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# MAKE THE VALLEY FULL OF DITCHES

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 I'm so happy to hear of those things. And you notice, after I'm gone from here a long time, and you ministers in your churches, you'll hear of people appearing and saying, "You know, that's just left me." There's many of them that I can't call. I see It hanging over them, and in between here, anyone who stands here on the platform, it's a dark place in between here. And sometimes, I see the move, but I can't see the person (You see?) just right. And especially when you're under anointing, you—you just don't see it. And if It don't act quickly, why, It'll move somewhere else. You see? And then when I'm standing here at the platform, I feel It while It's here, and then It'll go out. I'll see It hang, watch It, and It'll hang over someone. You see? And then a—a vision will open up.

And I know there's been many, many people that's never even been here or anywhere in this line has been healed here. And I don't even call them from the—from the platform here. I just start. . . Usually, right down to the last of the service, it seems like sometimes just a great class of faith just moves everywhere. You see? And there's many of them that accepts it. See? And as far as your healing, why, I know that Christ healed everyone when He died for them. You see? So the only thing is just your faith to believe it.

<sup>2</sup> A while ago, there was a minister drove in close to where I'm staying, and he said. . . He introduced himself, and he prays for the sick also. And he has a—a case of a sick girl. She's awful bad. I said, "Slip on up, brother, up to the meeting." I said, "They may give out cards today." We didn't give them out, however, this afternoon. And I said. . .

And he said, "Brother Branham, we don't want a prayer card. We just wants to watch: it's the inspiration of the Lord what brings us up to the healing." That man's right. Uh-huh. He's got the idea. That's just what it takes. You see? It's the inspiration of it brings you up to that place where you see what God's a doing. . . His Presence is there.

Now, do you know that God goes in certain places, and then He'll be somewhere else, and He'll be somewhere else. Did you know that? Didn't hear very many "Amens," but that's the truth. See? See? "And the Presence of the Lord was there to heal the people." Is that right?

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“And the Lord met Moses in the way,” you remember? Met with him in the way, when he went down.

<sup>3</sup> A lady in my church. . . Brother Beeler, a Mrs. Weber. She was dying with TB. She was in the sanatorium at the last stages. They sent her home to die: said there’s nothing could be done for her. Mrs. Grace Weber, in Jeffersonville. She lived just beyond the Tabernacle, and she had a got five or six little children. So the Angel of the Lord come to me that night and said, “Go, tell Mrs. Weber and tell Mr. Weber, rather, to get things ready; for he’s going to be left with those children on his hands; for his wife’s going.” Well, I went and told Mr. Weber. I told his little girl, little Jean Rose, which is a nurse now. She was a little bitty fellow then. She’s a young lady now. It’s been seven years ago or more.

I said, “Now, Jeanie, your mother’s going to die. She can’t live but a little while longer.”

<sup>4</sup> And two days after that, or three days, there was some ladies from the government depot there, where she worked, come in. And she—and Grace, Mrs. Weber, said, “If—if I could only have Brother Bill to pray for me once more,” she said, “I seen when my cousin Opal was healed with that cancer, and the doctor just give her ‘till morning to live,” and her daughter’s a nurse also.

Said—and that—the girls from out at the government where she worked with her, said, “There ain’t nothing to that guy.” Said, “He isn’t nothing but a hypocrite.” Said, “That’s all that religion is, is just a bunch of fake fanaticism.”

And so Miss Weber said, “Look, I’m a dying. And I know that, but I just won’t stand still for that.” She said, “I know better than that.” She said, “I been—lived right here around this city, around that man all the time. I seen him from a child, grewed up.” She said, “I know.” Said, “You can call it fake if you want to,” she said, “but I’ve seen it just as—so much, and seen God heal the people.” She said, “And I know the man’s life and I know it’s the truth.”

<sup>5</sup> And it happened to be the Angel of the Lord heard that. And that very night, setting on the side of my chair, in the room, after I got up and went and got a drink of water, about three o’clock in the morning, and setting on a chair, I seen Him come walking through the door. He said, “Tomorrow (Sunday), that they’re going to pick Miss Weber up and bring her down. She’ll be setting on the right hand side, far back in the Tabernacle.” Said, “I heard her, and tell her I heard her, what she said. And tell her, **THUS SAITH THE LORD**, she’ll live and not die.” She. . . ? . . . There you are. You can go down and see her if you’d like to: been about seven years ago. All right. See? His Presence was there when she was taking up for what was right. See? His Presence was there,

and He—He found her. So He come and told me what she had said—what she said to these women, and said . . . And He had respect to her because she had respect unto what was representing God. So God will do the same thing for you. Not to respect to me, but to respect to Him, to Christ, the One Who died for your healing. If you'll just give respects to Him and His Word, God will do the work for you. Amen. That is right.

6 Now, tonight we want to talk a little bit from the Word. And this afternoon, I think I kindly preached [Blank spot on tape—Ed.]

. . . for he's going to go in a heart attack. I seen my father come down and mark out his place and told me who it—where it was and where he was going. "I dream." No, standing looking at these things, I'm looking here at these other things that happened. And the boy was perfectly strong and healthy and everything. And a few nights ago, fell across the table in a heart attack, and is laying at . . . Well, he's just barely living now. See? And there's no use praying. He's time is set, and he knows it, and he's going to go. See? He's my brother.

Now, if I was a healer, I'd go heal him, wouldn't I? That's my brother. But I'm not the healer, and if there's any message of courage I could tell him, I'd like to go tell him. But the only thing I can say is, "He's going to die," for that's what God told me. See? And he will. That's right. So now (See?), to me, that . . . If I was a healer, God knows I'd sure go heal my own brother. Yes, sir, but I can't do it. That's all. And God has—has even . . .

Only thing I know, he might, as Hezekiah of old, turn his face to the wall and weep and tell God what he would do, and God might spare him that way, but that . . . I don't know. that's between him and God. The only thing I can do is deliver the message just like He told me.

7 Now, I want to read some out of Second Kings. Who likes to hear the old fashion Sassafras, corn bread and beans type of preaching? You like it? Just the old fashion kind? Well now, I'm not very much of a preacher, but I just . . . I like it the old fashioned way. That's the only way I know it. It saved me, and I tell you, it'll be good for you. It'll save you. It won't polish you very much, but . . . It won't white-wash you but, It'll wash you white if you—if you . . . Yes, sir. I believe in one of those old-fashion backwoods, sky-blue, sin-killing religion. And that's right. I believe it makes us all one in Christ Jesus. It makes a—a silk dress and a calico put their arms around one another, call one another "sister." It'll make a tuxedo suit and overalls hug one another and call "Brother." And that's right. It'll make us all the same. So it saved John Wesley, and Dwight Moody, and Sankey, and Finney, and Knox, and

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Paul, and Peter, and James, and John and all. . . Well—It'll—It's good enough for me. That's—that's all.

8 Now, over in Second Kings the 3rd chapter, beginning with the 10th verse, to read just a few portions of Scripture here, or verses, rather. And we'll get right to the healing line as quick as possible. Or, not the healing line; the healing line is at Calvary. We'll get the praying for the sick.

This was a great day in the days of Israel, just at a time of decision about like we stand today; a broken up, un—discontented, bunch of people. Listen:

*And the king of Israel said un—, Alas! . . . the LORD has called these . . . kings together, to deliver them into the hand of Moab!*

*But Jehoshaphat said, Is there not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on Elijah's hands.*

*And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.*

*And Elisha said unto the king of Israel, What have I to do with thee? get thee unto thy prophets and to thy fathers, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the LORD has called these three kings together, to deliver them into the hands of Moab.*

*And Elisha said, As the LORD of hosts liveth, before whom I stand, surely, if it wasn't that I regarded the presence of Jehoshaphat the king of Judah, I would not look towards thee, nor see thee.*

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

*And he said, Thus saith the LORD, Make these valleys full of ditches.*

*And thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet the valley shall be filled with water, and ye shall drink, both ye, and your cattle, and your beasts.*

*And this is but a light thing in the sight of the LORD: he will destroy—deliver the Moabites also into your hand.*

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*And you shall smite every fenced city, and every choice city, and fell every good tree, stop up all the wells of water, mar every good piece of s—gra—land with a stone.*

*And it came to pass in the morning, when the meat offering was offered, . . . behold, there came water by the way of Edom, and the country was filled with water.*

9 Let's bow our heads just a moment. Now, heavenly Father, faith cometh by hearing, hearing of Thy Word. And now, as we read of this great event in Thy Word, the people have gathered here tonight, Lord, believing that the same God that was with the prophets of old, that's with the Israel, like in the journey: wilderness; Daniel in the Lions' den; the children in the fiery furnace; the Son of God with the Apostles; down through the age is still the same God tonight.

Now, we pray for a blessing from Him, that as we poor unworthy, but needy children, stand in His Presence, humbly confessing our sins that we have done wrong, and ask forgiveness, and pray, God that if there's anything in our lives or our way, any unbelief that would keep this meeting tonight from being a success, God forgive us now, we pray. That God's Spirit might have the right of way in the meeting tonight; would bless the people, heal them; save the sinners; and get glory out of the service and our efforts. For we ask it in Jesus Christ's Name, Thy beloved Son. Amen.

10 The king of—of Jerusalem at the time of the Jews, and King Jehoshaphat was the King of Judah, which they had split up. And when any of the—like the churches, as long as we have these split-ups in the church, we're never united. The Indians lost this United States to the white people, because they were unorganized themselves, split up. They was having tribal fights. If they'd have put themselves together, they could've held their ground. If any people I feel sorry for, is the Indian. He's the real American; we are not. We are immigrants. He's the American that God made America.

Recently, I had a meeting for them up at Carlsbad—I beg your pardon. I forget the name of the tri—It was Apaches, up San Carlos, Arizona. I'll never forget that night. First time I'd ever prayed for any Indians. Two of them come through and the Lord revealed what was wrong with them, and I said, "Lord, if You'll heal them, I'll go to the reservation." And He did. And the missionary helped me good do it. So I went up to the reservation. It was about, maybe twenty thousand or more gathered out that evening. They had a little platform built like this, right in front of a little church; floodlights. And it was the most beautiful sight you ever seen to see all those little fires built around, the Indians setting on their little blankets, and the little papooses around,

and—and the—that’s the little babies, and all of them, the old fellows there, with big long pipe smoking and they were talking.

<sup>11</sup> And when I went to speak . . . Now, an Indian’s a very strange man. Now, he’s—he’ll stand and listen at you, but he won’t—he won’t make his decision till he’s sure.

Billy Paul had some experience of one here some time ago. I said, “Billy, giving out those prayer cards, give it to the really—the sick people. Just the fellow with the headache or toothache and people there are dying with cancer, give it to somebody’s really sick.”

Said, “All right.” He went down, and this was at Phoenix. And so he was giving out the prayer cards, and a Indian walked along, he said . . . [Brother Branham pats—Ed.] Pat him on the back, said, “Me sick.”

He said, “Well, what’s the matter with you, chief?”

He said, “Me sick.”

Well, he just turned around and walked away from him. Chief kept following him with the hands behind him. Directly, he was about to—Chief was watching them prayer cards getting lower and lower, so he [Brother Branham demonstrates—Ed.] knocked him on the back again. He turned around and said, “What’s the matter, chief?”

He said, “Me sick.”

He said, “Chief, I’m supposed to give these to people who are really sick.” Said, “What’s your trouble?”

He said, “Me sick.”

So he went on a little farther, and he caught him again. He had about two or three prayer cards. He said, “Chief, what’s your trouble?”

He said, “Me sick.”

Billy said, then write on the prayer card, “Me sick.” You know, like that. “Me sick.” And he was—he was sick. He didn’t want to tell what was the matter with him, but the only thing he knew . . . Maybe that was all he could say; somebody told him to say that, you know, “Me sick.” That’s all he knowed.

I had one got converted one time, and he didn’t know how to shout; so he only knowed two words and that was July and August, and he run as hard as he could hollering, “July, August, July, August, July, August,” just . . . That’s all he knowed how to do; that’s the only words he knowed how to say. But he was shouting just as much as we are when we’re . . . Yeah, that’s right. He was to the glory of God, that’s all he knowed how to say.

<sup>12</sup> So in the San Carlos meeting that night, I was speaking. I said, “You people, I’m sorry. And I think it’s a stain on our flag to send money over to Britain and around like that. Them people don’t get it: the poor. I’m neither Democrat nor Republican; I’m a Christian. See? So now . . . But let me tell you; that’s a bunch of nonsense. I was right there to see. I was right there with . . . The King sent for me and I come over and was in his palace and so forth and went down there.

And I know them people are half starved to death; they don’t get that money. Russia will be blowing it back to you pretty soon, so just—like Japan did, so . . . Brother, I’m to keep America in America: that’s where she belongs. Let me tell you . . . Friend, when I went over there and—and noticed them poor Indians laying there, some of them . . . Hundreds of them die every year because they get just a few nickels a month, or a few dollars a month pension and they can’t live on it. They . . . And then they come around . . . They was raising some sheep, and they took all them away from them, and I don’t know what they did. Just . . . The people freeze, starve to death, and everything, and I think that’s a disgrace. I do. I’m for the Indian.

<sup>13</sup> And so I said, “Now, I can’t help that, I’m just one of the people.” I said, “Our fathers pushed you back, and so forth, and took what you had away from you, and take your hunting grounds. And a white man’s a murderer to begin with: he’ll run out and shoot the buffalo, not just for meat, but to see just how many he can kill.”

And that’s the right way. I was a game warden here in Indiana for about seven or eight years. I know it’s the truth. The white man is—when he gets—unconverted, he’s just nothing but a murderer. He’ll just take, kill everything he can get his hands on, just to shoot to see if he can shoot. That went pretty deep, but, brother, this is the Gospel I’m telling you about up here. It’s the truth; it’s right.

The laws get five squirrels, he’ll get six or seven, eight or ten, if he can get them. That’s right. Now I know that’s his nature.

Not an Indian. If he catches one, and there’s a bigger one there, he got two of them, he’ll turn one loose and keep the other one. He’s a real conservationist.

<sup>14</sup> Now. But anyhow, I said, “They pushed you back, and that’s what they’ve done to you, pushed you back and pushed you back. You got a raw deal.” But I said, “I can’t help that; I’m not—I don’t set the or—a—the laws of this nation.” But I said, “I’m trying to tell you about Somebody tonight Who will give you the right kind of a deal, and that’s Jesus Christ, the Son of God.” I said, “He died to save you, just the same as He died to save the rest of them.” And I said, “Of course, you have a right to—to—to doubt that, right now, I suppose; but if God does

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prove that I'm telling you the truth, well then, there's no way at all for you to doubt it any longer."

So I called for a prayer line, and usually, if you call for a prayer line without cards you know what you get: a stampede. So then, I—I didn't have no prayer card, so I just got in there just a few minutes beforehand, and I said, "We haven't got any prayer cards, so how many wants to be prayed for, raise up your hand? There's just only one interpreter there. Nobody raised up their hand. I said, "All that wants to be prayed for, line up right down this a way." Nobody lined up. Well, then the missionary went back in the little church, and she brought out some women she had in there. And here they all come out.

<sup>15</sup> And you women, you ought to see them little Indian babies: the cutest little thing, but they . . . What I can't understand, they had them all hanging on pegs, and every one of them looked just exactly alike. How they could tell them apart, I couldn't tell. And I . . . One would go get one, swing it on her back. Little fellow never cried nor nothing, he just set there.

I was playing with one of them; the lady come through and—and soon as I talked—trying to talk to her just a few moments, I seen she had a venereal disease: not because she was immoral. The way she had to live. So I said, "It's a venereal disease," and the interpreter say . . . She turned and looked at me and them black eyes snapped.

She looked back at the lady, and the interpreter said, "Is that right?"

"Yes, but how did I know it?" See? That's what she wanted to know.

I said, "Now, she isn't immoral; she's a true woman; but what it is, is the way she has to live." But it was a venereal. So she wanted to ask the interpreter then to ask me if God would heal her?

I said, "Yes, if you believe it." So I had prayer for her. Next one coming through was a—Oh, a glaucoma of—of the eyes, which is very familiar amongst the Indians.

<sup>16</sup> And the next come through was a little girl, and she was deaf and dumb. I said, "Now, the little girl is deaf and dumb. She had fever some time ago and it made her go deaf and dumb."

And the mother of the baby, "That's right. That's exactly right."

And I said, "Do you believe that God will heal the baby?"

"Yes," she believed it.

So I asked the Lord if He'd heal it: the baby. When I got through, I went [Brother Branham claps his hands—Ed.] She turned and looked at me, that little girl. I said, "Can—can you hear me?"

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And the interpreter begin to speak to her, and she—she could hear and she could speak. She started mumbling off something like that. I said, “Oh, she’ll talk better after while.”

She said, “Mmmm. Her talk heap good now.” So she was . . .

<sup>17</sup> So the next one in the line was a little cross-eyed boy. Anyone could see he was cross-eyed. I never seen God turn a cross-eyed child down yet. Never. So I think what did that: I had such a horror of looking at it. When my little Sharon, my little baby was dying in the hospital many, many years ago, the little thing suffered so hard, when I got to her, her little blue eyes had crossed, and that just kills me to see a cross-eyed child. I think of that.

You know, sometimes you have to grind the flower to get the perfume out of it, don’t you? And there, that little fellow looked up at me, his little old coarse, horse-mane hair hanging down. He looked at me, in a little red face. And I picked up the little fellow. I thought, “Now, if God will do that before these Indians, that’ll give favor.” I put the little fellow up against me, and I said, “Dear God, please have mercy. I pray Thee that Thou will heal the little fellow and give favor before these people, that I might tell them about Thy beloved Son.” ’Course, the interpreter wasn’t interpreting that.

They was just standing there watching. And I knew God healed that baby. I said. . . Now, ’fore I took him off my shoulder, I said, “Now, have them all look this a way.” They looked that way. I said, “Now, if God’s healed this little cross-eyed boy, will you believe?” They was looking at one another, you know, and they didn’t say a word. I turned his little face around like that, and his little eyes as normal as anybody here. My, you talk about a prayer line; I had one really in a few moments. Looked like a stampede, while the dust a flying. And they had to throw out. . .

How many knows Reverend Jack Moore? Ma . . . I guess some of you do and Gordon Lindsay and them was up there. And so there’s a . . . the prayer line was coming.

<sup>18</sup> This next old Indian woman, they had a awful time getting her quiet. She had two broom sticks or some kind of sticks, and they had rags wrapped around the top for crutches. She looked to be about seventy-five or eighty years old. She had long plats hanging down, and—and leather platted in her hair. And she was to be the next in the line. But they were crowding and pushing so at that platform, they got a bunch of Indians and stood them up there to keep them down. And so there was a young Indian boy jumped over the platform and jumped up here, and he was going to be the next. Well, Brother Moore couldn’t tell him to get back, so Brother Moore’s a little kindly short,

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stout, Irish fellow. He just picked him up by the ribs like that and set him back to let this woman come on. She was next.

And so, here she come. And the poor old thing, she'd set these crutches out and she was . . . arthritis, you know, just so bad. And bless her old heart, I hope to meet her in glory someday. When she got right up close to me, like that, she looked up at me and them great big ditches in her face, an old mother. And the tears making their way down through them old ditches, many a hard day on that desert, an old mother probably had rocked her babies a many times and lived on whatever they could get a hold of. She looked up at me like that and her lips was quivering. She kindly smiled, batted her eyes. Reached over and got a hold of one crutch, and the other one put it in her hand, handed up to me, straightened up and went walking all off that platform just like that. What was it? She wasn't prayed for, didn't ask to be. God rewarded her for her faith. Just one more thing on that Indian meeting 'fore close on it.

<sup>19</sup> It was long about three o'clock in the morning. I noticed the Indians coming through, they were wet way up this a way. I said, "What's the matter?"

The interpreter said, "They thought first it was false." But said, "Now they're going out in the deserts and packing their loved ones. And the ford's a way down here, about twenty miles. And they're not waiting to get to the ford; they're coming right on through the river with them, coming across like that.

So then I looked, coming along the line and there was a great big fellow standing there, robust looking Indian, his lips real blue. That deserts get cold of a morning like that. And he was just shivering. I looked, he had a big wide board with a stick across this way and a stick across that way, and an old Indian man laying on there with his hands across this stick and his legs across the other one. And another man was packing it. No stretchers, just was using that for a stretcher. And I said, "Do—do you speak English?"

He said, "Little." [Brother Branham imitates his accent—Ed.]

And I said, "Aren't you afraid you'll take pneumonia?"

"No. Jesus Christ is take care of me. I bring my father."

Said, "Oh, that's it." I said, "You believe I ask Jesus to heal your father, heal him?"

"Yep, that's why I brought him."

I said, "Pass him on by." And as he went by, I laid my hands over on the old man; I said, "Dear God, an old ancient father here, laying here old, crippled up, shaking with palsy like that," I said, "Have mercy on

him, God, and heal him, I pray in Jesus' Name." I said, "Now, take him on. As you believe, so will it be." I brought another one, the next one coming. Just so tired I can hardly stand there. I heard somebody . . . Screaming going on. Looked, and the old man had the board on his own shoulders, going along, waving at everybody like that, just walking along. Just that simple. But you try to figure it all out, how it happens, and that's the reason you miss it. That's right. They just simply believe.

<sup>20</sup> Now, that's the simplicity of faith. But Israel had got away from God in these times and faith was very scarce. So there was a man Jehoshaphat, who was a righteous man, the King of Judah. And he went up, and King Ahab, you know how bad he was . . . And Elijah, the prophet, had prophesied concerning him—concerning him and about the garden that he had taken through Jezebel. Had killed Naboth, taken this vineyard. And Elijah said, "The dogs will lick your blood." A prophet, sent from God, told him that the dogs would lick his own blood, because how he had done this righteous man and cheated and took his vineyard.

And then, here his son come along, Jeroboam, taken the place of his father and was a very wicked man, still worshipping the idols of his mother Jezebel, a little Egyptian princess. Marrying out of their ranks, that's what did it. It'll do it in your home too. Marry amongst unbelievers and see what takes place. You lose your victory right there.

<sup>21</sup> Watch. Then, when they went out and Jehoshaphat what a slip-up on him, to make an alliance with such a person as that fellow, an unbeliever. He got in the same trouble we did when we made alliance with Russia and sent them over all of our planes and things during the other war. Now, they're going to fly them back and shoot them at us. See? "How can two walk unless they be agreed?" We wouldn't accept the cross of Christ that was preached, and now we got a double-cross. It's exactly right. Same thing taken place there. And there Jehoshaphat went out with the—the King Jeroboam, the King of Jerusalem, and they went out to make war with the—with the kings or the Philistines, or Moabites, rather. And they went seven days . . . Now look, all tied up in business, didn't stop to consult God.

When you come to the meeting tonight, if you're sick, did you come say, "Now, Father, I'm going down there. I ask You to be merciful to me, and let my faith be raised up tonight to a place where I can believe Your Son and be healed." Did you think to pray when you heard the meeting was going to be up here at Connersville? Did you pray, go around and get the neighbors and have little prayer meetings. We forget those things and that's why we get in trouble.

<sup>22</sup> They went seven days out into the wilderness. Never fetched no

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compass. And come to find out, they got in trouble; they went without consulting God. And all the water supply was cut off. That's what's the matter with the church tonight. The water supply is cut off, trying to carry the church on without the supernatural. Trying to try to carry the church on just in its natural. Trying to pattern after the other churches of the world, and that's the reason we're not having the blessings we used to have.

Someone said, "I'd walk fifty miles on cobblestones, barefooted to get to a good old fashion Holy Ghost revival again. What's the matter? God's still God. You haven't consulted Him lately. Pray. That's the only way to find.

We used to sing a little song:

Pray, pray, the only way to reach higher ground,  
Pray, pray, the prayer of faith will bring God's  
blessings down.

That's the only way to do it.

<sup>23</sup> All right, but they went without consulting God, and found out their water supply was cut off. They were in the middle of a desert dying. So they happened to be enough religion in one of them to think about consulting God, and that was Jehoshaphat, the King of Judah, a righteous man. He said, "Isn't there a prophet of the Lord somewhere that we could consult about this thing?" Kinda late to think of it then, wasn't it? "Seek ye first, the kingdom of God and His righteousness and all other things will be added."

Said, "Isn't there one somewhere?"

And one of his servants came and said, "Yes, here is Elisha who poured water on Elijah's hands. My, let's rub off a little bit now and then.

<sup>24</sup> I remember one night I got called down on that. I said, "All you Christians set where the sinners are. Just like smallpox, it'll break out all over you." About two nights after that, in the same tent revival, back when I was just still in the Baptist revivals, this little woman got up with her hair combed back so slick her face was shining like a peeled onion; she said, "I've heard preachers say, "Set next to you, so it would 'rub off.'" She said, "Bless God, it never rubbed off on me." Said, "I paid the price like the rest of them did and got it." I thought, "Oh, my . . . Let me keep still." That's right. It don't rub off; you have to be willing to receive it.

<sup>25</sup> But Elisha had poured water on Elijah's hands. What a marvelous prophet. He had a double portion. I like that, Elijah and Elisha in type. Let's type it a minute. Look. Elijah, the old prophet, represented Christ.

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Elisha, the church—represents the church, the young prophet. Now, when they started, I want you to notice their journey. When Elisha found Elijah, he was working in the field. He took his mantle and threw over him, and said, “Follow me,” and he killed the ox, made a feast to the poor and followed Elisha. And when Elisha said, “I’ve got to go up to Dothan.” So when he went, started up, he told the young prophet, said, “You stay back.”

He said, “As the Lord lives and your soul never dies, I’ll not leave you.” I like that: stay right with it. And he went on up.

And he said, “Now, you stay here. I’ve got to go up to the school of the prophets.” Second stage of the journey.

<sup>26</sup> First stage: Martin Luther stage: first stage of the journey. Second stage was the school of the prophet. Elijah went up there and he said to Elisha, “Now, you stay here, I pray thee, for the Lord is calling me to Jordan.

But Elisha was really a prophet. He said, “As the Lord lives and your soul never dies, I’ll not leave you.” I like that. Second stage of the journey on . . . God always has did that.

Notice, then he said, “I’m going to Jordan.” And Elisha . . .

Some of this prophets there at the school said, “Do you know your master’s head will be taken from you today?”

He said, “I know it, but hold your peace.” He knew what was going to take place, so he followed him. And he got down to Jordan, perfect type of the church. The first stage of the journey was justification through Martin Luther: Dothan. Second stage of the journey with John Wesley, at the school of the prophet, sanctification. Now, he’s going to Jordan, dying out time. Jordan means death, passing over. We’re entering out of all church ages.

<sup>27</sup> I know I have Methodists, Baptists, and everything setting here. I have not one thing against you. God knows my heart; you’re my brothers, same as any of the rest of them. And I am a member of the Baptist church myself. But I just found something good. I’m trying to tell you about, something that goes just a little deeper. You say, “Is there deeper?” Certainly. And still more deeper coming. Don’t get crystallized.

In the old journey of the children of Israel, every time they watched that Pillar of Fire. Is that right? And when that Pillar of Fire stopped, they stopped and built under It. They were under the Fire. And then, they was a thousand priests. Watch that. And every time that Pillar of Fire would move, if it was ten o’clock in the day, ten o’clock at

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night, noontime, whenever it was, they blasted these trumpets and Israel broke camp and followed the Light. Is that right? All right.

<sup>28</sup> Everywhere in the stage of the journey the Pillar of Fire went, Israel followed it. If It went this a way, they went that way. If It went that way, they went that way. Right hand or left, they followed on.

Notice, beautiful type. In the first reformation, there was a little man by the name of Martin Luther who got his eyes opened in the Scripture. And he knowed the just shall live by faith. And the Pillar of Fire begin to move out of that fifteen hundred years of dark ages, and Martin Luther saw the Pillar of Fire moving, he blasted the Gospel trumpet and went out with it, build under it. But the thing of it was, Luther organized the church.

This is going to hurt. But, brother, just like my mother, I think she's here tonight. When I was a little kid we had to eat, just take our meat skins that we'd get from the store, and put it in a—a bread pan, and render it out, and make the lard, and put—mix up some meal in there, and make hoecakes. I don't know whether you know what they are or not. The horrible thing was, was every Saturday night we had to take a big dose of Castor Oil. I can't even stand to hardly say the name. Ever . . . I'd hold my nose; I'd gag; I'd say, "Mama, I just can't take that stuff. It makes me so sick."

She said, "Honey, if it don't make you sick, it don't do you any good." So I'll say that's the same thing tonight. If this don't make you right good and sick, it won't help you, maybe. All right.

<sup>29</sup> God never did deal with organizations. God deals with men. The Holy Ghost never fell on organizations, it fell on men. It's right. Notice, the first organized church was the mother church, the Catholic church. And the rest of them are offsprings from her. Now, but the word "church" means "called out, separated."

Now, notice. Then Luther, the pattern, he organized the Lutheran church. And one day the Pillar of Fire moved out. And Luther was so organized and had his rituals and things, he couldn't move with it.

<sup>30</sup> So there was a little fellow in England named John Wesley and he saw the Pillar of Fire moving, and away he went with it and preached sanctification. Luther couldn't preach sanctification, 'cause he preached justification. So Wesley begin to preach sanctification and away they went. The Fire moved on. Well then, the first thing you know, Wesley become so organized. You even had to be a Wesley Methodist, or he was nothing; you was not in it. That's right. And then off come these other little springs from it.

And one day, the Pillar of Fire begin to move away. And the Pentecostal groups saw it. So Wesley couldn't take speaking in tongues

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and gifts of the Spirit and things. They—he had to stay there: he'd taught against it. So he was organized so tight he couldn't move, and the Pillar of Fire moved on away from him. And the Pentecost moved with it. That's right. But now here, now the Pentecost is organized so tight, the Pillar of Fire is moving again and they can't move. That's just exactly right. Amen. But brethren, God's Fire is moving just the same. [Blank spot on tape—Ed.] Just the same. And God . . .

<sup>31</sup> Looky here. The organized church was Moses, the law-giver. And the law-giver, Moses, glorified himself in the stead of God, and wasn't permitted to take the children over Jordan. And the church today is glorifying themselves: "I belong to the Assemblies"; "I belong to the Church of God"; "I belong to this, that or the other." What are you anyhow? That's right. It's the truth. Now, there's good men in every one of them. We are brethren; break down that thing.

But look. A man that'd been with them all along, Joshua, a type of the signs and wonders, he was the one who was permitted, not the church group, not the organization, but Joshua was pulled out and took the children of Israel across Jordan. That's right. Amen.

<sup>32</sup> Notice, back to my Scripture. I feel like I could almost preach tonight. Look. And I . . . Looky here. When he went the first trip, when he had found the church, the first stage down . . . ? . . . There was justification. John Wesley, I mean, Luther's age. Second stage, the school of prophets, sanctification, Wesley's age. Schools and organizations and so forth. Third stage, Pentecost, crossing the river.

Notice, when he got there. There stood the Jordan before him. He took off his mantle, struck the water, and went across. And he said, "Now . . ." (Oh, my.) "now that you've crossed, keep your eye on me. Now, after you've come through and separated everything, severed yourself, keep your eye on me." We got too many cross-eyed Christians (if you want to take it that way . . .): One eye on Christ, and the other one on the world. Take it off. Look to Him only. "I'll see what my neighbor says about it. I'll see what this guy says." What do I care what they say? They don't save you. God saves you. Keep your eye on Him.

<sup>33</sup> Across the river they went. Said, "What will you ask?" I wish we'd have time to take up before this, the—the Law of Adoption. Pentecost was borned (That's right.) like the son. But that same son was borned in a family, had to be adopted also. That's right. And there's where you missed your calling, friend. When the adoption time come, if the tutor that raised the child, found the child not worthy, they absolutely still remained a son, but missed their adoption. But if they was adopted into the family, then they was full fellowship with any check that they wrote was just as good as what their daddy wrote.

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That's what's the matter today, brother. The church ought to be in adoption right now, bringing into the full favors of God, but the thing. . . We're ups and downs and ins and outs and ups and downs and ins and out till God can't trust us with nothing, hardly. "One day I belong to the Assemblies, and the next day I belong to something else. And I'm Methodist next day, and a Baptist next day." You've packed your paper from church to church, and every little group that . . . You go into the group, and "I'm in a Baptist now," and the first thing you know, somebody makes me angry, the deacons gets wrangling with me. The pastor says something I don't believe, I pick up my paper and take off over to the Methodist. If the Methodist don't get them, I take them and go down to the Me—the Assemblies, or go to the Church of God." You've packed your papers till it's wore out. Get your name written in the Lamb's Book of Life and forget about it. That's right.

I've been in the Branham family forty-four years and they never did ask me to join the family. I was borned in it. I'm a Branham by birth. And you're a Christian by birth. Hallelujah. You don't join the family of God. You're borned in the family of God. That's right. All right.

<sup>34</sup> Notice, he said, "Ask me what you will now, and I'll give it to you." Watch. He wasn't afraid to ask. He said, "I want a double portion of your Spirit. Amen. I like that. Ask abundantly. Ask for great things. Believe for great things. Said, "A double portion of your Spirit."

He said, "You've ask a hard thing. But nevertheless, if you see me when I go, you'll have it." Oh my. I tell you, he had one single thought. That prophet didn't get out of his view. He stayed right with him, watching him.

On he went, on he went. Up the mountain, down through the valley. Up the mountain, down through the valley, but he kept his eye on that prophet. After while, they was get up to the top of the hill, and down from heaven come a chariot of Fire, scattered them apart. And Elijah jumped up on the chariot, looked back to Elijah, pulled off his mantle and threw it back to him, and away he went into heaven.

Elijah took that mantle and walked down to the Jordan, stood there and there's the school of prophets over there looking at him, see what he'd do. He took that mantle and doubled it back and forth and struck that old Jordan and said, "Where is the God of Elijah?" and she divided one way and the other way: a beautiful type of the church who's come down through the Lutheran age, the Methodist age, and through Pentecost age, and now crossing the Jordan.

<sup>35</sup> Keep your eyes on Jesus. Watch. Jesus was a type of the church. He was standing one day and a woman run up, said, "Well, I want my son to set on one side and one on the other."

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Said, "Can you drink the cup that I drink?"

She said, "Yes, Lord."

Said, "Truly, you can. But can you be baptized with the baptism that I'm baptized with?"

Said, "Yeah, Lord."

Said, "Truly you can. But the right hand and left hand is not Mine to give, but My Father which is in heaven."

Now, He gathered them up there and blessed them just before they went away. And He said, "Tarry ye in the city of Jerusalem until you're endued with power from on high. The things that I do shall you also, and greater than this shall you do." A double portion was promised to the church. And I tell you, they went to the upper room and stayed there until the day of—that Jesus was taken up. And the same baptism of the Holy Ghost that He had on Him, fell on the Pentecostal people. Hallelujah. There's your double portion.

<sup>36</sup> Why, you people who claim to kiss the rim of the cup of the golden blessings of God? Who could set still in such a day? Ha, when you've got a double portion among you. Where is the God that was on Jesus Christ. Where is He at? The One Who knowed the thoughts of the people's mind, the One Who did this, that, or the other, He said, "The things that I do, shall you also." The baptism that I'm baptized with, you'll be baptized with the same and a double portion shall come." Hallelujah. Where is the God that was on Jesus Christ? He's here in Connersville, Indiana, sweeping over this building right tonight, the same Holy Ghost. A trouble of it is, you've feeled it and you know His Presence is here, but you're afraid to turn loose to it. Amen.

<sup>37</sup> "Yes." Said, "This fellow poured water on Elisha's hands. He's a real proph. . . ." Yeah, he was. He'd been in good company. Said, "Go get him." So they got on their chariot, and away they went, and stood before the prophet's house. He come out, and he looked at them kindly angry. He looked all around; he said, "Why don't said—said to Jeroboam. Why don't you go to your mother's prophets, back there to the idols of Baal? Why don't you get down there to them? Why'd you come to me?" He said, "If it wasn't the I respected the presence of Jehoshaphat, I wouldn't even look at you." Kindy got his dandruff up, that preacher did. You know they can do that. Said, "He said, "I wasn't. . . I wouldn't even look at you, but nevertheless, bring me a minstrel." See, got his temper all up. He had to get calmed down.

Now, you people don't believe in music in the church, what about that? The minstrel begin to play and the spirit come on the prophet. See? If music helped bring the Spirit on a prophet, then it'll do the same thing tonight. Elijah's Spirit. . .

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38 Now, I can't make much music. I just got a ten stringed instrument here, but I can sure do—do the best I can with that, like that. [Brother Branham claps his hands—Ed.] Well, you say, "I'm not the prophet." Be one of the instruments then. Make a little music somewhere. Do something.

And the Spirit of the Lord come upon Him. And when the Spirit come, he begin to see things. A vision come. And he looked around; he said, "THUS SAITH THE LORD. Get out there and go to digging ditches, for you're not going to hear any wind or see any rain. But THUS SAITH THE LORD, the ditches is going to be filled up with the water." Brother, I'm telling you, they went to digging. Right out there in that desert. How's it going to come? There ain't going to be no rain. That's God's business to take care of that. It's your business to dig ditches. That's right.

39 They went to digging. Some of them said, "Well, I've got the digger." The deeper you go, the more water you're going to have. That's the same thing tonight. Get to digging some ditches so the Holy Ghost can travel through it. That water come from that Rock that was in that desert out there, that had been smitten in the days of Moses. It was still there. It's still here tonight, that same Rock that the children of Israel drank from. He was that Rock. "God so loved the world, He gave His only begotten Son that whosoever believeth in Him, not perish." A perishing people, from the smitten Rock, lived. And He's the smitten Rock tonight, to a perishing people, the only hope of Life there is. Perfect type. There He was.

40 The trouble of it is, you go to digging, the first thing you know, you stick your shovel down: say, "Pay ten percent." Oh, oh. Can't do that. You don't get much water. The next you got . . . If you'll just keep on digging, brother, and keep on digging, and dig them old doubts out, them old dish pans and rocks and stones and things like that, dig deep enough to throw it all out, and get enough water flowing through there so you can get a good decent drink once in a while. What's the matter tonight? You got to dig away from your church, dig away from this, dig away from that, and dig into Christ Jesus. Hallelujah.

41 The next morning, they come to find out they seen some water. The Moabites looked and they said, "It looks like blood." And they begin to run into—said, they thought they'd slaughter one another. And Israel won the victory; stopped up all the wells over there that day; broke down every city; and won one of the greatest victories of all the ages. Brother, if you'll dig that ditch in your life tonight, and throw out all that old nasty stuff in your life and heart that don't belong there, throw out all the old unbelief and what Dr. so and so said, and stop the actions of . . . ? . . . [Blank spot on tape—Ed.] 

53-0609<sup>E</sup> Make The Valley Full Of Ditches  
Roberts Park Amphitheater  
Connersville, Indiana U.S.A.

ENGLISH

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