
FELLOWSHIP



Thank you, Brother Joseph.

² May be seated. Good evening, friends. I am very happy to be here in Chicago this afternoon to—to speak to this lovely bunch of God’s children. And it seems so good to stand behind the pulpit again. This has been several days. I was setting in the room there, waiting a few moments ago; and when you started singing *Only Believe*, Billy looked over at me. I . . . A little tear dropped on the inside of my heart. I don’t know whether you know what I mean or not, on the inside: to hear that song again, *Only Believe*. And I thought, “That’s once more I go to the platform.”

³ We drove up this morning, got in just a little bit ago, and got over here. And so, I . . . my reason of being here today, one of the reasons, is of course, seeing you dear people. I always love to come to Chicago. I just feel really at home now. That’s . . . I don’t have to say that in this—this afternoon, but that’s the truth. And then to get to stay, to be with my Brother Boze.

And I heard him. He called me, other day, and said, “Can you come up Sunday?”

⁴ And I said, “No, I can’t do it, Brother Joseph.” I said, “I’m just . . . my wife’s expecting the—the little one at any time.” I said, “I just couldn’t go.”

He said, “Well, I was going away. I’m going overseas,” and said, “I . . .”

⁵ I said, “I’ll come to say ‘good-bye,’ or, ‘so long,’” we call it, in the way of preachers. We don’t tell one another good-bye, ’cause we’re going to live forever together. So we—we just say “so long” until he goes over, and wish him God’s blessings, and get to say so before the church here.

⁶ And then, I thought, maybe, that as I get to say before him and the church, I usually, in these healing services I have, I don’t get to express myself, my feelings, to people the way I want to, I wanted to express to this church, this afternoon, in the best way that I have, which is very poorly, but, my appreciations to Brother Boze, your pastor.

I . . . As I state it like I do to my wife. I said, “There’s a little Swede I really love.”

⁷ He—he calls me “Brudder Branham,” and I call him “Yoseph.” So you—you know what kind of friends we are. And this is a boy we’re

going to have. His name's going to be Joseph, too. That's—that's right. So we—we really appreciate Brother Joseph; he . . . Not because he's sitting here, that's . . . If he would be gone it would be better. But I have many lovely, loyal friends that I certainly esteem highly.

⁸ Just coming up a few moments ago, coming up the South Shore Drive, I guess you call that over there, what . . . Billy and I were talking, and he said, "You going back tonight, Dad?"

I said, "I'll be too tired, Billy." I said, "I'll preach twice, I guess, today," and I said, "It'll be . . . I'll be too tired."

⁹ He said, "You know what?" Said, "I think that Brother Boze is one of the—one of the finest fellows that I've ever met." I'll say it by the words of my boy, "Ditto." That's right.

¹⁰ I've learned to love Brother Joseph. Here's what I like about him, many things: first, being a Christian brother; second, you can depend on what he says. I like it. I like a man that when he tells you anything, he'll stand by it. Another thing is this: he's my friend whether I'm right or wrong. Now, anybody can be your friend while you're right. But when you're in the wrong, then he's still your friend. Now, there's not all times that I'm right. You know? Biggest part of the time I'm, perhaps, wrong. But whether I'm wrong or right, Joseph Boze is my friend. I've seen him in the hard trials. I've seen him in the times where the public knows nothing about, when we come up against testing time. He's always stood by my side like a brother and I appreciate that very much.

I've . . . Certainly been people try to discourage me, said, "Brother Joseph is a Latter Day Saints," or, "Latter Day . . ." What is it? Latter Day Rain?

I said, "I don't care if he's first, second, latter, or all between. He—he's my brother."

¹¹ Our coming together . . . A meeting was once about canceled in Chicago, Illinois, in a tent meeting, because they . . . Not never seen him in my life, I canceled the tent meeting on account of they wouldn't back Brother Joseph's meeting. You all don't know that, but that's true.

I'd just returned from Stockholm, Sweden, and the group that was with me, said . . . I said, "Is this the full cooperation of all the churches?"

"Yes."

¹² And I said, "That little fellow that they talk up there . . ." What's the—the Swedish church over there, Brother Pethrus knew of? I said, "Is he cooperating?"

13 Well, the fellow that was talking to me, said, “No. You see, Brother Branham, it would—it would hurt your meetings,” said, “because he’s a Latter Day Rain.”

14 I said, “If he can’t be there, I can’t either.” That’s all. I said, “If we’re interdenomination, that means everybody; I don’t care who it is. If it’s Methodist, Baptist, Jehovah Witness, whatever it is, they’re going to be there just the same. And we can’t draw straws, and say *this* fellow has no right, because we’re perfectly brethren together, and that’s the way we want to remain that way.” So no matter what church they go to, they’re . . . we’re all brothers in Christ, and that’s when we’re borned again of the Spirit. And I appreciate Brother Joseph with all my heart.

15 And then I just imagine . . . Now, this was not said to me, and I—I have nothing pre-thinking. But I just imagine when he was talking to me there, that before he left, knowing that he’s a poor man (just lives by the alms of the people like I do), that before going they’d probably take a love offering for the man before going over. I wished I was able to do that. I asked him a few moments ago. I said, “Brother Joseph, will you be taking up a love offering for yourself?”

He said, “Perhaps so, Brother Branham, tonight, they’ll probably . . .”

16 I said, “I wished I could take it for you, brother,” but I said, “you’d go broke if I did.” But I said, “I—I’d just like . . .” You’ve never heard me say . . . mention them things in the . . . from the platform, ’cause I never took a offering in my life.

17 But, brother, anything that I could do to help that man along, I’d do it, because, I’ll tell you why. When I was in tight place, you all know nothing about it; you done it. I was here one time, going overseas, and making arrangements, and ready to go, lacking two thousand dollars in having enough to pay for the ticket (That’s right.), enough to pay for the ticket. But by faith, God had called me and I was going. And Joseph, by inspiration, I never told him, but by inspiration, he walked out and—and took that up with the people. Not no strain, just say that we was going overseas, and need money to go on, or something on that order, and took that offering up out of Chicago. By faith we did it. I bought the tickets the next day and left.

18 I wanted to say, that him going over to, everything doing tonight, may the good Lord bless him real good and send him. Now, maybe he’s never been in this part of the country before, have you, Brother Joseph, where you’re going? [Brother Boze answers, “No.”—Ed.] He just doesn’t realize what he’s facing either. So I know it’s a hard thing when you get into Africa. I pray that God will be with my brother and bless him in everything; and may he win souls to Christ over there.

And I hope that the good Lord makes it possible that he can just have a more successful meeting he ever had in all of his life, and return back to Chicago, freshly, and so forth, and ready to bring the news back to you people of a great revival. This will make him a missionary, when he goes this time. I know that kind of sounds a little strange to you people in other churches.

¹⁹ Listen. You . . . A missionary is not a person who changes his nation to live. A missionary is a person that goes and comes back. Paul was the greatest missionary the world ever knew. Is that right? If you just train a man, and send him over there, and make his home there, he stays all of his life, he just changed his nation. That isn't a missionary. A missionary is from one place to another place, and to another place, and just . . . Paul went all the way around, then come back, and go out again; all the way around and come back. So Paul was a missionary. Brother Joseph, may God bring you back safely as a missionary then. He'll bring you back again. The Lord bless you.

²⁰ And to you dear people here in Chicago, I was going to ask maybe, is there any sick among us today? If there is, raise up your hand, somebody, so maybe you have prayer meeting tonight, pray—pray for the sick. If you like prayer for the sick tonight? Raise up your hands, everybody, would like a meeting, pray . . . Well, fine. That's good. Then we'll be praying for the sick tonight. I'll leave some cards here for them to give out along about six-thirty, or something like that, and you can come down and get your prayer card, and we'll pray for the . . . [Brother Boze says, "Six o'clock."—Ed.] Six? Six o'clock? ["And the meeting at seven."] Yeah. All right, at six o'clock, then, tonight, that'll be fine.

All right. Now . . . The first thing, if Billy Paul is in hearing of me, search in the car and see if we got any prayer cards.

²¹ We haven't, have you got some? You got something you can make some out of if they haven't? All right, okay, that'll be fine. All right, and tonight we'll—we'll be praying for the sick.

²² Now, this afternoon, it's getting late, and we're just never get started. You know how we are, kind of slow to get started, and then slow to stop. That's a . . . But I—I just love to come up here and talk to you dear people. And will you be praying for my beloved wife, will you do that, for the little fellow that's coming on? Poor little woman, she's just certainly having a time, and we're looking to Him Who's the invisible One for deliverance.

²³ Now in the Book of Saint John, I'd like to read just a few words and speak to you for a few moments and—and . . . [Brother Boze says, "The clock is on the . . . your right."—Ed.] (Oh, yes. Why, thank you, brother.) And now, we'll try to get away in about thirty minutes, if

the Lord willing, I want to speak to you today. Let's read from the Scriptures in the Saint John, or, not Saint John, First John, the 1st chapter.

²⁴ Now, I see they're down here, my friends, Leo and Gene, couple of boys from your neighborhood here, takes recordings. And, say, by the way, these boys goes to all the meetings and takes recordings, and they have them on tape. I sent for a tape to . . . Somebody had preached a sermon the other day, and I sent for a tape. My, I thought I was going to have to buy the whole country to get the tape: about nine dollars for a tape. I thought, "Ooh, my." I questioned these boys. I said, "What about this?" Well, my, what a difference there was in what they have. And they have every message, and so forth.

²⁵ They're ol' sassafras, corn-bread fed; but it'd do you good; it'll help you a whole lot. It's brought me safe this far, I'm ready to take it. I've trust it, in the very shadows of death, this old-time religion, it saved me. It might not be just polished up like it should be, but I want the blessings of God with me, regardless of how polished it is.

And now . . . And the Lord bless these two boys, who just give their life for that purpose, and their—and their work.

²⁶ Now, we're to begin to read with the 5th verse, just down including the 7th verse.

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanses us from all sin.

Isn't that beautiful?

Now, shall we bow our heads just a moment?

²⁷ Our Heavenly Father, speaking today to this lovely audience of Eternity-bound people, perhaps the most of them's already washed in the Blood of the Lamb, made their robes white, clean, forgiven of all their sins and their trespasses, and are waiting for their summons for on High.

²⁸ And we've come to speak and to have this little fellowship together with our brother before leaving for the overseas to fulfill the great commission: "Go into all the world and preach the Gospel to every creature." Bless our dear beloved brother, Lord, in his mission. Bless the little church that waits now for him to return, waiting in prayer

for their beloved pastor. Bless his assistant that'll take the place, all the elders, and the people.

Bless the reading of the Scripture, and now give us fellowship with Thee, just now, around the Word, for we ask it in His Name. Amen.

²⁹ Now, speaking on the Word, and the word of *Fellowship*, thinking, coming up there, it might be a marvelous time to speak just on fellowship for a few moments. That's one of the greatest things. Everyone desires fellowship. People today, they'll say, "Will you just come over with me over at the house a little while? Let's have just a little time of fellowship."

³⁰ Then, many times, businessmen will say, "Will you have a lunch with me today at dinner?" Or go out and just have a little lunch together, eat a piece of pie or something, a time of fellowship: eating. Eating goes with fellowship.

³¹ And while we're talking this afternoon, may the Holy Spirit of God take the Word of God and feed every hungry soul in here. Eating accompanies fellowship. "And man shall not live by bread alone," saith the Lord, "but by every Word that proceedeth out of the mouth of God." The Holy Spirit, then, likes to eat and fellowship with the believer. What a time! We're all gathered around a great table now, where the good things of God is just piled up high. God's got in His bounties of blessings, everything that we have need of: all the vitamins, everything that we have need of, to make us full, sturdy, healthy Christians, filled with His Spirit, washed in His Blood, and what a time that we can fellowship.

³² And did you ever think, the old proverb that man has once said (my mother used to use this much): "Birds of a feather flock together." That's right. You watch them. You won't see doves and scavengers together, because they can't eat the same diet. A scavenger, buzzard, he can just eat anything. A crow can sit out there on a dead carcass and eat. The dove couldn't do it. If she'd eat it, it would kill her. She just can't eat it. She's gets over in a wheat field and begins to eat in the wheat. She associates with her own kind. But here is the startling part: Did you know the crow can eat on the dead carcass and also eat wheat? He can eat both, but . . . See?

³³ See, you have to watch them fellows, that type, that can set in the meeting and pretending to enjoy the meeting, and go back out and take the things of the world. That's the way social believers are today. But we like to congregate ourselves together with those who separated themselves from the things of the world: called out and been made new creatures in Christ Jesus, and fellowshiping around the blessings of the Holy Spirit. What a marvelous thing.

34 Now, man was born to have fellowship. Man, in the beginning, back in the garden of Eden, he had wonderful fellowship. God come down and fellowshiped with His company of men and women every evening. In the cool of the evening God would come down under the great palm trees, perhaps His sacred Light, as it was, shining down on Adam and Eve, in that great cathedral in the open. Fellowship with God; had nothing to worry about as long as they were fellowshiping.

35 I love fellowship with men. I like to go out and talk with people who loves the Lord, and have fellowship with them, because we see the same thing. Our motives are the same. Our ideals are the same. I like to talk with people on the . . . I've got a friend setting right down here that likes to hunt and fish. Many times we have a lot of fellowship together, just setting around talking on those things, because we like those things. Now . . .

36 But the greatest fellowship that any man ever had was when he had fellowship with God, when God had gave Hisself open to man to fellowship back and forth with His creature, the Creator and His creature.

37 Now, when God was fellowshiping with Adam in the garden of Eden, Adam had nothing to worry about. Everything was on the smooth, and running right. He didn't have to worry about his clothes; he didn't have to worry about something to eat. Didn't have to worry about sickness; he didn't have to worry about death, sorrow. He knew nothing about them, just the freedom like a child. He had a Heavenly Father Who watched over him and fellowshiped with him daily. Wouldn't it be marvelous if we could be back like that again?

38 And do you know every redeemed soul today, that's living under their privileges of that kind of fellowship with God? You believe that? God will take care and provide everything that we have need of in this journey. And at the end of the close of this old mortal tabernacle, God's promised to give us another one. Amen.

39 You know I have a little funny idea about when we die. I might as well express it; I'm at home. Brother Joseph said one time . . . I was going to answer a woman's question that might be a little contrary. He said, "Brother Branham . . ."

I said, "Now, Brother Joseph, here's what I want to say, and for- . . ."

40 He said, "Look, don't say it." Said, "When we wrote the . . . our rules and what we believe in this church, we end with a comma, not a period. We believe this, plus as much more as we can hear." So that—that's very good; I like that.

41 Now, when . . . John 14, when He said, “In My Father’s house is many mansions,” speaking to His disciples before going away, I can’t imagine that being of stones and bricks and mortar. I believe the tabernacle He was speaking of was another body to live in. See? “In My Father’s house is many tabernacles or mansions. Destroy this tabernacle, and I’ll raise it up in three days.” And again, “If this earthly tabernacle be dissolved, we have one already prepared and waiting.” See? Then I believe, that when we . . .

42 I was standing a few days ago on Mount Wilson, Palomar, rather, out there in California, that great observatory, where you see a hundred and twenty million years of light-space, and they were timing. And how science gets turned around in their theology, I tell you. When I went to school, and listened to that science, I’ll tell you, there’s nothing like I was taught in school.

You know, my daddy used to sit down, and he said (to the Bible), he said, “Billy, how in the world can . . .”

I said, “Dad, the sun stands perfectly still, scientific proof, and the world turns around it.”

He said, “Joshua said he stopped the sun.”

I said, “How you going to do that?” I said, “Daddy, we’re taught it in school.” And I said, “They’ve scientifically proven it.”

He said, “Well, maybe they have, but that—that ain’t my kind of science,” he said. He believed, said, “Joshua . . .”

43 And I asked the Bible teacher at school. He said, “Well, of course, you know, Joshua, them people in them days were ignorant, and God just looked at his ignorance, and He stopped the world instead.” But now, they have to take that back. The sun does the running. The sun turns too. They’ve scientifically proven it. The sun turns.

44 When I was a boy going to school, they said when the sun goes down, it shows a light over on the stars, and then the stars that reflect the light of the sun. Now, they scientific prove that can’t be so. It take a billions and billions of years for the sun’s light, traveling so many million miles per hour, whatever it is, traveling from the sun, to get to one of the stars, so it isn’t. A star makes its own light now.

45 Brother Moore’s boy graduated, and one of the great science come, here a few weeks ago, and embraced him, and give him his scholarship. He said, in Washington, DC, they’ve a hundred and twenty-four latest scientist books on all the modern science that’s scientifically proven. Said, “Young man, it’d take you two years to read through that book. And after you read through them you’d have to discard everything you learned, ’cause there’d be something different.”

46 And when he said that, I squeaked out a little “Amen,” back there. “But. . .” I thought, I could stand and say this: “But I’ve got a Book here that ages will turn on and on and on, you’ll never have to compromise. It’ll always be the same, because It’s inspired.” They have to come back to It every time. Oh, don’t try to learn, make your hair gray trying to study science. Just study God’s Bible, ’cause It’s the purest Book of all.

47 Then I think that whenever this soul leaves the body, we go into another house not made of hands. We go in the Presence of God, and there tabernacle with Him in the Presence of the Lord Jesus, and that is omnipotent, oh, I mean omniscient, all omnipresent. And then, if He is, we are, when we go into our new tabernacle over there. And then, if He said, “Wherever two or three are gathered together, I’ll be in their midst,” then He’s bound to be here this afternoon. Just as sure as there’s a— a Heaven and a earth, Jesus Christ is present now. But what it is, He’s in an unseen condition. We can’t see Him, but there’s something about the Christian soul, that when man realizes when His Presence is there, he’s standing in the Presence of Something that he can’t see.

48 We’re know that there’s radio going through here now. There’s television going through here now. Our eyes can’t pick it up. But it’s in another world; and so’s the Angels of God placed around in this room watching this afternoon. “The Angels of God are encamped about those who fear Him.” Jesus is on all present, all the time, watching over us. And we know that that’s to be the truth.

49 I think of when Elisha, down there at Dothan, when the Gehazi went out and looked over, and said, “Oh, the whole Syrian army, look at them; they done got this city compassed about and we’re surrounded.”

Elisha said, “There’s more with us than there is with them.”

He said, “Well, I couldn’t see nobody.”

50 Said, “God, open this boy’s eyes.” And when his eyes come open, the mountains was on fire, and Angels of Fire, chariots of Fire. Sure. He’s here.

51 And when Christian believers can believe that present now, right now, setting together, seated here in Heavenly places in Christ Jesus, in Christ Jesus, fellowshiping, amen, around the Word of God, the Holy Spirit here taking the Word of God by vision, moving It out into every heart like *that*, as the Word is going forth and every believer receiving It. Oh, if we would stand and claim our God-given privileges. That’s the time that God can ever take that wishbone out of a person’s back and put a real old-fashioned Gospel backbone into him, somebody who’ll stand for truth no matter how dark it looks.

52 God let the Hebrew children walk right in the fiery furnace before He ever turned a hand. He's always there, don't be scared. He's always present. Amen. Then if the footsteps of a righteous man is ordered of the Lord, what we got to fear? God be for you, who can be against you? Oh, my, think of all the dynamic portions of Heaven gathers together in a meeting. Amen. Just try to find that outlet as the Holy Spirit taking the Word and pounding away like a air hammer against a rock. Oh, my! Break up our stony hearts and move away the belief. . . unbelief, and fellowship around the Word. Fellowship is wonderful.

53 When Adam and Eve separated themselves from God by sin, separated them, they become a wanderer then, no fellowship, wandering about, weakening down. That's what's the matter with men today. Sin has separated men from that type of fellowship. Today we wonder how we're going to do *this*, and wonder how we're going to do *that*.

54 Jesus said, "The heathens seek after such things, how we. . . what we shall eat, and how we shall be clothed, or 'What will we do with *this*, *that*, or the *other*?' After all those things," He says, "the Gentiles, the unbelievers, seek. But your Heavenly Father knows what you have need of even before you ask Him." What a carefree condition now.

55 Why, I got a little ol', brown-eyed girl down there, why she'd jump off the fence, down, or anything, she don't care as long as I'm standing there. She'll say, "Daddy will pick me up," go play. She's just carefree. I thought, "O God, if I could just be like that, just carefree."

56 Few days ago, Brother Joseph encouraged me a lot. I seen a lot of stuff rising up in the churches that should not be, and oh, well, I was a Irishman you know, I had to go out and stop it all myself. And I—I was going to go out and say, "*This* can't be like *this*, and *this* can't be like *that*: can't do it, because you're going to spoil God's program. You're getting stuff in there that shouldn't be, and all this." And I knew it was wrong, it's Scripturally wrong. And I. . .

57 The first thing you know I begin to find myself getting a little kind of off the line, getting bitter. I stopped out there and I went, begin to pray, and Joseph come down. He said, "Look, I just read the history of Martin Luther, and the question was that they didn't wonder about Martin Luther able to protest the Catholic church and get by with it. But what the wonder was with Martin Luther, is all the fanaticism that followed it, and he raised up out of all of it. That's the main thing."

58 Then I heard as it was, that Christ said, "What is that to thee? Follow thou Me. I'll take care of the rest of it. You just go ahead and follow Me." That's the way it is. Then get back to the carefree again, all right.

59 When man separated himself from God, he become a wanderer, wandering about everywhere. And what a picture that is of today. When man really gets out of fellowship with God; this week he's a Methodist, the next week he's a Baptist, and then he's *this*, and *that*, and the *other*: wandering about, tossed about by every wind of doctrine. The heart ought to be established. I don't say you should be Methodist, Baptist, or whatever; you ought to be right with God.

60 There. No matter what church you go to, where . . . group. You fellowship with any group, of whether it's the Assemblies, or the Oneness, or the Twoness, or the Latter Day Sai- . . . Rains, or whatever it is, just long as your fellowship is clean with God. Amen. The Bible said, we . . . "The Blood of Jesus Christ cleanses us from all sin, and then we have fellowship one with another." Amen. I love that. Oh, my. The way . . .

61 Then God seen that man out of fellowship, then He must do something to restore His creature back to where He could get his heart again, where he could get his—his way back. Now, there's where the sad part—part starts right now.

62 Now, man has tried to substitute something for that fellowship ever since the beginning of time. Now, today we say, "Sure, everybody come join our church. We have it." The Methodist wants to believe that on theirs, the Baptist on theirs, the Catholic on theirs, the Presbyterian on theirs, Pentecostal on theirs, the Apostolic on theirs. And in that they formed a declaration of creeds. And they have this church set up and a bunch of creeds, and around that they claim that *that* is the way to have fellowship. Listen, you can't have fellowship that way. You could join every church there is in the country and still be out of fellowship with Christ. God laid down the only plan back there in the beginning, when He slew a lamb, or sheep, and rolled out the welcome mat for the human race to come back to fellowship, and that was through the blood. Amen.

63 Now, you hear so little about the Blood today. We're always speaking about other things. We're speaking about the times and about the atomic bomb. Those things are all right, but, brother, to me without the shedding of Blood there's no remission of sin. And when the Blood's been properly applied, sin is done away with, and man is back in fellowship with God. Amen. What we need today is a good old-fashion, Blood-bought revival. Amen. Life lays in the bloodstream. And when the Blood of Christ cleanses us from all unrighteousness, then we have fellowship with God.

64 You can repent, or come up and make a confession, go on six months' probation, be sprinkled out of a saltshaker, and belong to the

Methodist church (Yes, sir.), and have fellowship with every one of them. That's right. Or you can come up through the Baptist church, and get the right hand of fellowship, and make a confession, and be baptized in water, have fellowship with the Baptist church. Let me tell you, in the Pentecostal church you can pray a little while till you speak with tongues, and have fellowship with every one of them. But, my brother, sister, until your soul's been washed in the Blood of Jesus Christ, you'll never have fellowship with Him. Right.

⁶⁵ And when your soul has been washed in the Blood of the Lamb, all malice, hatred, envy, strife, all these things has died. The Blood makes an atonement. Amen. That's the reason today in our Pentecostal fellowships, in our different full-Gospel fellowships, we have so much carrying on, so much chasm and stuff in our body, because our—our—our different “isms” and things, rather, has set in. Is because that one will pull out and be *this*, and the other one pull out and be *this*, and one pull out and start a—a denomination or a organization. The very reason of that is because the person's heart wasn't right with God to start with. God wants us all as one Body: one Body of believers, baptized in the Holy Spirit. Amen. Oh, my, God laid out one mat to meet people on. That was the welcome mat. From the once-fallen fellowship, the restoration back is the Blood. Through the Blood you have fellowship, restoration to fellowship with God.

⁶⁶ Adam could not meet upon his own theology. He sewed fig leaves around himself, but it wouldn't work. He made his own organization; he made his own denomination, but it wouldn't work.

⁶⁷ And today, oh, when I drove up around the side of your nudist colony down here, it's on the road up here. They can't even wait until the—until the sun gets hot. Laying stripped out on the beach down there; men and women together, looked like a bunch of I-don't-know-what. And every one of them, perhaps, belonging to some church somewhere, saying a few prayers there with beads, or singing the Doxology somewhere, maybe in choirs, and lay out like that. It shows that something has let down. Moral beings, sensible people won't act like that. Brother, that's true. If you ever get a touch of Christ in your heart, you'll stay away from such places. Amen. Now, yeah, that might disagree. . . you might disagree with that, but you get down in that heart one time right, and see what God will do about it.

⁶⁸ I tell you, even my poor little girl, she ain't but two years old, walked out of the room there. . . out in the. . . other day, out in the yard, and there was a woman out there was mowing grass with a—a little old clothes on looked horrible, and that two-year-old child come in and said, “Oh, Daddy, that lady forgot her skirt.” Now, there you are. You see, a baby knows better.

69 But when men and women let their hearts become seared, it's demons, powers of the devil. There never was but one thing in all the age that would strip men, and that was devils, strip women, rather (That's exactly.), or men, either one. It looks like a bunch of prehistoric animals, laying stripped out there with no conscience. The Bible said they'd have their conscience seared with a hot iron.

70 And them same people, this one I'm speaking of in particular, that I know now, sings in a choir. Oh, my! They got fellowship with their groups, certainly, but fellowship with Christ? Yes, sir.

71 I know that's strong, brother, sister. But God help us. If the Pentecostal church don't get back to the Blood of Christ again, you're gone. That's right. Get back. It used to be a—a sin a long time ago for our Pentecostal people to act like that. They didn't do it long time ago. But they do it too, now, is because the pulpit's getting loose.

72 You begin to think about you belong to *this* church, or denomination, or *something another* like that. You better have fellowship again with Christ. Amen. Going to be a horrible thing one of these days, one of the disappointments at Judgment. The bootlegger ain't going to be; he knows what his doom is. The liar and the thief, they know what their doom is when they stand before God. But when the disappointment comes, is those who belong to Pentecostal churches will be turned away to one side, for they knowed better and willfully walked into it. Amen. Hallelujah!

73 What we need today is a good old-fashion, shaking revival. Let's get back to its place again under the Blood of the Lord Jesus, under fellowship.

74 It's been the means of approach always down through the age, down through people. Watch as down along, God's only way it was. The oldest Book in the Bible is Job. When Job approached God and had fellowship with God through the shed blood, Job offered up a lamb each time when he went to fellowship. The worshippers of the Old Testament, all the way through from Genesis plumb on over to the New Testament, every time they'd go to have fellowship with God, they'd make a burnt offering, slay a lamb first, because they're approaching under the blood.

75 Job, when he was . . . approached God, he'd kill a lamb. That's the oldest Book in the Bible, was wrote before Genesis was written. Moses wrote Genesis, now, hundreds of years later. But notice, Job was the oldest Book, and all the way from Eden, Job would make a sacrifice, pour out the blood of a lamb, and through that blood he would confess his wrong: "May God be merciful to me now, and I approach Thee through the blood."

76 You know why people ain't getting their prayer answered the way they should? They're coming in a psychological work-up instead of by the way of the Blood. That's right. Come by the Blood.

Dear dying Lamb, Thy precious Blood
Shall never lose its power,
Till all the ransomed Church of God
Be saved, to sin no more.

77 That's what we got to come through: the shed Blood. And there Job offered the shed blood as he approached Jehovah, knowing that God would receive him not upon nothing else. If you approach Him today in the name of a good man, "I pay my debts. I don't cheat the government. I pay my income tax. I do all these things. I'm a good neighbor," yet, God will never hear you. If you say, "I'm a loyal church member, I tithe my money, I gave great offerings into the church, I'm a pillar there," God will never receive you, never, not at all.

78 You say, "Well, my mother was a good woman; my father was a good man; my grandfather was a preacher. All that I do and I've never did *this*; I've never steal; I never drink; I never smoke; I never lie; I never do these things." God will never hear you.

79 And no matter who you are, how bad you've been, if you'll come God's provided way through the sacrificial Blood, taking and laying your hand upon the head of a dead Lamb, of a dying Lamb, and confess your wrong, and accept Him, then God will fill your soul with the Holy Spirit, burning out all iniquity, carnality, and making you a new creature.

80 Job, I think about Job in that day as a dad. He had a bunch of children. They were kind of wayward. And he was always thinking of his children. Wouldn't it be a lot better if all the church members of Chicago had that same kind of an idea about their kiddies? You wouldn't have no juvenile delinquency. You wouldn't see these race riots, and, I mean, these riots and things they have around here today: shooting, killing, stealing, rape, and all of these things, is because that people are unconcerned about their children. The first thing they say, "Well, I put them on the cradle roll when they were little, turned the rest of it over to the Sunday school teacher," and her out at a dance, maybe, all night, come in, fixed up like some kind, she's going to a circus instead of a church. And put your children in the hands of something like that? Mother, shame on you!

81 You ought to put that child that's in need down *there*, and read the Bible, lay your hands over on their head, call out to God, "God, be merciful! Spare my daughter, my son." Yes.

82 I love to do it, take them little girls of mine, yeah, set them down there, and they set, their little eyes listening, or—or, their ears listening, and their eyes looking on, I'll tell them about, all about Jesus, and how He loves them, and things. They'll kneel right around the chairs and pray just like the rest of us. That's the way we want to do it, isn't it? That's the way many of you do it. That's what you should do.

83 I went into a many a home, and the children are all gathered round for family prayer always. God, bless that family. That's the tie that binds. If you did that at your home, there wouldn't be so many divorce cases, and things going on the way there is, you have fellowship with each other.

84 Then I see Job, his children got married and went off to different ways, as they do like birds from a nest. Job, knowing that there was no other way, not a possible way, that man could ever approach God and have fellowship with Him, only through the sacrificial lamb, through the blood; Job said, "Peradventure my children might have sinned, so I'll offer a lamb for them." Something told Job he'd better make it ready, he'd better be ready. And then when he made the offering of the sacrificial lamb for his children, one day it happened, the storms come and killed the lots of them, and fire and so forth, and destruction. But before this happened, Job made sure that each one was under the blood. Amen.

85 Rejection, turned Him down today. This nation is Christ-killing as fast as it can, grieving away the Holy Spirit with creeds and forms of religion, grieving the Holy Spirit.

86 I was reading not long ago. . . I heard somewhere, on this great evangelist Billy Graham when he was in Scotland. You know what's the matter? If the Pentecostal people would get their heads together, instead of breaking out and making everything like you did, your services would be going on like the Baptists; but the Baptists took it away from you. That's right. They're having a revival, going somewhere, because they threw everything they had on the altar, their prophet, and away they went. They stick behind him. But today, let one raise up out of the Assemblies, and. . .? . . .

87 [Blank spot on tape—Ed.] . . . seat about seven thousand, and I had about seven thousand standing on the outside, and he had about three thousand. Let's swap. So when I went over to see him, I thought some little ol' boy standing up like, say little rhyme, nursery rhyme: "Jesus, little Baby born in a manger." But I when seen that little boy, huh, it was different. That little fellow just about *that* high, I didn't even know it was little David. He threw off his coat, took a text, and preached like a preacher. I mean God was with him.

88 I said, “There is a little boy that God sent. Now, if you church pappies will get around him, not let him get puffed up in his head, and let him go to run off with a bunch of money, and get around him, and put the right influence over him, he’ll save thousands of little children.”

89 But I was standing up yonder in Oregon, Grants Pass, Oregon, one morning, before Brother Hall and them. I said, “Watch. It won’t work.” I said to some of the group, I said, “What about getting little David now to come into a city, like that doing?”

“Why,” said, “he’s a Oneness.”

90 I said, “I don’t care what he is. God’s with him.” Well, course, now the Assemblies had to get them a little David. And the Church of God got them a little David. And the first thing you know, there’s thousands of little Davids. The very principle that God was trying to get to the children, they tore the thing down.

91 Don’t know their day. “The ox knows his master’s crib, and the mule knows his stall, but My people knows not,” said God. That’s right. They don’t know the day of their visitation. It’s the funniest thing to try, or, strangest thing to get God’s people to see the day of their visitation. They just certainly begin to pull around *something other*, or personalities or *something*, and don’t know how to handle it. Move their fellowship into a denomination instead of into Christ.

92 Then when Job seen what he had done, then, how that he had offered that sacrifice, the Bible said that his children was gathered with him. Now, making preparation.

93 Another thought: Israel, when they had fellowship, notice what they did. Before the great destruction come, the angel that destroyed their lands, the destroying angel, the first thing taken place, Israel was commanded to take a lamb, and kill it, and put the blood over the door. And every family go in and eat that lamb: fellowship around the roasted lamb. Eat the body of the dead sacrifice that died in their stead. God said, “When I see the blood, I’ll pass over you.” The death angel could not touch them, because the blood of the lamb was over the door, and they were in here having communion, fellowshiping around the lamb. That’s the way it is in our heart when we apply the Blood of the Lord Jesus taking away all sin, then we can have fellowship eating the Word of God around the table of God, fellowshiping upon the godly things.

94 You preach Divine healing, every one of them in Christ say, “Amen, that’s right.” Preach that we should lay aside all sin, malice, strife, and things, “Amen,” says the true believer, “that’s right.” Fellowshiping around the Word, see what I mean?

⁹⁵ Now, now, always, the only place that God has ever met, said that He'd ever meet man. . . He never promised to meet us in denominations. He never promised to meet us in any other way, but through the shed blood. Israel of the Old Testament, no matter where they was, they, before they worshipped God, they come to a common meeting place, which was the tabernacle in the wilderness. Every man would go over the top the hill, and he wanted to fellowship with God, he come into the tabernacle in the wilderness, there to meet God. Moses, when Miriam was smitten with leprosy, went in and fell before God under the shed blood. See?

⁹⁶ Positionally place yourself, now, for tonight, see; get under the Blood. All these things that's in your heart, get them out. Go before God under the Blood, confessing your wrongs, and call, and make it right, "Help me."

⁹⁷ Moses got a answer to prayer right away because he went God's way, under the blood; before he could have fellowship, he went in under the blood. Now, notice, the lamb was slain.

⁹⁸ Back in the Old Testament they had a red heifer. Told Moses when they started their journey, said, "Now, make a provision for the cleanliness of the people as they journey on, for if they do do wrong, they're out of fellowship. And before they can fellowship, I want you to make a waters of separation for them." And then Moses was commanded: take a red heifer, a young heifer.

⁹⁹ Now, I want you to notice the word *red* means something. To you and I, *red* means "danger." But *red* in the Bible means "redemption," redemption through the blood. All the way from Genesis to Revelation is a red streak of blood all the way through, red all the way. Notice, they had to come under the shed blood.

¹⁰⁰ Now, He said, "Take a red heifer." Now, did you ever notice scientifically? You take something real red, and look through red to red, and it looks white. Did you ever know that? Red though red looks white. And so God, knowing that man was a sinner by nature, knowing that he was wrong to begin with, He made a preparation of the shed Blood. And God, looking through the Blood of the Lord Jesus, sees you a red sinner white as snow. You have no more sin. When God looks through the Blood of Christ, no matter what you've done, how much sin you've committed, what have you done, if the Blood of Christ has been applied to your heart, God sees you perfect.

¹⁰¹ Listen. I'll tell you a little secret in a few minutes about Divine healing and about things. First thing, friends, is the preparation of the human heart. Yes, sir.

¹⁰² Here, a few days ago, I was up here in Chicago, where old science used to say, “Man thinketh with his heart;’ nonsense, the Bible is wrong. There’s no mental faculties in the heart to think with. Man thinks with his head, with his mind.” But now they find out God was right. See? Man doesn’t think with his head, his mind. He has a—he’s a dual personality. Look, person, in *here* first is—is—is intellectual. But they say that in the human heart, it isn’t in a animal heart, it isn’t in any other heart, but right in the human heart is a little compartment in the middle of the human heart, that doesn’t even have a blood cell in it. But it’s the occupation of the soul. So man really thinks with his heart, not with his head.

¹⁰³ Now, if you think, that’s what’s the matter we got so many lukewarm church members today. People has intellectual faith. They’ll sympathize, say, “Oh, the Bible’s right. Sure. Yes, sir.” See? They have intellectual to, “Oh, I believe the Lord Jesus Christ is Son of God. I’ve took Him as personal Saviour”: smoke cigarettes, drink whiskey, go on out, go to dances, lay on these beaches, and things around here. “Sure. Christ is my Saviour. Oh, sure, certainly, I belong to the church.” That’s intellectual faith. Many people will come into the prayer line and say, “Oh, brother, I got faith.” Sure, it’s intellectual faith.

¹⁰⁴ But when that intellectual faith becomes down into this little compartment *here*, it becomes positive. All those devils of hell can’t move it. That’s right. When it comes down *there*, the sin question’s settled. Amen. When He say, “Hey, I’m the Lord that healeth thee,” when that comes through the intellectual faith, ducks down into that little compartment, there ain’t enough doctors in Chicago tell you’ll die. No, sir. No, indeedy. And if they’re really good, that’s what God does. He moves right in and takes that intellectual faith, and speaks it down into the human heart. And when it comes into the heart, it becomes a positive. That’s where that God Himself moves into the human heart and makes that a positive fact. Amen. When that faith comes out of the mind into the human heart, now you see what I mean?

¹⁰⁵ Now, under the shed blood, He said, “Take that heifer, three years old, and she must be red.” And they’ll take her out here. The first thing, she must never had a yoke on her neck. Oh, I just love that. Now listen, this might burn and scorch and sizzle, but it’s better to do it just for a little while than do it forever. Look, that—that heifer represented Christ, and Christ was not yoked up with anything (Amen.), but was God alone.

¹⁰⁶ Now, be not equally . . . unequally yoked up with unbelievers, go out here and in *this* and *that*, and dilly-dallying around, yoking yourself up in these parties and dances, and things; keep yourself away from it. Yoke yourself with Christ. “Take My yoke upon you; learn of Me.”

107 This heifer could not have a yoke upon her. She must be without any yoke on her. And then she must be killed in the presence of the high priest. And then when the high priest, Aaron, seen that the heifer was killed, Eleazar taken blood on his finger, and went, and striped it on the door seven times, up over the door of the tabernacle, a public testimony. Then the heifer was taken and put in the fire and burned: burned up and then was took out outside the court (Notice, beautifully. Got to hurry.), outside the court, this was laid up in a clean place, for it was the waters of separation.

108 In Ephesians, Paul said over there, that God, by the preaching of the Word, the Waters of separation. . . Faith cometh by hearing, hearing by the Word and the Word of God is the Waters of separation; for it's by renewing by the water by the Word. Hearing the Word separates it.

109 Now, the unbeliever, or the man in sin was outside. Here's a little part we don't want to pass: that the water of separation must be kept in a clean place. And the preacher that preaches the Gospel should be a clean, upright man; not a cigarette fiend, not a dope addict, not a drunkard, or a golf player on Sunday afternoon, and so forth like that. No, sir; it must be kept in a clean sanctified holy vessel, the one that holds the mystery of God in his heart.

110 Must be in a clean church, not where they play bingo in the basement, lottery, have soup suppers out there, and dances for the young folks. Why, brother, if it ever gets to a place I have to do that to hold a audience, I'll quit and take me a bunch of traps and go up in Canada, go to trapping for a living. Amen. I'd rather do it than to know that I'd compromised upon the pure unadulterated Gospel of the Lord Jesus. Give me fellowship with Him. Amen. Preach the Word. You don't have to have all this nonsense. Keep with the Word. And the Word separates sinners from their sin.

111 Then every man out of fellowship come up first through the waters of separation at the congregation, and he was sprinkled with these waters. Now, what was it? The *waters* spoke of a dead sacrifice that went on before him. The dead heifer died in his place. And when we preach the Word, it isn't on any denomination, it's on Christ, the Sacrifice Who died in your stead, to sin, instead.

112 You're out of fellowship, can't get prayer answered, everything's black around you: out of fellowship. Come back to the Word now. The Word goes to cutting, separates you, "Well, you oughtn't to do *this*, you oughtn't to do *that*. *This is here*. You don't have fellowship no more. You got yourself out of communion." That's the waters of separation, tells you what you should do.

¹¹³ Then the first thing you know, the believer, after doing that, the next thing he did, he walked forward then. He's coming in, the believer now, he's walking forward. When he comes next to the door, he looks; he sees seven stripes of blood, which means that blood went before him. Now, he comes under those seven stripes of blood, in under the blood, and then he has fellowship (You see it?), fellowship with God, no fellowship nowhere else. And that whole thing in the tabernacle, in the justification under the court, sanctification at the altar, the Holy Spirit behind the veil, where It moved in and let down: all a picture of Christ.

No matter how much they organized; Korah organized a organization, said, "There's more holy men than Moses, so we'll just go out . . ."

¹¹⁴ God said, "Separate yourself from him, right now, 'cause he's broke the program of God." See? Fellowship was only one place; that's under the shed blood.

¹¹⁵ Now listen, Christians, closely. Look. There is no fellowship outside of the Body of Jesus Christ, you can't have fellowship with God. No wonder people don't believe in Divine healing. No wonder they can't believe in an old-fashion, God-sent revival. No wonder they can't believe in these things that cleans a man's heart. You've got to come in first to the fellowship before you'll ever understand these things. Come in, hear the Word; separates you, washes you. Then come under the Blood into the Body of Christ.

Which the tabernacle was the perfect type of Christ: "Tear this building down, I'll build it up in three days again." See? He was . . .

¹¹⁶ And then by one Spirit, we're all led by the Holy Spirit into the Body of Christ, and then come under the Blood. All the sin questions settled on the outside, through the preaching of the Word, through the sacrifice of the—of the Lamb at the altar. And now we're into fellowship with Christ and we can come in and commune with the rest of them.

¹¹⁷ Those who are inside the building in Christ, we come in. You once called him a holy-roller. Once you said, "He's crazy, he's lost his mind." But whenever you once come under the shed Blood and have fellowship, you walk over to that man that you once thought screamed too loud, that woman you sh- . . . you heard shouting that night, that neighbor that you talked about, or come told you about Divine healing, you'll long to put your hand in his or hers, and have the Word of fellowship. Why? You've come under the Blood.

¹¹⁸ "Without the shedding of Blood, there's no remission of sin." No matter how good you are, what church you belong to, what creed you

say, what prayers you make, unless you come under the Blood, you're still out of fellowship with God.

¹¹⁹ Wouldn't it be marvelous now if the whole group of us right here, some six, or, five or six hundred people, whatever's in this audience, all these people together this afternoon, we with one accord could come right under the Blood, just like we're under this roof here, under the Blood of the Lord Jesus Christ, what do you think would take place right now? What do you think would take place? Why, there wouldn't be a feeble person among us in the next five minutes. Oh, my. The sinner setting next to you'd be so condemned, he couldn't even stand still no longer, the Holy Spirit coming around, the waters of separation being poured out, the Gospel, preaching the Lord Jesus Christ, in His supreme Sacrifice. And the healing power pouring down through Calvary, why, we'd just have a marvelous time, wouldn't we? Wouldn't that be a wonderful thing, if we could all get in fellowship? How many like to be in that fellowship? Raise your hand.

¹²⁰ Now, listen, friends. I've spoke some hard things this afternoon about organizations. Now, it's not that I'm against organizations. God knows that's the truth. I don't care about organization. But the thing of it is, when you think that organization's going to do something for you, it isn't. The Blood of Jesus Christ is the only Thing could do something for you. That's true. And then when that Blood comes into your heart, your whole mental conception is different, because you think from *here* then. See?

¹²¹ *Here* is where Christ comes, to the heart. And your thoughts are positive. It isn't, "Well, Miss Jones said that she could go to dances, didn't bother her." See? You're thinking about Miss Jones. But when it's in the heart, you think about the Lord Jesus, what He would do. See, your whole thoughts are back *here* again. And that's what we need today, is this marvelous fellowship of the Lord Jesus Christ, and God back in our midst talking to us.

¹²² Now look, now, if those stars are . . . I was timing the other day, in the observatory . . . Just before I close I want to give you a thought. If those stars, they said it would take me . . . light, traveling, I forget how many thousands of years, for speed, traveling at the speed of light, light traveling at that fast, to come to this earth. Thousands time thousands times thousands times thousands of years, for light traveling, to get to this earth from one of those stars. And we can see a hundred and twenty million years of light-space, and beyond there is just as starry as it is here. How long would it take an Angel to get from there, here?

¹²³ Now, if you speak of Heaven, or when we die, that we go off to a place somewhere where you can't even see up there, can't you see that

God has hid the glory from the natural eye?

¹²⁴ We are setting here in Heavenly places. Now the Holy Spirit is here. Now Christ is here. And the body that we receive when we go out of here, we go into another dimension, into a blessed place with the Lord Jesus, and at the return of Christ in His physical body coming back to earth, these spirits return back and pick up a brand new body again and we live forever. Amen. Oh, my. If people could get the idea right now, of Angels walking up and down those aisles, of Christ, the Son of God, moving around in the building (Oh, my.), what a difference. You're in His Presence.

¹²⁵ And when your spirit becomes so charged to that outside world, and just like a—a magnet, or, a crystal in a radio and when that gadget in there becomes so charged or magnetized to those words, it's stretching out, until it strikes it and makes them positive . . . The radio, coming through here, the words, we can't hear them with our ears, they're . . . we can't pick it up. But that crystal in the radio picks it up, the television the same. It becomes positive.

¹²⁶ And when our intellectual faith comes down into the heart, and becomes so charged with the unseen world, that every Word of God becomes a positive truth. You see what I mean?

¹²⁷ When God says it, it echoes against it, just like it does on that crystal in the radio, and makes it perfect. God said, "I'm the Lord that healeth thee." That settles it. Amen. That makes it real. "I'll be with thee, even in you, to the end of the world." That makes it real, He is here now. Now, that's the way it is where I'm taken in Divine healing.

¹²⁸ When that Angel of the Lord appeared that night, said, "I'll be with you; don't be afraid." What he would do; he said he'd show signs and wonders among the people.

I questioned him. I said, "I . . . They won't believe that."

¹²⁹ He said, "It'll come to pass, that you'll even know the very secrets of their heart, tell them of these things." And I questioned that. He referred it back to Christ. He said, "I'll be with you." Then when I walk to the platform, the sick people, or something another like that on those things, it becomes a positive thing. I believe it.

¹³⁰ I wished I could have faith right now to believe that every sick person in this building would be healed, just like I have faith to know that He's standing right here. I wished I could have that type of faith, wished each one of you could have it. But if our thoughts and our fellowship comes out from around the realms of the things that we see into the things that we don't see, then it becomes just as positive as the things we see, or more positive.

May the Lord bless you while we bow our heads just a moment.

¹³¹ Heavenly Father, oh, for the fellowship around the Body of Christ, around the Word. “In the beginning was the Word and the Word was with God, and the Word was God; and the Word was made flesh and dwelt among us.” Oh, how we love Him; how we appreciate His Presence here now, the great Son of God, the resurrected One, Whose Words can never fail, written here in the Bible, that, “wherever two or three are gathered together in My Name, I’ll be in their midst.” And He is here.

¹³² God, may every unbeliever that’s unregenerated, never come through the Blood, has just been going to church, still got tempers, still got habits of the world they’re holding onto, intellectual faith, but never been washed and cleansed so they can have perfect fellowship, God, grant this afternoon that right now on this very spot, that every heart will be washed, made clean in the Blood of the Lamb. They’ll come into a fellowship that tonight’s healing service will produce the greatest meeting that’s ever been held in this audience. Grant it, Lord. Will You do it? For the glory of God, we ask it.

¹³³ And with our heads bowed, I wonder, with everyone just praying, if you will. I know it’s getting late, but look, friends, it’s getting late in two ways: The day is far spent, Sunday afternoon this day, the first day of May; and the age is far spent, too. It’s later than what we think it is. The Coming of the Lord is near; men’s hearts . . . you see this great civilization falling, sinking right now. Just look at this America. What a disgrace. Look what Jesus said, “In the last days like it was with Noah, they’d be giving in marriage and things.”

¹³⁴ Look at the divorce courts in America is greater than all the nations put together. Look at the immorality; look at the perversion of sex-perverts clubs out in the West Coast, and all around. Thousands times thousands going every year. Filth, dirty, ungodly, taking the natural use of the body and being perverted into something, people with perverted mind. Men go out and carry on the way they do, women wearing these little old clothes out, they don’t think they’re wrong. Sure not, their minds perverted; the devil’s got a hold of them; they don’t know it. My, what a day!

¹³⁵ Are you under the Blood, believer? If you’re not . . . while, let the Lord Jesus and I alone look at this. If there’s someone here, honest in your heart, and know, and by the preaching of the Word, you’ve become to believe this, that you are wrong, that Something in your heart tells you that you’re wrong, if you still have these things, and you desire those things. . . You don’t, you won’t necessarily have to

do them, just have the desire of them. See? “He that looketh upon a woman to lust after her hath committed adultery already in his heart.”

¹³⁶ Not he that takes a gun and shoots his brother, but is “angry with him without a cause.” If you know you’re wrong, would you raise your hand? Say, “Brother Branham, pray for me now. I pray that God will bring me under the Blood, and give me an old-fashion experience and my heart be clean before God.” If that person’s in here, would you raise your hand, just now, before we have prayer? And say, just by raise up your hand, not to me, but to God, say, “God, be merciful to me now; I want a real clean heart before You.”

¹³⁷ Is there a person anywhere in the balconies or anywhere? God bless you. God bless you, and you. God bless you, lady. God bless you, lady. God bless you, sir. God bless you, my brother. God bless you, my sister. That’s good. Now, God bless you, my brother. That’s right. Be honest with God.

¹³⁸ Now, it’s not—not me. You’re not raising your hands to me, to God. God bless you, lady; I see you back there. Someone else that . . .? God bless you, lady; and you, sir; and you, sir. God bless you; and you, sir. That’s the way to be honest. That’s the way to be men and women; we’re before God.

¹³⁹ God bless you, lady. You want them things taken out of your life. Sure, God’s going to do it. Only thing you have to do, is, just let Him do it now. Is there another before prayer?

While we have our heads bowed.

¹⁴⁰ Dear God, O Father, those human souls, we realize Lord that in the building here is the One Who’ll judge us at that Day. Not even a sparrow can fall to the street without the Father knowing it. How much more do You know these people raising their hands in sincerity, setting here in this long wee hours of the afternoon, listening to the Word. I pray, God, that You’ll cleanse every heart just now with the Blood of the Lord Jesus. May every habit, every sin of oppression, or anything that’s wrong with these dear people, God, I pray that You’ll take it away from them just now. Grant it. May they become humble, sweet Christians, hating iniquity and loving righteousness. Grant it, Father. O blessed Saviour guide them.

¹⁴¹ Now, Father, may every person in here receive great faith just now. We’re looking forward to tonight’s service, Lord, for the healing of the sick. Oh, will You just once more, Lord, one more time let it happen? The eve of our brother’s going away overseas, that he might go with a fresh vision in his heart to see the Kingdom of God brought before the children of men.

142 May this be a wonderful service tonight; may every sick person who comes into the door of Christ be made perfectly well. Will You grant it, Lord? Heal those who are needy; whole in body; for we ask it in Jesus' Name. Amen.

143 Been quite a few days, been home, had lots of troubles and things, you know how it is around home. Was up night before last until break of day, come in, out all yesterday. Last night, just so very little sleep, and up this morning and up here. It's kind of rough. I've kept you a long time. I'm sorry I kept you all that time. I hope you . . . it's the Holy Spirit . . . I've noticed. I want say this, if . . . I'd rather give you a little bitty rosebud now than a whole wreath after you're gone. See?

144 I've never . . . I've had good audiences around the world. But I've never had a more attentive an—a audience than I have here in this little church here in Chicago, you people around here. I notice this afternoon, I had on my heart, when I come to the platform, to speak on something else. Really the Holy Spirit was telling me to . . . on—the Ark of the Covenant, what I was going to speak on. And when I walked to the platform up here, I thought, "*Fellowship* would be a good thing to speak."

145 I've done something that, is, crossed up myself where the Holy Spirit had told me not to do it, but I tried to battle on through. Let me tell you something, and what I said about Brother Joseph a few minutes ago, when I'm wrong, right or wrong. So have you, there hasn't been a person get up and leave this building in this afternoon. All the time they could be setting here, all the time knowing that the healing service is coming on, and many has yet to go home and eat supper. You set right here with me. Bless your heart. I love you. I'll take you before God. And you've stuck right by it when you seen me even battling. See, that's what I mean: when I'm in the wrong sometimes (See?) when I'm in the wrong.

146 Now, I pray that God will give you everything that you have need of, every desire of your heart. And may you . . . How many in here wants to be healed tonight? Raise your hand; just everybody in the building. God bless you. Oh, my, may His grace be with you. Now, if you have to go home, won't you go and rest up a little bit. Come back about, after a while, pick you up a prayer card, come on up tonight and be prayed for. I just believe we're going to have a wonderful meeting, don't you? Amen, amen. God bless you. I turn the service now to Brother Joseph. I'll see you in about a couple hours. 

55-0501A Fellowship
Philadelphia Church
Chicago, Illinois U.S.A.

ENGLISH

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