems don't find Him.

115 Oh, they organized parties and went out and hunted for him, said, "Oh, no, the Spirit never lifted that man up. Now be sensible men, you know we've all got our Bachelor of Art, and so forth, so we—we know better than a thing like that. A—a man that set up here, and eat corn bread with us, and so forth? Why, we know that that man couldn't have been lifted up in a chariot of Fire. The boy's got all worked up now, he's been across there, and he's come back with a lot of fanaticism, so we—we know better than that. So just set the ol' fellow down, his—his bald head got too hot, you know, and so he . . . let's just fan him off a little bit. You all go over there and find out what's taken place over there. Search, send some parties."

Said, "Go on, but you'll not find him."

116 Make fun of me, call me *idiot* if you want to, but God has . . . you'll never find Him in your organizational systems. No, sir. He was lifted up, and He comes again in the form of the baptism of the Holy Ghost. And you'll never educate people to it, they've got to be borned into it, got to be the baptism of the Holy Spirit, nothing short.

117 Not a mentally work-up, some emotional, or ecclesiastical system, or sign, but it's got to be the real, genuine Holy Spirit that brings the

fruit of the Spirit of love, joy, faith, longsuffering, goodness, meekness, patience. That's it, that's the thing. Yes.

¹¹⁸ Sure Jehoram couldn't do it, he wouldn't believe it. He, you see, they couldn't believe it, the school said, "Now, wait a minute here, now, we know this fellow's kind of all het up, so we will let him set around, and we will get our groups together and we will go out and pick him up again, he is out there somewhere."

¹¹⁹ And that's what we've tried to do for two thousand years. And Pentecostal people, you're doing the same thing, trying to pick Him up by organization. You'll never do it, separate yourself from other brothers, you got to come back, and we got to be one, I don't care if the man's wrong. If he's wrong and sincere in his heart, and you're right in your belief and—and you're wrong in acting the way you're acting, I'd rather be in his place than be in yours. That's right. I'd rather be wrong in my doctrine, and right in my heart, God will respect it more.

¹²⁰ So if a man is wrong, what of it? Help him, he needs help, love him. If you can't love your enemy the same as you love those who love you, you're no better off than the publicans. Right. That's what the church has failed to get. I hope you get it tonight, I hope you see what I'm talking about. It's back to love, redeeming love, all the other things are fine, but we got to come back to fellowship with one another.

¹²¹ And people say that I fight organizations, I do not, I fight that system in there that's breaking up brotherhood, I've always done it, and I always will do it, that's right, that thing that separates brotherhood. Let us come together, let's be brothers.

¹²² If I could see every church in this city, every church in the world come like we was the other morning at that ministerial breakfast, when I seen the Oneness, Twoness, Threeness and all, hugging one another, their arms around one another, I'd say, like Simeon of old, "Lord, let Thy servant depart in peace, for my eyes have seen Thy salvation." That's right.

¹²³ You can get it broke down in a little community, and then the first thing you know, the devil will get back in there, break it up again. Then you can . . . But all over it's, you can't do it. It will be done someday, God will send a—a punishment to them and they will have to.

¹²⁴ So Bishop Jehoram, he just would not believe that. He knowed he couldn't believe it, 'cause his fathers didn't believe it. Didn't believe that Elijah was taken up, so how is he going to believe this? Through vain theology, they'd search.

¹²⁵ "Now, we're a school of prophets, we got it all fixed up, we know just exactly what He ought to do, we know just how He ought to do, we know how He ought to behave Himself, we know that the only thing

you have to do is come in and say, 'I—I believe,' and shake hands, and we'll sprinkle *this* way or baptize *this* way, or back *this* way or out *that* way, or," oh, my, and we got it." Now, that's just the way he does.

126 And you go ahead and you baptize *this* way and baptize *that* way, and sprinkle *this* way and sprinkle *that* way, and take communion *this* way and *that* way, and you still find out you got no God. You got a form of a rituals, that's all. "God is a Spirit, and they that worship Him must worship in Spirit and in truth." Amen. God send us prophets back to tear up the thing, and to bring out the truth that will show it. Vain theology. Oh, my!

127 Now, we find out that he said, "Yes, I know where this certain person is."

128 "We'll just go down and . . ." Well, they, well, of course, some of them might have wondered about it. But—but you notice here, that Jehoshaphat, that true, elected servant of God, said, "The Spirit of God is upon him." Yes, sir.

129 He said, this fellow said, "I know where there is Elisha," said, "he poured water on hands of Elijah, the Tishbite. He wa- . . . the spirit of—of Elisha is upon, uh, of Elijah is upon Elisha. Now, I know that he's got the same spirit, so therefore . . ."

130 And as soon as that man of God heard that the spirit of Elijah was resting upon another man, and this man was doing the same thing that Elijah did, he knowed that was a real prophet. And he knowed if the real spirit of Elijah was upon another man, he'd do the same thing that the Elijah done.

131 And let me tell you my brethren, let me tell you my friends, when the Spirit of Jesus Christ comes upon the Church, the Church will do the same thing Jesus Christ did, It—It—It'll: "The works that I do shall you also." And He proved it, He said They would, if They do not, well then, there's something wrong somewhere. They just make God to lie, if they say they're a believer and these things doesn't take place. And He said let every man's word be a lie and His be true.

132 So we find out he said, this man said, "The spirit of that real, true prophet rests upon him."

133 And then as soon as, this elected one, representing the elected Church of today, God's Elected for this last day, he said, "Then we'll go hear him because the Spirit of God is upon him." Oh, I like that! "Long as we see them things that Elijah done is upon this man, we will go hear him."

134 This good brother said, “Well, I’ve went out a many night and I’ve heard him, and I know this is the truth, so we will just go over and call on him.”

135 So when they come up before the prophet, oh, my, what a—what a row he got into! This might kind of hurt his sanctification a little, but he really got all boiled up, he said to Jehoram, he said, “Why don’t you go on over to your own prophets?” My! “Why don’t you go to your mammy’s prophet? Why don’t you go over to your daddy’s prophets? Go on over to your formals now, and join them if you want to. You’re in trouble, why don’t you go on over to them?”

136 “Oh, nay, nay,” he said, “but the Lord has brought us out here.” Said, “We’re going to—we’re going to—we’re going to die. We’re going to get killed in that . . .”

137 See, you’re not only going to die, they’re already dead, all the fruits dried up, and all the Spirit gone out of the church, it’s already just become a—a religious organization. That’s right. There’s something wrong. If we can’t get God back in the church somewhere, what we going to do? Then we’re all going to perish.

138 And when this prophet, after he got through bawling him out, he said, “If it wasn’t that I respected the presence of Jehoshaphat, that elected man, I wouldn’t even look at you.” Oh!

139 I think that’s what God would say tonight. If it wasn’t . . . You people that’s bound yourselves off with these different organizations and fussing at one another, if it wasn’t that God had respects for the people who did believe in Him, there never would been an Oral Roberts, or anything sent across the country, there would never been no signs and wonders. He wouldn’t even look at us if it wasn’t . . . All of us are guilty.

140 If it wasn’t for the Elected’s sake, if it wasn’t for the Church sake, the ones who really believe God, He wouldn’t even look at us. That’s right. But because there is a people that wants to believe, God’s got a messenger for them. Amen. The Holy Ghost would been grieved away and gone a long time ago.

141 This ol’ prophet really got his righteous indignation stirred up, and he bawled them out, and he told them about all these alliances and organizations they were having. He said, “Nevertheless,” said, “bring me a minstrel.” Oh, he had to get his temper down a little, you know, he’d got all het up, and so he said, “Bring me a minstrel.”

142 Now, what about some of you Church of Christ people, *so-called*, that don’t believe in music in the church? After he got all het up, he needed a little music to bring the Spirit on him. That’s right. Yes, sir. And, now remember, God doesn’t change, and if the good music

brought the Spirit on the prophet then, it'll do the same thing today. That's exactly right, 'cause God loves it. Sure.

¹⁴³ He said, "Bring me a minstrel." Well, you say, "Well, yeah, I ain't the prophet." But maybe you can be part of the minstrel, you know, you—you can do something towards it, that's all. You—you got a testimony or something you can do.

¹⁴⁴ I can see them bring out the minstrel and play, "All things are possible, only believe," and get the Spirit back, started again. "Only believe, only believe, all things are possible," had to play a little bit before the Spirit come on the prophet. Then when the prophet come on, he saw, when the Spirit come on the prophet, rather, he saw a vision.

¹⁴⁵ Now, that's the way, see, he could not do it. . . The intellectual, elected, great bunch of the—the high-ups, the kings, and potentates, on the intellectual, educational side, could not see the vision, that's right, they were blind.

¹⁴⁶ That's the reason, tonight, they want to call the vision of God a mental condition, a telepathy, a spirit of the devil or something, is because they're so intellectual, they know nothing about God, that's right.

¹⁴⁷ It was a vision that told the truth, that was God's program, that was God's way, because the Spirit of the Lord was upon the prophet, and the Word of the Lord come to the prophet. Yes, sir. And it come how? Through a vision. Yes, sir. It come through a vision, not through intellectual, it had failed. And the same it's done now.

¹⁴⁸ And he took, and looked and he saw a vision, he thought, "Why, this is it," the Spirit of the message. Now, what did he see? Now, did he just say, "Oh, Jehoram, you need another degree. And I tell you, Jehoshaphat, you've got in a little trouble, so you ought to go away and study a while longer, because I tell you, you just don't know how to—to do these things, don't know how to lead an army," or something? It wasn't that, he didn't do that.

¹⁴⁹ He said, "I tell you what you ought to do, you ought to polish up your men, they're not wearing the right kind of uniforms, that's what it is. You ought to make all your clergy turn their collar around, so they look like a clergyman, you see."

¹⁵⁰ Oh, it'll be in Pentecost pretty soon, yes, it'll soon, right in it. It ha- . . . The Catholic church was the first Pentecostal church, remember. That's exactly right. Now, you, some of you historians deny that. And give Pentecost another hundred and fifty years, it'll be farther away than the Pentecostal church is, the rate it's going now. That's right.

151 Oh, yes, the Catholic church begin at Pentecost, and then they organized it and got the big societies in there that wanted to make *this* and *that*, and the Nicolaitane conquer the laity and took the—and took the power away from the laity out there. The Holy Ghost can't come out *there*, it has to all be on *here*, what one fellow says, that's all of it. The Holy Ghost dwells in the whole Body of Christ. [Blank spot on tape—Ed.] . . . the Holy Spirit running the church, why, they got the fruits all dried up, and you see where it's at now. Well, Pentecostal hit the same trail, right down the same way, so there it is.

152 Now, we find out when the Spirit come on, what was the vision of the—the Spirit gave to the prophet? What did he say? He didn't say, "Now, take all your soldiers out and school them over again, that when they go to get up on the mountain top, they will know more about what to do, teach them some more theology. They ought to polish up a little bit, they ought to carry a longer knife," or something like that, or, "they ought to wear a different uniform." No, he didn't say that.

153 He said, "Get to digging. Get out here in this desert, your people once before crossed this desert, and they wanted a—a theology on Mount Sinai." God gave it to them after grace had done give them a—a prophet, and a—and a Pillar of Fire and everything, but they wanted something they had to fuss about, so He let them stay out there in the wilderness till the old fighters all died out.

154 He said, "They was out there one time, perishing in the same way that you are. Now, there's channels out there, there is plenty of channels where that Rock still lays in the wilderness yonder, but," said, "you got to dig out a lot of stuff."

155 That's the vision tonight, brother, it ain't start a new organization, it's dig out what's in it. That's right. The first thing that old, rotten log of organization, throw it out of the channel. The channels of God's blessings is all stopped up tonight, organization logs laying in them. Then another log's laying out there called—called, "No such a thing as the Holy Spirit," if you dig down and strike that log, throw it out. "There's no such a thing as the baptism of the Holy Ghost, that's just for the disciples only," dig it out.

156 "The Holy Ghost was just for the apostles." Dr. Simon Peter said, on the Day of Pentecost, "It's for you, and for your children, to them that's far off, even as many as the Lord our God shall call."

157 Great, fine Pentecostal brother told me, it's not long ago, said, "We don't need any more Divine healing, I wouldn't even let it be practiced in my church." He said, "We got fine doctors and things today, takes the place of that." Hmm, hmm, hmm! See what—see what kind of an old log gets in there? What does it do? It stops the flow of the water.

158 Elisha's vision showed him that out there in that wilderness, right where the fruits was dried up, don't start a new organization, another rain or something, just clean out the channels where the first rain can flow, the water is there, Christ is the same yesterday, today, and forever. And that smitten Rock was in the wilderness, and It's still there tonight, thank God.

159 Jesus cleaned it out for them again at Calvary, but they come right back around, throwed the logs back in again, blocked off all . . . You know what it does to throw a log in a channel, what does it. Well then, all kinds of dirt hits against this log and wash it up, and first thing you know, you got all the water backed up, like the beavers do, and make a dam, and you got nothing to go through it. That's right.

160 We got too many beaver-preachers today, trying to dam all the water up, and say, "*This* is ours, *this* is just us here, *this* belongs to us." And what happens to it? It becomes stagnated. That's what's the matter with a lot of our organizations, trying to back up the water for your organization only, it's got stagnated.

161 You know stagnated water gets these little wiggletails in it. That's what's the matter with the church today, a little wiggle in *here* and wiggle out *there*. Everything. . . "Days of miracles is past. No such a thing as Divine healing." Can't sit still five minutes in a meeting. Oh, my goodness! Stagnated water, beaver dams, blow it out. Amen.

There is a Fountain filled with Blood,
Drawn from Emmanuel's veins,
Where sinners plunged beneath the flood,
Lose all their guilty stains.

162 Prophet said, "Get down there and dig all them logs out."

"Well, I tell you then, Prophet, should we go back and have another mighty rushing wind?"

"Nope."

"Shall we start another latter rain?"

"Nope, nope. Just clean out the channel, that's all you have to do."

163 We got the people, just clean out the channel. The people's all right, get the channels cleaned out so the Holy Spirit can come in. All your fanaticisms, and isms, and everything else that's in the church, clean the thing out. The Rock's already smitten, the waters are fresh, running, but our ecclesiastical systems has dammed up the streams.

164 He said, "Clean those things out. You won't have to have another rushing wind. You won't hear neither wind nor see any rain, but yet there'll be water there." Oh, brother! Not a new system, not a new system we need, what we need is clean out the system we got. Not

make another Assemblies of God, or another Oneness, but just clean out the Oneness and Assemblies we got.

¹⁶⁵ Get all the logs out of it, all the differences, the fussing and stewing, and things like that away from them, the waters will go to flowing back again. There'll be love, joy, joy like a river, just flowing all over everybody, just in love with one another.

We are not divided,
All one body we;
One in hope and Doctrine,
One in charity.

¹⁶⁶ That's it, see. That's the way we must do it. That's the idea. That's the vision of today. That was the, that was *that* prophet's vision. A true prophet has got the same vision today. Not a new—not a new organization, start up something and make another group, you'd just fuss it out and organize it and get it just like the rest of it, you'd throw logs in it also.

¹⁶⁷ When I first started out in the ministry, many of them come to me, and said, "Well, Brother Branham, you ought to start a little organization."

¹⁶⁸ I said, "Organization? We—we're . . . That's what I'm against." I said, "What we need is not an organization, but clean up the thing we have got." That's right, clean it up. We need a revival, what we need, a digging time. Dig, dig, the deeper you dig, the more water you're going to get. If you dig down, say, "Well, I'll just come out of the organization," look at the stuff you still got in there, malice, strife, everything else, clean out the ditch till you go plumb down to solid rock. That's right. Get down to where the water can really come pouring out of Emmanuel's veins. Wait till you get down to that place there, there'll be water just pouring like fountains, from, coming from.

¹⁶⁹ "Dig out all these ditches." He said, "Get down here in these valleys. You fellows that's been trying, live on a housetop up there all the time, up on the mountain, shouting, and jumping, and freezing, and frying, and everything else," said, "well, don't do that, get down here and dig out these ditches down low here and get some fresh water." That's what we need.

¹⁷⁰ Get down here and get a hold of the water. What we need, tonight, is the water of God. The vision absolutely interpreted God's will to that dying, perishing people. The vision, tonight, of the Lord to clean out this thing and start anew: Clean out, not start a new organization, start a revival in the organization. Start a new meeting, start letting God come in. Dig out all your old fault-finding, and

backbiting, and stiffnecks, and all these superstitions, and unbelief, throw the thing out.

¹⁷¹ “Well, I tell you, but Brother Branham, it—it would mean *this*.” I don’t care what it means, you’ll either dig or die. All you Chicago Methodists, get digging; Chicago Baptists, get digging or perish; Chicago Pentecostals, get digging or perish, dig out the things, throw it out. I tell you THUS SAITH THE LORD, unless you dig out this corruption that’s in there, you’ll perish, and your fruit and church will dry up and die. Dig it out.

¹⁷² You won’t hear another latter rain, or another former rain, or whatever it is, but there’ll be water and peace like a river, flowing through every heart. Yes, sir. You’ll see signs and wonders, and miracles, and powers of God returning back into the Church, in a real, flowing Pentecost, just coming down. Yes, sir.

¹⁷³ Yes, sir. The Spirit’s message: We’ll start digging or start perishing. And they was already perishing, so they had to dig it out. Dig it out, get cleaned up, deeper, more you dig, the better off you’ll be. The ecclesiastical systems has got all the channels all clogged up, pull them old logs out: “Days of miracles is past. We don’t need Divine healing today.” Why, we need it more today than we ever had.

You say, “We got the best doctors.” That’s right. “Got the best medicine.” Right. “Got the best hospitals.” Right.

Got more sickness. Right. Cause you got more unbelief. Right. That’s exactly it. People just don’t . . .

¹⁷⁴ Now, you notice he said, “Now . . .” The next morning, what did they do? I can imagine them Hebrews out there saying, “I heard the vision of the Lord, the prophet told the truth, I’m going to dig out this thing.” Hit an old log there, “What is this? Ten percent of my wages? Well, we been having soup suppers to pay our preacher.” Dig that log out of there, get it out of there, you owe God a tenth. Dig her out, throw it out on one side.

¹⁷⁵ Directly, he hit another little log, “Oh, what’s that?” “Well now, don’t you get off on the deep end.” Pull that thing out and throw it out, that’s what’s got you on the shallow end. Yes, sir. Throw the thing out. More deeper you dig, the more water you will find. Just keep digging in the storehouse of God, throwing the thing out till you get to where you can fill up with real waters of Life.

¹⁷⁶ Then about daylight, they happened to notice, the waters came and they didn’t know where it come from. It was there all the time, they just clogged it up. There’s power in the Church. I can tell you, and I’ll tell any minister, I can show you where God gave the Church power to heal the sick, cast out devils, and all these things to do. And now you come

put your finger on the Scripture where Jesus said, “Now, I take it back away from the Church now.”

177 Well then, what’s happened? What’s the matter? You got it clogged up, your own self-made idea of it has clogged it up. I can tell you where Jesus promised in this last day, and show you that these signs that you see done, that the Spirit of God would come in the Church and show visions, and so forth like that, as He is doing, and you—you try to disprove it one time and find out where you’re at.

178 The reason the things is, you’re all clogged up with too much ecclesiastical systems in you, it’s all clogged up. Dig the thing out, and throw it away, and let the waters go to running.

179 About time it begin to break day, oh, brother, the waters is flowing freely, coming from that smitten Rock that still was out there in the wilderness. He’s the same yesterday, today, and forever, only thing you have do is get all the old logs out of the way.

180 Get all of the old unbelief out of the way, pick up that unbelief and throw it away, say, “Well now, listen, Jesus promised it, and I don’t care what anybody says, I believe it.” That’s it. Take the log and throw it out, say, “God promised it, I see it right here before me, I’ve always made fun of it, I thought it was wrong, but now I’m going to believe it, so I’m going to get this old log and throw it out.” And as soon as you get that log out of the way, the sweet waters of peace of God will go to flowing, like a river, it’ll flow through you.

181 You say, “Well, I—I always wondered of healing.” Here’s what I find people, healing: When God come here and prove Hisself to be right here among you, you know what it is? You’re reaching out, you’re trying to apply faith with a orchid, faith was applied by weeds, hyssop. Hyssop is just common weeds.

182 You try to work up a faith, you can’t work up a faith. Faith is so common, it’s the same faith you go get a drink of water with, same faith you—you drive your automobile with. See, it’s just common. You . . . Well, hyssop, you can find it growing on the ground, out of the cracks of the building, anywhere. And when they applied the blood with hyssop, was applying faith.

183 You apply faith with just com- . . . apply the Blood with just common thing, like weed-faith. But you’re trying to look all around and say, “If I could just find an orchid to apply my, what I believe in Jesus! If I could just ever reach out and get a hold of an orchid!” You don’t need an orchid, take the weeds that’s right by you. Take the faith that you go home with, take the faith that brought you here. Apply that same thing tonight, and watch what will take place, oh, brother, there

will never be a doubt in your mind, if it's really, the Blood is applied by that kind of a faith, I don't care.

¹⁸⁴ You say, "Jesus Christ is the same yesterday and forever. I'm throwing all the old logs of ecclesiasticism and everything, out of my system, right here now, and Lord God, by just ordinary faith that I believe You to be my Saviour, You are my Healer." Amen. Amen. Believe that like that, and just feel peace like a river. The great gushes from that Fountain that never runs dry, that Fountain will just pour down, when you get all of the old logs out, just keep digging.

If you hit something in there that makes you. . . If you've done something wrong, say, "I—I owe *So-and-so* some money." Well, go pay it.

¹⁸⁵ You say, "Well, I can't pay him." Go tell him about it then. That's right. Don't beat around the bush about it, go tell him. See? And then tell him, say, "I'll make it right, Brother, you just give me a little time. I'm fixing to straighten up right."

"Well, I tell you what, I made fun of them people called Pentecostals."

¹⁸⁶ Raise up and say, "I'm sorry I done it." That's right. Say, "Lord, You know my heart. People, you forgive me." And you'll feel that old log go out, some more water will go to pouring in, oh, my, just go to rolling in.

¹⁸⁷ The first thing you know, say, "I always thought them visions was of the devil, but I see now they're of God." All right, then that old log will go away, then the waters will start pouring again. That's right. Just get everything out of the ditch, the water is there. You believe it?

¹⁸⁸ The Bible said, "Jesus Christ is the same yesterday, today, and forever." So He is still that smitten Rock, He has still got the Life, still got the water, He has got the healing power. You say, "Brother Branham, will Jesus heal me?" He has already got it, just get the logs out of the way.

¹⁸⁹ Get all the trash, and old buckets, and cisterns, *phhh, hmm!* Get all that stuff out of the way. Old, dead horses, and ecclesiastical things that's laying in your way, throw the thing out of it, God ain't going to come in on no ecclesiast-. . . it'll pollute the water. And the water ain't going to be polluted, so you just get your own pollution out, of unbelief, and God will pour the water in, it's already there, only thing you have to do is just move the cause, the cure is already performed.

¹⁹⁰ God has already healed you, you just have to get your unbelief out of the way; that's the vision. I say that in the Name of the Lord, the

same as Elisha said it that day, THUS SAITH THE LORD, get your unbelief out of the way, watch what will take place.

¹⁹¹ Get your systems out of the way, watch what a revival will strike Chicago. Watch what a revival will strike the world, if we get our systems out of the way. Get our own ideas out of the way and let . . . The Spirit's already . . . The Rock's already smitten, the only thing we have to do, just get the things out of the way and let it flow. You want to see people healed? You want to get healed yourself? Just get all of the doubt out of the way, and then see what takes place, it will flow like a river.

¹⁹² Then the next morning, the enemy looked up, and he looked across there, and when he did, it was water, but to the enemy, the way the sun was shining, only it looked like blood, and it scared him. That's right. And it got some little, silly thought worked up in his mind, trapped him right into it.

¹⁹³ What did the prophet say to them? Said, "Why, now, this is a little thing to the Lord. If you all just get all the logs out of the way, I'll take care of the rest of it." If you'll get—if you get all the unbelief out of the way, God will take care of the rest of it.

¹⁹⁴ You know what happened? He said, "Each man, pick you up a rock. And I'm going to give you the land, I'm going to let you possess it." And each man took a rock and when he got over there where them ol' formal wells was, he had a good rock-testimony. Amen. "Praise God! God give me the Holy Ghost. I'm—I'm like Simon, I'm Peter now, a little stone." Amen. And everybody get his own rock in his hand, a real testimony, of a real, fiery testimony!

¹⁹⁵ When Jesus come before Peter, said, "Your name is Simon. And from henceforth, you shall be called Peter, which is 'little stone.'" Brother, he picked that up, he knowed That was the Messiah, away he went and he stopped up formal wells with it.

¹⁹⁶ And what we need tonight, is get that same kind of a testimony, to know that Jesus Christ lives and He . . . It'll stop up all these ol' formal testimonies, saying, "The days of miracles is past. There is no such a thing." Them ol' broken cisterns, anyhow, wiggletails in them, it'll stop them up.

¹⁹⁷ You throw that rock of testimony out there, "Jesus Christ the same yesterday, today, and forever," get in the Spirit, you got to get in the Spirit.

¹⁹⁸ If you go to a dance and start dancing, they start clapping their hands, doing all that dancing, you stand over there, saying, "Hum, um-hum." All your . . . Wouldn't you be a dancer? "Sure. Yeah."

You're *sure* in the spirit of it. No, they whoop it up, and dance, and scream, and holler.

¹⁹⁹ That's the way you get a revival. It's when you really get in the Spirit of revival, not whooping it up, or something, but by praying it down, until there's a revival strikes your heart, until all the logs of ecclesiasticism, and all the logs of fanaticism, and all the logs of systems, and all the logs of unbelief flows out, and then the waters of God comes falling down upon you. There you are.

²⁰⁰ Then your testimony then: You won't be smoking cigarettes behind the house, and out here tonight, jumping around in church, and saying you got the Holy Ghost. You're a sounding brass and a tinkling cymbal, people know that. When you get out here with all this kind of living, the women bobbing off their hair, and painting their lips, and saying, "I'm Pentecostal." Oh, you poor, miserable. . . ? . . .

²⁰¹ Some of you preachers with deacons in your church, with four or five different wives and things like that, say, "I'm Pentecostal." Oh, oh, oh, oh, oh, oh! The world's got better sense than that, they're smarter than that. Yes, sir. Oh, my!

²⁰² Get out here, bet on horse races and everything else, and then call yourself, and a lot of you would stay home and listen to a television before go to a prayer meeting, and say, "I'm Pentecostal." Oh, oh! You're just *named* Pentecostal, you haven't got the *experience* of Pentecost. The Church is the first thing in your heart, brother. That's all in all, is God, God, it's all you can see and know about, is God.

²⁰³ That's the group that's *so-called* Pentecostal, and said, "Aw, now that stuff is nonsense, don't you believe that." See? But the vision of the Lord comes by the Word of the Lord. Dig all that out, dig all that unbelief out so the waters of Life can flow in freely, and will stop all this here saying, "The days of miracles is past." Let the Church really get back.

²⁰⁴ Say, "The Pentecostals is nothing but just bunch of make-belief." You get right down and dig down till you strike the rock bottom, let a Pentecostal experience happen to you and watch what happens, brother, there's nobody can lay a finger on your life. Yes, sir. You're square as, uh, gun-barrel straight, and you're a real gentleman, you're a real man of God, you're a real woman of God.

²⁰⁵ When you're sealed by the Holy Ghost, the seal is on both sides of the paper, they can see you coming, see you going. They'll know that you look like, act like, talk like, and—and—and associate like, and you are a Christian, when you're sealed by the Holy Ghost. You. . . God is ready to do it, if we're ready to let Him do it. You believe that?

206 Now, what's the next thing to do? "Is the next thing, Preacher, for you to come lay hands on me?" That doesn't have nothing to do with it, that might make, spurring you up on a little something, but that—that ain't it. The thing to do, brother, is accept God's Word and say, "It's the truth and I believe It. And I've gotten old chunks in here, I'm throwing out right now, my unbelief, and I'm settling it with God, I'm going to believe." Believe for your salvation.

207 Now, now, I can't tell you about your salvation, you have to work that out yourself. But Christ still lives and reigns. He's here tonight. Do you believe that? What do you have, do? Get in the Spirit, and when you get in the Spirit, then you see the vision.

208 But as long as you say, "Well, bless God, I'm Methodist. I don't have to put up with such." "I'm Baptist." "I'm Assemblies." "I'm Oneness." All right, go ahead, you'll never see the vision. But you throw that thing aside and get into the vision, see Jesus coming and the church perishing here, and get into the vision, dig right down, brother, I'm telling you, something will happen to you then, you'll get in the Spirit of revival. Do you believe it?

Let's all get in the Spirit then and believe it. Let's bow our heads while we ask Him to give us the visions.

209 Heavenly Father, we're in a perishing land, we're in a perishing nation, we're in a perishing world, and preaching to perishing people. And I'm a, I'm just a man, and these other preachers are just men, but You're a imperishable God.

210 I pray Thee tonight, Lord, that this message that I have spoken, and my nervous six months of going and wound up, I might not have said it just right, Lord, but if I—if I didn't, You let the Holy Spirit just smooth it out and take all the wrinkles out, God, just like You did to Abraham. And said he, we know he had his flusterations, and he—and he staggered, and, but when the Divine commentary of his life was written, why, it said he staggered not at the promise of God through unbelief, but was strong, giving praise to God.

211 So Lord God, all my little staggerings, and misspelled words, and mispronounced, and so forth, let the Holy Spirit just smooth it out, and put a real Divine commentary in every heart of this message tonight, that we're living.

212 And there still remains a servant of God, there still remains people who love God, and there is a God Who's interested in them, and there is a Saviour that was smitten two thousand years ago, Who was wounded for our transgressions, bruised for our iniquity, chastisement of our peace upon Him and with His stripes we *were* healed, the same Saviour that said, "The works that I do shall you also."

213 God, may every ol' chunk be moved, and every ol' rusty bucket, and things be moved out of the way tonight, and may the waters of Life flow freely. God turn me inside out and wash me and make me clean, Lord, and fill me with Your Spirit just now. And fill these people out here with faith, that if there would be one down here who does not believe, that they might see and believe, because we ask it, in Jesus' Name. And may the . . . then they, every one, get in the Spirit and we be all filled with the Spirit, and all healed and saved tonight. For we ask it, in Jesus' Name. Amen.

There is a Fountain filled with Blood,
 Drawn from Emmanuel's veins,
 And sinners plunged beneath that flood,
 Lose all their guilty stains.
 Lose all their guilty stains,

Let's just raise our hands, while . . .

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

Let's bow our heads now.

The dying. . . [Brother Branham hums—Ed.]

214 O Father God, we're dying now of all of our unbelief. Create in us an—a desire to dig now. We're digging, Father. Search me and try me and see if there's any unbelief in me, Lord, if there is, help me to get it out of the way right now. Help me to clean this, the channel out, so the power of God can flow through.

215 Help this audience just now, Lord, I pray for them. I pray that You'll let every channel be clean. Clean every church that's represented here, Lord, all of them, from one organization to another, clean all the unbelief out, Lord. Clean all the systems of the world out of it, may the sweet fellowship of the Holy Ghost come in through the channels of God, flowing through here tonight, bringing fresh revelation, the Word of Life, may It go out tonight, into every soul here.

216 And I know You're here, Lord. And they look to me as Your seer, as Your believer, for someone to make an example. And Father God, I pray that You'll help me tonight, that the Holy Spirit might have a free access into my soul, and my heart, my life, my eyes, my being, not only to me but to every person here, that the ones who does not believe, might see the Spirit working through believers and saying, "If it, that water can flow from that smitten Rock through them, it can through me, too." Grant it, Father. I ask it, in Jesus' Name. Amen.

217 And Father, I pray that You'll bless my brethren here, behind me, these precious men, some of them was preaching the Gospel when I was a sinner boy, God, grant tonight, some of these men setting here, has been on the field a long time, they're warriors, they're scarred.

218 Many times systems lead men, sometime, to . . . but down in their heart Lord, they—they—they want to see the move of God. Then we find out that the devil don't do *one* thing, he will do *another*, and then he will mess up something, or gaum up something, and it makes them kind of pull back a little bit. Father, may every heart be opened up, tonight, to the real Fountain.

219 Now, God, I can speak, I'm just a man, I could, might make any kind of statement, might make it sound right, but still it wouldn't be You, just a Word from You will prove it, Lord. You said, "If there be one among you who is a—a prophet or spiritual, I the Lord will speak to him, show him visions, speak to him in dreams. And if what he says comes to pass, then hear him, but if it don't come to pass, don't fear that man, because I'm not with him, but if it does, then you hear it."

220 Now, Father God, I proved that, or, tonight by the Scriptures and every night, that You're Christ, You're—You're the Son of God. And You were smitten to take away our sins and unbelief, that Your Own Life might flow through us. Now I tell the people that You're setting at the right hand of the God tonight, on High, up yonder on the Throne, a High Priest that can be touched by the feeling of our infirmities. Grant, Lord, that there'll be many blood issues tonight, stopped, because of the unbelief flowing out. For I ask it, in Christ's Name. Amen.

221 I don't believe we've had a prayer card since last Sunday afternoon, the best I remember, we haven't called a prayer line. But every night, the Holy Spirit's went right out among the people. How many knows that to be true? Ten, fifteen, so forth, of a night, all out through there, people without your prayer cards.

222 I feel kind of guilty not taking up some of them cards. And I know I'm just a little bit late, but I said last night, I was late again, I said, "Tomorrow night we'll try to give out some prayer cards." And Billy, I sent him over tonight, and told him, "Give out some prayer cards." So he give them out.

223 He told me he give out B, one to fifty? One to a hundred? B, one to a hundred. All right. They got started around there. Where were we, we started the other time, we started from one the other time, didn't we? Oh, yes, we had two nights, I'm sorry. Next time we started B, we started eighty, one to—one to twenty-five, and then we started from eighty-five to a hundred.

Well, let's start in the middle then, tonight. Let's start from twenty-five to—twenty-five to fifty, let's say. How will that be?

224 Who has B, twenty-five? Raise up your hand. Some woman there? Come right up here, lady. Twenty-five, twenty-six? All right, lady, come up here. They're all over the building.

225 Now, when the boy comes to give these cards, he comes and mixes them up before you, so that he just give you a card, wherever it's at, and we call them from somewhere. You see, the, nobody knows where these are going to start, we just start from one place to another.

226 Now, where did . . . ? Twenty-five, wasn't it? Twenty-six? Twenty-five, twenty-six, who has twenty-six? All right, twenty-six, right here. Twenty-seven. Who has prayer card number B, twenty-seven? B like in—in Boston, twenty-seven. All right, twenty-eight, who has twenty-eight? I don't see the hand, please. Twenty-nine? Thirty? Thirty-one, who has thirty-one?

227 I wish you would just wait till I call your number so I can be sure. Cause somebody's deaf, or something, they say, "Brother Branham," they write me a card, "my—my number was called, but I was deaf and nobody told me and you—you thought, they said you thought I was gone out." And may . . . "I—I was crippled, I couldn't even raise my hand, and—and nobody took me up." See? "And I didn't even get prayed for."

228 You do get prayed for, honey-child, you're prayed for every night. Jesus is, right now, interceding for you, at the right hand of the Majesty, and He just wants you to believe Him.

229 All right. Where was I at? Twenty-six? Twenty-one, -two? How . . . ? Where—where, Brother? Thirty-one. Thirty-two, thirty-two. All right. Thirty-three. Thirty-four. Thirty-four. I don't see it, thirty—thirty-four. Prayer card number thirty-four. If you get the card . . . Somebody look around, maybe somebody's deaf, dumb, or can't get up. Thirty-four, I don't want to miss it. Maybe they stepped out. Thirty-four, thirty-five. B, thirty-five. All right. All right. Thirty-four, is thirty-four come in yet? Thirty-four, B, thirty-four. Thirty-five was in there. Thirty-six.

230 Don't be afraid. If you sin, confess it, and, do it wrong, and it would be covered by the Blood when you get here. You know what happens when you get here if you got unconfessed sin, don't you? Well, don't take the card then. Pray up first, then take the card. See?

231 All right, let's start the prayer line, then. All right. I don't know, how many have you got there? One, two, three, four, five, six, seven, eight. Three is a witness. That'll be good enough. All right.

²³² How about you out there that doesn't have a prayer card? Let's see you raise up your hand. You're sick and want God to heal you. Anywhere in the building, I don't care where you're at. What say? Thirty-six, thirty-seven, thirty-eight, thirty-nine, forty. There comes two out of that. Forty to fifty. Three. Another one. (Think I'm doing wrong, ain't I? I ought to just preach and call a altar call.) All right. Okay, let's start the prayer line now, if you will.

²³³ Everybody real reverent, everybody just as reverent as you can be now. Let's bow our heads just a moment. *Only Believe*, Brother, if you will.

Only . . .

Been a pretty stiff message, tonight. We want the Spirit to come now.

. . . only believe,

²³⁴ Now, while they're coming, I'd like to ask this: If—if Christ can prove Himself to be here, how many of you will believe Him with all your heart, you'll throw every chunk out? Is there anybody that's never been in one of my meetings before? Raise up your hand. Never been in one of my meetings. It's a good thing they all don't come the same night.

²³⁵ All right brethren, you all pray for me, would you? . . . ? . . . [Brother Branham speaks to the brothers on the platform, many of his words are indiscernible. Blank spot on tape—Ed.]

²³⁶ My brethren, I was just asking them, this group behind me, I'll get that group back there praying, something's got to take place, real genuine men of God.

²³⁷ Now you just have faith. Well, I guess the scene would start tonight. . . I—I want to say first to you people, each night it's been so many, at least I don't believe we've had a night, 'less we've had a least eight, or ten, or fifteen definite cases just all over the building. Is that right? All you people that's been here? See?

²³⁸ Now, to you newcomers, now, I do not claim to be a Divine healer, I don't believe there is such a person on earth, I believe that Jesus Christ is the Healer. And He—He has already did everything for you that He could do, because when He was smitten back there, He was that Rock. Do you believe that? He was the Pillar of Fire, the I AM. And He . . . The only thing we have do is just get the clogs out of the way. Don't you believe that? Well then, He has already healed every sick person here, every person is already healed, every sinner is already saved, but, brother, you better accept it, and, for your healing.

239 Just looky here, we had a woman here the other night, giving testimony. Well, they brought her up there at the tabernacle, not long ago, and that woman was way out like *this*, she couldn't even walk, with tumor. Men had to pack her and set her on the steps. I wasn't praying for the sick that night, and she grabbed me around by the trouser leg, I believe it was, going out, and turned around with THUS SAITH THE LORD.

240 And that woman was here the other night, just as flat and normal as she can be. See? And all. . . Oh, my! We don't try. . . I—I don't advertise it out, and things, and go on like that. Because, many times, Jesus said. . .

241 I think what's the matter today, we're making Divine healing too much of a glamour. See? It's not a glamour. That's the reason I've told you, and I believe with all my heart, Chicago is seeing this their last time. See? I believe it. I believe the rest of the nation is, too. I'm leaving, see, so I—I believe. And you remember, you remember what He said, He told me what I've told you.

242 I've never told you nothing in the Name of the Lord, but what happened just the way it said. I ask you that now. See? Well then, you believe me. Christ has already healed you, you must accept it. But now, what if He was standing here with this suit that He gave me, wearing this suit? Now, if you'd come to Him, say, "Lord, will You heal me?"

243 He would say, "Throw the logs out of the way. I'm trying to press My way through to you, but your unbelief is what's stopping you."

244 Now, here—here's, to you newcomers, here's a—a Bible scene, Jesus in the sev- . . . 4th chapter of Saint John, came to a woman at the well, called the . . . a woman of Samaria. All of us are acquainted with that story. And how did He make Hisself known to her as the Messiah? What did He do? He said. . . the woman said to Him, said. . . He said to the woman, "Bring Me a drink." He was contacting her spirit.

245 She said, "The water . . . well's deep and You have nothing to draw with." And she said. . . They, well, got talking about religion then, she wanted to talk about religion, "We worship in this mountain, You say at Jerusalem, 'cause . . ." Said, "We—we oughtn't to be associating together, because You're a Jew and I'm a—a Samaritan."

And He said, "Woman, go, get your husband, and come here."

She said, "I don't have any husband."

Said, "You've said right. You've had five, and the one you're living with now is not your husband."

246 Now, what did the ministry say about that in that day? Now, when I say *ministry*, I'm not referring to *these* kind of ministers, them's

brothers, heart in heart with me. I mean the ministry that makes fun of this, and says there's nothing to it, not the organizations that back me up, them's got, that's got system of God in it. But it's these that don't. . . that deny this thing, is what I'm talking about, see, the denial of it, the one that says, "There's nothing to it, it's of the devil." That's the same way they did back there.

²⁴⁷ But that little ol', prostitute woman, she said, "Sir, I perceive that You are a Prophet. Now, we know, we are taught, we know that when the Messiah cometh, He will tell us these things." Now, how many know that's true? That's right.

He said, "I am He that speaks with you."

²⁴⁸ And she ran into the city and said, "Come," told—told them men, said, "come, see a Man Who's told me the things that—that I've done. Isn't That the very Messiah?" And the Bible said the whole city believed on Jesus, He never did it again, He just did it that one time, because the woman, that prostitute woman, told them that Jesus told her that she was living with the wrong man. And the whole city believed that He was the Messiah, because that was the sign of the Messiah.

²⁴⁹ Now, if you think that theology is the sign of the Messiah, and—and that's a—and that's a greater sign than *this*, Jesus said, "The works that I do, shall you do also," and you say preaching the Gospel is the greater works, all right, then you come here and do the lesser works. Here's the platform, help yourself. Come up here, and go down through this prayer line, let the Holy Spirit move out in the audience there, over you. Let me see you do *them* works and *then* go preach the Gospel; then you do, do a greater works.

²⁵⁰ Jesus could not preach the baptism of the Holy Ghost, 'cause It had not yet come. That's a greater works, and certainly it is. The Church is to preach the baptism of the Holy Spirit, Jesus said it was coming, but the Church has it, saying, "We got it, and it's for you." See? So that was a *greater*, that is true. But the *same* works that He did, "He that believeth on Me, the works that I do shall he do also."

²⁵¹ Now, here's a woman that's a stranger to me. We are strangers to one another. Now, so that the audience can understand. Now, watch the lady. I do not know you, we are strangers to one another, this is our first time meeting. If that be so, raise up your hand.

²⁵² Now, here a man and a woman meets again. I have no more idea what, who that woman is, or what she's there for, or, than no more than nothing, she is a total stranger.

²⁵³ Now, I might stand here and say, like, we have a lot of psychology, saying, "The Lord tells me somebody's got a back trouble." Sure, lot

of them out there has got back trouble. “Got nerve trouble.” Sure, big bunch of them. See?

Who is it? Where is at? Where did it come from? What caused it? What’s going to happen to it? That’s the next thing, see, that’s a different.

²⁵⁴ If I’d bring this woman up here, say, “The Lord sent me to pray for the sick. Let me lay hands on you, anoint you with oil. Glory to God, you’re going to be healed,” she’s got a right to believe that, that’s true. But she could doubt it, of my experience, of whether I’m telling her the truth or not, she might doubt that. But when the Holy Spirit comes and speaks through my lips and tell her something she *has* been, that takes the kink out of it right there. See? Cause she knows I don’t know her. And we both raised our hands to God, we don’t know one another. Now, there’s the Gospel. If that ain’t the Gospel Christ had, if that wasn’t. . .

²⁵⁵ Do you say, “Brother Branham, you say you’re the Messiah?” Now, if you think that, it shows you haven’t got no spiritual discernment. See? How could I be a Messiah? I’m William Branham, sinner saved by grace, Jesus Christ is the Messiah, but His Spirit is alive in us, the Holy Spirit.

²⁵⁶ And some of you people that wouldn’t believe it, this Thing that makes these people cry, and shout, and speak in tongues, that same Spirit, the Bi- . . . Paul said, “If one comes among you, you all speak with tongues, they’ll say you’re crazy, but let one be a prophet and reveal the secrets of the heart, and then they will fall down saying, ‘God is with you,’” well, see, It—It’s a Pentecostal Gift, brethren, It’s a, It’s—It’s just, It’s—It’s just Something been added to the Church. How the Baptist and Methodist fought you brethren on speaking in tongues, they’re doing me the same thing on this, so, but stand for the truth. God must let it go on.

²⁵⁷ If I don’t know you and the Lord will tell me what you’re there for, something you have done, something that you ought to do, or something, some sin that’s in your life, or—or some blessing that’s in there, *something another* that you know whether it’s truth or not, you’ll know whether that’s right or not. Will you believe with all your heart then, that it would be . . . ? It has to be some kind of a spiritual power, ’cause we don’t know one another. Would you believe that it was—was the Messiah, not me, but be His Spirit speaking through me as He promised?

Would all of the church believe that with one accord? Raise up your hand. Thank you. Now, you believe.

258 The woman stands about ten, twelve feet from me. I'm just looking at her to talk to her, 'cause after preaching, so forth, like the prophet did down there, and I'm not a prophet, but as the prophet did down there, he—he'd been bawling that Jehoram out and them, so he just had to play and—and talk. And Jesus talked to the woman, but first He had to contact her spirit until He got anointed.

259 That's what I'm waiting for now, for the, to get the log of *William Branham* out of the way, my intellectuals, my spirit, my knowle- . . . *knowing*, whatever, and I get that all out of the way, so He can use my eyes, my lips to glorify Himself before His people, just to—just to submit.

260 Like this *here*, that thing can't speak at all, it's a mute. Has to be something alive here, speaking in it to make it speak, it can't speak itself. Neither could I tell you anything about yourself, it takes Something that's got Eternal Life, Something that knows you to speak about it, that's right. You believe that.

261 One thing is your trouble, is, if the people can still hear my voice, I can see the woman, she's all nervous and tore up, she suffers with a nervous condition. Now, that is right, just exactly right.

262 I don't know why, but every time I just say one thing, like I've always said, the people always say (I feel it.), "Guessing." I'm not guessing it. You know I had no way of guessing it.

Now, was that the truth? If that was the truth, what was said . . .

263 Now, how many believe? Thank you! Now, if you . . . Like Philip, when He told him where he was, something about him, he said, "Rabbi, You're the Son of God, the King of Israel."

Said, "Because you believe that, you'll see greater." Is that right? That's the same promise.

264 Stand where you are, I don't know what I told you was wrong, but whatever it was, it was the right disease that you had. What . . . ? Yeah, I see it now, yeah. Nervous, been that way for quite a while, started with this menopause time. Besides that, you got a female trouble, it's, that you're bothered with. That is true.

265 Then another thing, you got someone on your heart you're praying for, that's right, not here, trouble with the eyes, mother. That's right. Now, do you believe? Send her that handkerchief that you . . . while Holy Spirit's on you, everything will be all right. Go home. God bless you. God bless you, Sister.

Now, do you believe with all your heart? You must have faith, just trust God. Now, are you convinced that Jesus Christ . . . ?

266 Now, don't, please don't move around. I know it's getting late. You don't realize! See? What did the Angel of the Lord say? "If you get the people to believe you." And then when you, I say, "Set still," and you don't do it, what does it do? It throws it right back in my face, Satan says, "See, they don't believe you." Some of you do and some don't, but you hurt the others. Jesus put all of them out of the house one time.

267 See, I'm trying to be both a evangelist and a seer, and you can't do that. I'll either go to the woods and be a seer and come in stomping with my message and go back out, or either lay it aside, and God take it away from me, and let me preach the Gospel, and be an evangelist.

268 How do you do, Sister? I don't know you. We're strangers to one another. Is that right? We're strangers to one another. So that the people will know that we're a stranger, would you just raise up your hand, that we're a stranger. If the Holy Spirit will reveal to me what you're standing there for, will you believe me to be His prophet? Oh.

269 The woman seems to have a good spirit, a believing spirit. Yes, sir. Here it comes. She suffers with a heart trouble, she's got a heart condition. Um-hum. You also have arthritis. Um-hum. You got a nervous condition. You got somebody on your heart you're praying for. If God will tell me who that somebody is, or something about them, will you believe me to be His prophet? It's your child, a daughter, and she's not here, she lives way away from here, she's in California, and she's suffering with a nervous breakdown, **THUS SAITH THE LORD.**

Now, you believe with all your heart? Then go and receive. Just as you have asked and believed, so will it be to you. All right.

270 Come, sir. I do not know you. One time our Lord . . . I believe the last two or three that's passed by has been—been women, and this is a man. I said what Jesus did to a—a woman, when He met a woman, now let me get somewhere in the Scripture where He met a man, so that women and men can see that there's no difference in Him.

271 When He met Peter, He met Simon Peter, his name was Simon then, He told him who he was, told him about hisself. Now, do you believe that God can tell me about you, and about yourself, and so forth like that? Would it make you believe?

272 Just a moment, something taking place. That lady setting right out there, on that left hand side, with a ruptured navel, do you believe that God will make you well, Sister? If you believe it with all your heart, you may have what you ask for.

273 There's two men keep standing here. Somebody is touching the High Priest. With your finger up to your nose there, setting up right

here, man, got heart dropsy, skin cancer. Jesus healed you, Brother, your faith makes you whole.

What did he touch? Is older than this man here, I could see there was a difference in them.

274 Now, if God will tell me what your trouble is, will you believe me to be His servant? One thing, you got trouble in your side, it's a kind of a rupture, hernia in the side. That's right. Another thing, you got a—a nervous condition which gives you a—a stomach trouble. That's right. Now, you believe, all you men? That seemed to be a good man.

Let's take a little time with this man. Please be reverent and quiet.

275 Got something on his heart, you're wanting something else for God to say, that's right, cause I can tell that longing. Oh, why, it's a—it's a woman, a wife. She's had an operation, got a swelling from it. That's right.

276 Got a daughter, too. That daughter suffered once with TB, she was healed by Divine healing. Now, she's got a nervous stomach. That is true. They're here tonight, I feel them there in the meeting. They're going to be well.

277 You believe that God can tell me who you are? Would it help you? If He could tell Simon Peter who he was! You're from Arkansas, your name is Mr. Blackwell. Go home, Jesus Christ healed you. Your desires are met, Brother.

278 How do you do, lady? You are a Ethiopian, I'm Anglo Saxon, that's two different races of people. First time meeting in life, I suppose. If the Holy Spirit will reveal to me what's your trouble, will you believe me to be His . . . the Holy Sp- . . . the prophet of the Holy Spirit? You will. Just have faith, don't doubt, believe.

279 You have a great desire in your heart. You're really seeking for the baptism of the Holy Ghost. That's right. That's a great thing to seek for. If God knows the name of a man, He knows the name of a woman, too. Don't you believe so? If I would tell you who you are by the Holy Spirit, would you believe then you're going to receive the Holy Spirit and God's going to give you your . . . Mrs. Fitzpatrick, you go home, Jesus Christ going to give you the baptism.

280 The Bible said, in the last days, Jesus said that the—the Spirit would come in the last days to do this, would be the same Spirit was on that human flesh that stood with His back to the tent in Abraham's day. Was that right?

281 Here's the next person standing behind me, it's a woman. Can you hear me, lady, you behind me? All right. Is she nodding her head? You, I'll look at you. If the Lord will reveal to me what your trouble, looking

this way, then you know it's the same Angel of God, the same power that Jesus said would be here in the last days. Will all of you believe it?

You got female trouble, lady's trouble, lady's trouble, female trouble. Go home, Jesus Christ makes you well. Believe with all your heart.

²⁸² What if I told you He healed you, setting there in a chair, with that heart trouble, would you believe? Then just start going on by like *this*, saying, "Thank You, Lord." Believe with all your heart.

²⁸³ Now, you're ready for an operation for that tumor, but do you believe that God's going to make you well? All right, just go on by and say, "Thank You, Lord Jesus."

²⁸⁴ Now, wouldn't you like to go eat your supper tonight, that ol' stomach trouble gone? You would? Go ahead and eat, if you believe with all your heart.

Would you like to go Calvary with me for a blood transfusion, get rid of the diabetes? Go do it.

That lady setting right back there with diabetes can do the same thing, if you just believe it, Sister. Go, believe with all your heart.

When I said stomach trouble a while ago, that was yours, too, so you just go on, eat your supper, be made well.

²⁸⁵ All right. Great big, strong-looking woman like that, yet afflicted with nerves, that's the hardest thing in the world. You're free now, Jesus Christ makes you well. Go, believe with all your heart.

²⁸⁶ Little lady, you believe that asthmatic condition is going to leave, and you're going to be all right, and go home, be well? Just keep walking, saying, "Thank You, Lord."

How many believes with all your heart? Every one of you, believe Him with all your heart.

What about you? You believe with all your heart, you're . . . ? Just keep walking. Just keep praising God. Believe Him with all your heart.

²⁸⁷ What about you? Do you believe with all your heart, Christ going to make you well? Just keep walking, saying, "Thank You, Lord," believing it with all your heart.

²⁸⁸ You believe that you're all right, too? You ain't going to die of no heart attack, just go on, believe it. If you just believe with all your heart, you will be all right. God bless you. You wanted me to tell you that, so it's all over now, go believing with all your heart.

²⁸⁹ How many believe with all your heart? How many has dug out all the unbelief now, and throwed all the ecclesiastical chunks out, and

you're ready to receive Christ? Lay your hands over on one another. This is the hour of your decision. Set still, everyone.

[A sister speaks in tongues, a brother interprets—Ed.]

²⁹⁰ Amen. See what I got through telling you? This ministry is a type of the Elijah that was taken up, and the Elisha had a double portion, a double portion. Jesus Himself, Who sent back the Spirit, said, "These signs shall follow them that believe." See?

²⁹¹ I doubt whether that man and woman know each other or not, it's very doubtful. The woman that spoke in tongues, do you know the man that interpret it? If you do not, raise up your hand, if you do not know the man.

The one that interpreted, if you don't know the woman, raise up your hand, way back in the back.

²⁹² No, sir, neither one of them know one another, and here they was, spoke just exactly right around with the message, and bring it right around for a confirmation. Where Jesus is here, knows the secrets of the heart, speak down in another gift like that, a local gift through a prophetic gift, through a local gift, through His Word, Here He is. Why, my, oh, my! Glory!

²⁹³ Lay hands on one another, that's all you have to do. Touch if you're anointed, and the Holy Ghost will give it to you.

²⁹⁴ O God, in the Name of Jesus Christ, saturate this building with Your Spirit. Throw every chunk out, throw every old log out and may the God of Heaven fill with the Holy Ghost and set this church afire. Get in the Spirit of this meeting and every one of you be healed, in the Name of Jesus Christ.

²⁹⁵ Hallelujah! Do you believe it? Are you in the Spirit of receiving it? This is it. Get everything out of the way. If you believe it with all your heart, rise up on your feet and accept it, in the Name of Jesus. There you are. Raise your hands. Glory! Glory! Amen. Praise God!



GETTING IN THE SPIRIT

61-0428

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