

Does God Ever Change His Mind About His Word?

Jeffersonville, Indiana
April 18, 1965e

Let us bow our heads.

1 Dear Lord Jesus, we are assembled again in your name, with great expectation for the outpouring of the quickening power of God to bring us into recognition of our position and place and our responsibilities as being a called people, separated from the world, dedicated to God. Grant, Lord, tonight that the blessings of God will guide us and direct us in the things we do or say, that it might bring honor and glory to your name. Amen.

2 I'm happy to be back in the church tonight and to be with you dear people. And I know it's warm; but I just called my wife, I think it's 90° something there (95° or 96° or something) and it's quite a bit warmer than it is here. So I'm getting used to the warm weather now. So ... but I'm so glad to be here at the Tabernacle at this wonderful Easter time.

3 And I can't say that I apologize for that long, long message this morning, but I didn't want to wear out your patience and then come at it again tonight. But I wanted to get that message to you, that you are a part of this resurrection, see. And don't worry about it no more, see. Just rejoice over it. There is nothing nowhere can separate you from it. Nothing. Eternally secure in the kingdom of God when God has stamped his seal upon you--you're to the end of the destination.

4 When the government puts a seal upon a package, the railroad puts a seal on a door, that car cannot be tampered with until it reaches its destination. When God puts his seal upon a man (and the seal is the Holy Spirit), when He seals a man like that, he's gone to his eternal destination. Never no more can he ever, ever go back anymore. Because, remember, Ephesians 4:30 says, "Grieve not the Holy Spirit of God, whereby ye are sealed..." For all time, see.

You're sealed forever. You are sealed eternally into the kingdom of God by the Holy Spirit. Now, think of that! Then you. . . .

5 The devil will punch at you, and he'll say everything to you and accuse you and try to make you think that you're not, but don't you listen to him.

6 Now, you know you've passed from death unto life, you know the things that you once loved you don't love no more, you know that you have believed every word of God. You've seen God working right among us with infallible proofs that He is the great I AM. You've noticed that ever what has been said in his name . . . never has one thing been prophesied in his name but what happened just exactly the way it did, even to science, newspaper picture cameras, writers, everything else, has to recognize it, see. Regardless of whether they want to or not, God makes them do it anyhow, see, to make it known.

7 Now, being a little group, remember it's not a big group that He comes for: "Fear not, little flock; it's your Father's good will. . . ."

8 I want to leave a word with you, shocking, just before we have ordination of a minister. And this is very shocking, but just that you might know. Now, I ain't saying that this is exact to number, but I'd like to leave this with you.

9 I don't know whether any people in here has ever seen hybreeding of cattle--which I don't believe in it, but I've watched it done. And I've seen them take the sperm of the male, just enough could be touched on a little metal . . . like a little toothpick, and lay it upon a piece of marble, and turn those glasses which magnify it I don't know how many times, until that sperm. . . . Where you could see nothing with the natural eye, any ordinary glass, but when it's magnified a hundred or hundred and fifty times, you can see in that one little drop of sperm maybe fifty to a hundred little germs a-bouncing around. Also, in the female comes as many eggs in the sperm. Now, when they are brought together. . . . Now, the first two that meets and connects. . . .

10 There's only one out of that million is going to live. Did you ever think of that? They are the same germ and the same egg, both of them just alike, but there's only one going to live. And that's not determined which one beats there first, because sometimes the egg way back in the back, and the germ might be up in the middle of the

sperm, and they'll crawl over one another. It takes an intelligence to know whether it's going to be boy or girl, red-headed, black-headed or whatmore. It's a election of God; it can be nothing else. Election.

11 Even in the natural birth is election, whether it's going to be boy or girl, or whatever it's going to be. And when that little germ wiggles into this little egg, and the little tails drop off, it starts the baby's spine of whatever it's after--animal, baby, or whatever it is. And the rest of those million germs ... a million eggs, a million germs, and only one lives. All the same, but God chooses by election what's going to live, and the rest of them perish. One out of a million!

12 When Israel left Egypt, they all believed in one prophet's message. They seen the signs of God by Moses. Every one of them saw them. And they each one come out of Egypt, and walked through the Red Sea, and was baptized unto Moses. Each one saw the power of God strike him when he sang in the Spirit and when Miriam beat the tambourine, run up and down the coast. Each one of them every night ate fresh heavenly manna out of the skies. Each of those drank from that spiritual rock that was smitten. And there was two million people left Egypt. How many made the promised land? Two--one out of a million. Where are they all at? Jesus said they perished. "Your fathers ate manna in the wilderness for the space of thirty years, and I say unto you, that they are all dead."

13 Now there's about five hundred million Christians in the world tonight counting Catholic, Protestant, and all. If Jesus should come in that rapture, according to what I've just said there would be five hundred missing in the world tonight in the rapture. And there probably is that every day, counting all the lands, that's never accounted for. So it could be at any time, see.

14 Oh, Christians, let us buckle on the armor of God. Let us do all that we know how to serve Him, love Him, and wait for that great time.

15 Now, there's not going to be great millions and multitudes come out of a generation and march in. There can't be. Now remember, each day ends a generation, each day. "As it was in the days of Noah, so will it be in the coming of the Son of man, wherein eight souls was saved by water." But each day ends a forty-year period for somebody, for some, see. And each day so many is sealed away in the

kingdom. One day the last day will arrive. Let us be sure now, while we are in our right mind, and in the church, and amongst the people where the Holy Spirit so has identified Himself with us, let's be sure that everything's all right and stays all right before Him.

16 Don't you stop. Don't rest day and night until that quickening power has brought you from the things of the world into the kingdom of God. And you that truly are brought into the kingdom of God, and quickened by the Spirit of God, how happy, with tears of joy, we should be, on our knees day and night thanking God for what He's done.

17 Tonight we have a little change in the service. We have a fine brother here, Brother Capps. He come to us from the Nazarene church, and (I think that is right, Brother Capps?) he's wishing tonight to be ordained by us by laying on hands.

18 We do not have papers to give out to anyone, yet we're recognized as.... We could have papers, but we believe that a true ordained minister, his papers is in heaven. And he has the rights to preach the Bible as long as God identifies his life with the Bible. We believe that's his credentials.

19 And now, Brother Capps has been ordained officially in the Nazarene church, but tonight he wants the elders, and so forth, to lay hands upon him for ordination to carry this message. What a gallant thing!

20 I have heard the reports ever since I've been in Tucson--and such wonderful reports--of Brother Capps here in his assistance to our gracious Brother Neville, who's holding the candle of light just as gallantly as these two men can hold. We have laid hands on Brother Neville, but not upon Brother Capps. And I want those who are ministers, Brother Jackson and them, if they're here, Brother Ruddell and the elders of the church here, if they'll come up here just for a few minutes now and laying hands on Brother Capps.

21 Now, we find in the Bible that that's the way they did it--they lay hands upon them and set them apart then. And that's the way they did Timothy. Said, "By this gift that was in thee from the grandmother Lois...." They'd noticed it, that there was a gift in the man, that come to him by the presbyters by laying on of hands.

22 Now, Latter Day Rain brethren got that mixed up. They thought they give him a gift by doing that. No, the gift was already in him, and they just laid their hands upon him as a sanction that they believed that God had already put the gift in him; and they sanctioned it by laying on of hands.

23 And these men here in this church that I believe that's possessed in their soul with this quickening power. . . . If you brothers will come up just now, Brother Ruddell and all the rest of you that's here in the church, and the elders, and sister churches around, to lay hands upon Brother Capps, that he might be ordained by our sanction before this audience and sent out to preach the gospel of the Lord Jesus, wherever God may call him. He becomes . . . he's already one of us by birth. He's one of us because he's believed the message. He's one of us because that he stands for the truth of the Word. And we want Brother Capps to be officially ordained before you by laying on of hands, that he's one of us. [Brother Branham speaks aside to the ministers.]

Any of the others that's here with us, why, we'd be glad for you to come up here and stand with us now as a recognition that we believe Brother Capps to be. . . . How many of you here know Brother Capps? Raise your hand. All right, put your hands down. How many believe he's a servant of God? Raise your hand. We love him as our brother.

24 Now, this is not exactly a correct way of what we would call ordination, but I want this audience . . . I couldn't sing this song, but I want you to help me try it, that. . . .

25 One day a prophet went down to the altar in the temple, and while he was there at the temple. . . . He had been a good man, but he'd just been laying upon the arms of Uzziah the king. And he was a good man, but yet one day at the temple he saw something when he fell into a vision that he'd never saw before. He saw angels with wings, flying back and forth through the building, crying, "Holy, holy, holy, Lord God Almighty. Holy, holy, holy, Lord God Almighty!"

26 And when he did, the post of the temple moved out, and he said, "Woe is me, for I'm a man of unclean lips." In the presence of God he recognized that even though being a prophet, he'd been wrong. He

said, "I'm a man of unclean lips, and I dwell among people with unclean lips."

27 And one of the angels flew, and took a coal of fire, and touched his lips, and said, "Prophecy, son of man."

Would you give us a chord on that, sister, if you will? How many knows the song? Let's . . . one verse.

When the coal of fire had touched the prophet,
Making him as pure, as pure can be;
When the voice of God said, "Who'll go for us?"
Then he answered, "Here am I, send me!"

Speak, my Lord, speak my Lord;
Speak, and I'll be quick to answer Thee.
Speak, my Lord, speak, my Lord,
Speak, and I will answer, "Lord, send me."

Millions now in sin and shame are dying;
Listen to their sad and bitter cry;
Hasten, brother, hasten to their rescue;
Quickly answer, "Master, here am I."

Speak, my Lord, speak my Lord;
Speak, and I'll be quick to answer Thee.
Speak, my Lord, speak, my Lord,
Speak, and I will answer, "Lord, send me."

Let the elders walk around now and lay hands upon Brother Capps. Let's all bow our heads.

28 Dear God, the temple post has moved again. And as seeing the Spirit of the quickening life working in our brother, I pray, God, as he feels this from above that says that he must go. . . . We lay hands upon him as your elders, Lord, and give to him the right hand of fellowship, and lay our hands upon him, and pass the blessings of God upon him; that You'll anoint his lips, his thinking, his entire being, and may he take this message of the gospel to every crack and corner that You'll call him to. Grant it, Lord. We give You our brother as a servant of yours in the name of Jesus Christ. Amen.

29 Preach the Word, my young brother; be in season and out of season; reprove, rebuke with all long-suffering and doctrine. God bless you.

30 Brother Ben here has come to us. I think he's been preaching for some time. Yet, he hasn't been officially (I thought he had; that's the reason I called him up) ordained or hands laid on him here.

31 Now, Brother Ben's wife is here somewhere, and she is a dear person. She was a woman preacher. And when she and our brother were married, and he brought her to the Tabernacle, when she seen and heard the Word... Yet a fine little lady with a fine personality, but when she seen that it was wrong for the women to do that, she laid it aside; and it seemed to fall upon her husband. That's correctly. That's apostolic. That's the way it should be.

32 Brother Ben takes the tapes, as I understand, with his wife. They go into the out-of-the-way places, way back into the mountains, into the jungles, and they play these tapes and comment on the tapes. Many times they're run out, cast out, throwed out. We expect that, for all that live godly in Christ Jesus shall suffer persecutions.

33 How many here knows Brother Ben? How many believes him to be God's servant, worthy of this blessing that we'll ask of God for him? See, he's not a stranger. He's been with us for years and years. I know him as a man of humility. He's like me, he makes many mistakes. We all do that. But what I like about Brother Ben, he's willing to crawl on his knees to make it right. When he heard the other day on marriage and divorce, he and his wife was ready to separate because that... He loves her, and she loves him, but they want to cope with the Word of God. Whatever the Word says, that's what they wanted. I pray that God will bless Ben and his wife to his service. Let's lay our hands upon our brother.

34 Dear God, we lay our hands upon our Brother Ben by a sign that we love him; and we believe, Lord, that he is willing to do a work for You, to be sent out with these tapes, to play them among some mountain people in the way-away places where probably many of us would never get, but yet the message must go to all the world. We pray that You'll bless our brother, and give to him your Spirit, and may it come upon him and guide him and direct him and his wife to those places where maybe that one soul is way out there, and the doors cannot close until that one sheep is brought in. Thou art not

satisfied with ninety and nine, but every name that's on the book must be brought in. Help them, Lord, as we lay hands upon him as associating him with us as our brother. And our help and prayer for him will go with him; and we pray that You'll bless him, Lord, wherever he goes. In Jesus' name. Amen.

Bless you, Brother Ben. The right hand of fellowship we give you as minister brethren. God bless you.

35 John Martin ... Earl. How many knows Earl Martin? How many believes him to be a servant of Christ? He comes to us from, I believe, originally from a Pentecostal group, and now I think he pastors and does an independent work.

36 I've knowed Earl to be a real servant of Christ. I'll never forget one act ... many has been, but one act with Earl. I remember one night they called him when I was in Dallas, Texas--or, I believe ... no, it was ... Beaumont, Texas, is right, sister. And his baby was laying dying, and they thought it was already dead--it wasn't breathing no more. And Earl made his way around to my room, as a daddy, bending shoulders, stooped down before me as I was in bed, rolled out, put his arms around me and said, "Brother, I believe you are God's prophet. I've always believed that. If you'll just say the word, though my baby is dead, yet shall it live." And his baby come back to life, and living.

37 Do you believe he's worthy of the right hand of fellowship of these believers? Let us pray, brothers, as we lay hands on him.

38 Gracious heavenly Father, we lay hands again on our Brother Martin. We send him, Lord, to the utmost parts that Thou has ordained that he should go--wherever it is, many or few, byways, highways, hedges, wherever it is, Lord. May your blessings be with him. We lay our hands upon him as we bid him your speed and give him our blessings; that the Spirit that's upon us, Lord, may go with him, and will guide him and direct him to the lost souls out in the hedges and highways. We send him in the name of Jesus Christ. Amen. God bless you, Brother Martin. Go now, the Lord be with you.

39 Richard is your name. How many know Richard Blair? How many believe him to be a servant of God? He comes from the group of the United Pentecostal Church. And Brother Blair, I remember a great calling of his. I remember the time where Brother Blair would

not ... didn't want to believe me, because that there was a spirit working with him, telling him that I was false. And while he was sitting right in the meeting the Holy Spirit turned around and called it out. And he was just about ready for a breakdown, and that's what got him in that shape. And I remember his lovely wife calling me one day. She said, "Brother Branham, I believe Richard is going to die." And she had, I believe, a scarf. She went and laid it on him as I asked her, and prayed. Here he is.

40 A little baby had been in an accident, or ... his boy, in an accident, that they didn't give much hope for it, with a concussion of the brain. And with prayer, even by the phone, the baby was made well. Do you believe Brother Blair is a true witness of Christ? You pray that your blessings go with him? Brethren, lay your hands on him.

41 Dear God, to identify our gracious and noble brother, your servant, that has even come from his own group to walk in light. Father, we pray that You'll bless our Brother Blair, as we send him with our blessings and our sanction by our hands upon him, to wherever You may call him, Lord, to whatever work it may be. May your Spirit go with Brother Blair. Guide him and direct him to the lost and dying of this world, that he may help find that lost sheep, that he might bring it back to the fold. Wherever it might be, whatever You have for him, Lord, we just ask that your Spirit guide him and direct him throughout his life's journey. We are his brethren. In giving him the right hand of fellowship, we ask You to go with him in the name of Jesus Christ. Amen.

The right hand of fellowship, God bless you, Brother Blair. We are with you one hundred percent, pray for you and will do anything we can to help you. God bless you.

42 [Brother Branham speaks with Brother Anthon.] Anybody know Brother Merlin Anthon? He's new to me. [The brother speaks to Brother Branham.] Oh, yes! Pardon me, brother. From the Salvation Army. That's right. I remember him. Sure I know him now, I just.... His face didn't look familiar to me just then at this time. How many knows him to be a man of God? How many believes that God is working with him? Raise your hand. Will you pray for him?

43 Now, brother, we know that you're coming from a great group of people, Salvation Army. They're a great people. But ... the

Salvation Army does do a great work out on the street. We can say nothing against the Nazarene, the Pentecostal church, or the Salvation Army, or any of them. They are our brethren. But you see, we believe that we are carriers of a great message for this very hour that we're living in. You want to do that with us? Let us bow our heads while we lay our hands on our brother.

44 Dear heavenly Father, You are the one that does the calling; You are the one that quickens the Word so that they can believe. And we lay our hands upon our precious brother as a sanction that we believe that You're with him and will help him. We send our blessings with him, that we who believe that we've passed from death unto life and now hold quickening power in our hearts by the grace of God... We lay hands upon our brother and send him with our blessings that You'll lead him and guide him and direct him to every crevice of the earth, Lord, that You have ordained for him to go. May your Spirit go with him and give him health, strength, and success in his ministry, for we send him in Jesus Christ's name. Amen.

45 God bless you, brother. That's the right hand of fellowship. You want brothers to shake hands with you, brethren like that, so that you... All right, the Lord bless you all.

46 [A brother speaks to Brother Branham.] Now what's your name? Brother Correll. This is Brother Correll from Cincinnati. Anybody know Brother Correll, raise your Being from Cincinnati, I doubt it. He says that he was with a group, and the group wanted to ordain women ministers. He couldn't stand it, and he had to break away from them. That's exactly how I broke away from the Missionary Baptists. Dr. Roy E. Davis, how many ever heard him? Sure you did. He wanted to ordain some women preachers, and I said, "No, sir. As an elder," I said, "I can not do that consciously. It's against the Word of God."

47 I don't know you, Brother Correll, but upon the basis of your testimony and that truth that you stand for... We have nothing against those women. They are sisters, we love them. But we believe that they got their place, in that they must stay. And we believe that they are darling to a man, a helpmate, and by no means... We think they're the greatest gift outside of salvation that God ever gave a man. But she's got no place in the pulpit according to the Word of God. Upon that basis and your faith in God, we lay hands on you as fellowship to come go with us. Let us lay our hands...

48 Our dear heavenly Father, this young man, I can just about know how he feels, when he's been pushed out because of the real truths that man shall live not by bread alone, but by every word. So we lay hands on him, placing our blessings upon him. May your Spirit lead him, guide him, and direct him throughout life's journey to wherever You may send him, Lord. Let him know that we are praying for him, and will be a help to him and support him as long as he will stand for the truth. Grant it, Lord. We send him in the name of Jesus Christ. Amen. God bless you, Brother Correll.

Get these hands laid on the different ones—all of you give kind of the right hand of fellowship.

49 Brother Ruddell here has never officially been ordained here at the church. How many knows Brother Ruddell? We all know him. How many knows he's a man of God?

Dear heavenly Father, we as your elders lay hands upon this brother who has moved through deep muddy waters. He's seen his congregation fallen off. He's seen everything take place but yet believes [unclear words] fellowship and love. We lay our hands upon him and pass our blessings to him [unclear words]. Anoint him, Lord, mightily with the Word and send him to every crevice of the earth. May your blessings be upon him and help him. We send him in Jesus Christ's name. Amen.

50 Brother Ruddell, you've always got a right hand of fellowship. I know Brother Ruddell. Seems like my own boy, his daddy and I, mother, have knowed one another so long. And I know Brother Ruddell to be a servant of God. I serve with Him. God bless you, Brother Ruddell.

51 Who are you, Brother? What's your name? You know him, Brother Martin? What's your name? Brother McCommas. I guess there's no one here knows him, but he is a... Yes, this man here knows him, Brother Tyler. And he comes to have hands laid upon him that he'll be a carrier of the gospel. Brother McCommas. Where are you from, Brother McCommas? Rockford, Illinois. [The brother speaks to Brother Branham about the healing of his wife.] Oh, is that right? From Tucson. Oh, I remember the call now. Praise the Lord! [Brother Martin speaks to Brother Branham.] Your sister. And she's here now, was prayed for the other night from Tucson by telephone. Paralyzed. She was paralyzed a few nights ago, and she is here now.

No wonder he wants to take the message! Let us lay hands upon him, brethren.

52 Dear God, I lay hands with the elders, upon your servant and give to him the right hand of fellowship, praying that the blessings of God will [unclear words] may guide him and direct him. In Jesus Christ's name. Amen. The right hand of fellowship, my brother. God be with you.

53 Yes, brother? All right, sir. I believe this is Brother Darius. This man is Brother Darius. Where you from, Brother? Black Rock, Arkansas. Brother ... knows him. Someone else, I believe, here said.... Brother Brewer. I believe I met them this morning--Sister Vayle, I guess, Brother Vayle and them who know him, and know him to be a man of God, a servant of God. Wonderful!

54 Well, now, my dear brother, to be a carrier of the message, we want you to know that we'll stand behind you, do everything that we can. We'll be praying for you, that you also will carry this message to the utmost parts of wherever God has ordained you to go. Let us lay our hands on our Brother Darius.

Dear God, we lay our hands upon our brother, giving him the right hand of fellowship, and send him in the name of Jesus Christ. [Unclear words.] May your Spirit go with him and guide him and direct him in the name of Jesus Christ. God bless you, brother.

55 I believe ... Brother Anthony. Many of you know Brother Anthony. He's been here with us a long time. I know him to be a servant of Christ myself. I believe he's a dedicated young man. He's never officially had hands laid on him. He didn't know this was coming, friends, see. But right now is good as any. So we're going to lay hands on Brother Anthony and just give him the right hand of fellowship. God has to do the ordaining. This is just to let him know, and you know, that we believe this brother, and we love him, and he's one of us in the message, and we want him to have God's blessings, and that's what we ask on him. Let's pray as we lay our hands on brother.

56 Dear God, this humble little Italian servant of yours, Lord, comes tonight to have hands laid upon him and the right hand of fellowship officially extended to him by the church. Lord, by your great power, send this young boy forth into this earth, to the crevice that You've called him to. We pray he go and deliver the people from

sickness and sin [unclear words] and to serve You, Lord, all the days of his life. May You lead him, guide him, may your blessings be with him as we send him in Jesus Christ's name. Amen. God bless you.

57 (Oh, I don't know. We're on a telephone hookup; fifty cents a minute.) Was there somebody else here was want...? Step up here and call your names, who you are, brethren, just to the microphone--right up here. Just tell them . . . [The following men state their names: Pat Tyler, Claude Boggess, Dale Hargissy, James Humes, Earl Horner.] Is that them? Brethren, these men. . . . Do you believe this message to be the truth from God's [unclear words]? Do you believe that with all your heart? And you are desirous and think if we lay hands upon you. . . . We want you to know that we are with you and will do anything that we can do to help you. And now I want you brethren, so that I can lay hands on them too, to step right up here now, and let's all bow our heads as we lay hands on them.

Dear God, here's a group of men. I lay my hands upon each of them in the name of Jesus Christ, the Son of God. And may You who have called them to be ministers, may they [unclear words]. We give to them the right hand of fellowship and pray your blessings to be with them, Lord [unclear words]. May they work and serve You in the capacity that You have called them to. May they be gallant, real servants of yours. Grant it, Lord. We ask it in Jesus Christ's name. Amen.

58 God bless you each, brethren. God bless you; God bless you, brother; God bless you; God bless you, Brother Humes. The Lord be with you, each one. Blest be the tie that binds our hearts in Christian love; the fellowship of kindred minds is like to that above.

59 Isn't He wonderful? Just think now how many ministers is here tonight to have hands laid upon them.

60 I didn't know that we were on this telephone hookup. If the people out there will forgive me for that, I didn't know it, see. I just didn't know they was going to hook this little message up tonight, but we are. . . .

61 Now, we'll read the Word and pray and get straight into this message that I feel that the Holy Spirit would have me to bring to you tonight.

62 And now, while we are turning back in the ... for the text (I'll announce it in a moment) let's turn to Numbers, the twenty-second chapter, verse 31--Numbers 22:31, for a text.

63 While you're turning, if you'd like to read it or mark it, I want you all to remember me now until I get to see you again, I hope sometime this summer, the Lord willing. And if anything happens I don't get to go overseas, I'll be back. But we are now believing that--how all this has worked around--that the Holy Spirit is going to send us now on a way that He has chosen for Himself to send us. And that's the way we want to do it. The Lord bless.

64 Father, we're about to read your Word. Will You bless it and anoint it to our understanding? We ask in Jesus Christ's name. Amen.

65 The book of Numbers, the twenty-second chapter and the thirty-first verse:

And the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

66 Now, in the reading of this, to build a context around it, I want to take the subject, "Does God Ever Change His Mind About His Word?"

67 That's quite a text, and it's a great truth that we ought to understand. Can God say anything and then say, "I'm sorry I said it"? Can God take his Word back after He's said it?

68 Now, in this statement here, the reason I chose this statement was because it's one of the statements of the Bible that a reader, trying to see ... or, try to say that God does change his mind, this would be more like that He changed his mind than any place in the Bible I know of--because He told Balaam one thing and then told him another. And now, many people has tried to make Balaam just a soothsayer, or something. But Balaam was not a soothsayer; he was a prophet of the Lord.

69 Now, we'll kind of get the outline of the message first. Israel was in their journey from ... going to Palestine, coming from Egypt. And the Lord was with them, and they were. ... Every enemy that had raised up before Israel was moved out of the way, for God said

He would send hornets before them and would drive out the enemy as long as they walked in obedience to his command. The job was never too big. The Amalekites, the giants of the day, meant nothing to Israel, though they were small men in stature; but they were walking in “Thus saith the Lord.” So no matter what the opposition was, God always seen that his words of promise never failed Israel.

70 And Israel of the Old Testament is a type of the bride of the New Testament, coming up out of the world, marching on the road to Canaan--or the Canaan that we go to, the Millennium.

71 Now, we notice Moab here is a type of the church. And Moab. . . . They had just slew some kings and had routed the enemy, killed off everything, possessed the land, and moved up by Moab. Now, Moab was by no means a heathen nation. Moab was a nation that served the same God that Israel served. And the land of Moab was originally started with Lot’s son by his own daughter. And he, being the founder of this nation, and had organized, celebrities and so forth, and made a great nation out of it. And they had multiplied and went on.

72 And now, Israel was of the seed of Abraham, not of Lot. Israel come out of Isaac--Jacob. And Israel sprung out of those twelve tribes from Jacob (which was later called Israel, because he wrestled with the Lord).

73 And Moab here. . . . Now in this. . . . And you people out on the telephones, I want to first say that I do not wish to be critical, and I hope I’m not; but the message that’s been given to me, I must be faithful to that message or I’ll be a hypocrite, see. I can’t say no more than what I am sent to say. And I am thinking that the great enemy of the Christian society today is the organized churches. I do believe with all my heart that it’ll finally form into the mark of the beast (Which, I think I can prove that by the Bible with God’s help. I have already done it.)--that it will form into the mark of the beast in the federation of the churches. Because God never did at any time ever recognize a ordained church, organized church. Never. He never did do it. And every time that man made an organization, the Spirit of God left it and never did return again. Ask any historian, or you may be a reader yourself. Never! When they organized, God laid it on the shelf; and that’s where it went and stayed from then on. They growed in members, but never awakening of the Spirit. Never no more.

74 Moab here is a type of such, because they were an organized nation, in their own land (like in their denomination), and they had their own religion. And their religion was the same religion that Israel had. They were Moabites and believed in Jehovah God, but they was an organized group of people.

75 And now, as they represent the natural church, Israel represents the spiritual church in its journey. Now, Israel was not an organized nation. As long as they followed God, they were independent. They come up, sojourners, no place to go. Wherever the pillar of fire went, they went with it. They were not a organized nation. They had an organism among them, because circumcision gave them that under the commandment by God, but never an organized nation at this time. When they finally become an organized nation, that's where they fell, and rejected their Messiah.

76 And now we find, always, that when these natural and spiritual spirits of churches and organizations meet, there's always a clash. It's never failed to be so, it always clashes. Because we find that in there is a jealousy, and in this jealousy it causes carnal comparisons, impersonations. And we find it in today as it was then: when God does something for an individual, everybody tries to copy just like God did for that person. See, it causes a competition, and it makes carnality. And then, if they cannot (the other side) get the spiritual results, then they take it by a political power; or they substitute something to upset the people's minds to draw disciples after themselves.

77 That's exactly what took place at the very beginning. As Cain and Abel, both boys here on earth.... And when Abel offered unto God a more excellent sacrifice than Cain, and God vindicated Abel by coming down and receiving his sacrifice, it caused jealousy with Cain --because he was jealous of his brother, and slew his brother.

78 It started at the beginning, that when the natural and the spiritual.... Yet Cain and Abel worshipped the same God. They both built the same kind of altars, and they both worshipped the same God at the same church, same altar. But Cain by carnal reasoning, brought in the fruits of the land and laid them upon the altar as a sacrifice, thinking that surely that this would answer to God for an atonement. So he must've brought in (as people think today--apples that Adam and Eve took that caused the sin), and whatever.... I think now they

got it down to a pomegranate or something now. Some of them said not long ago it was something else, and. . . .

79 But Abel had the right sacrifice. He knewed that it was blood that did it, so he brought a lamb. And when God received his. . . . Now, Abel, by faith, by revelation. . . . No other way--there was no Bible written. So you see, the beginning of righteousness is God's revealed truth, and the entire church of the living God is built upon that.

80 Jesus one day, coming off the mount, said to his disciples, "Who does men say I the Son of man am?"

One said, "You're Moses," and the other ones say, "You're Elias," and "You're Jeremias," or "one of the prophets."

He said, "But who do you say that I am?"

81 That's when the apostle Peter, inspired of God, quickened by the Spirit, made that tremendous statement: "Thou art the Christ, the Son of the living God."

82 Notice the statement: "Blessed art thou, Simon, son of Jonas: flesh and blood has not revealed this to you. My heavenly Father has revealed this to you. Thou art Simon; upon this rock. . . ." What rock? Now, the Catholic says upon Peter, the rock (little stone). And the Protestant says upon Christ, the Rock. Not to be different, but it was upon the revelation that Peter had who He was. "No man can come to me," said Jesus, "except my Father draws him. And all the Father has given me will come to me."

"Thou art Christ, the Son of the living God."

83 "Blessed art thou, Simon, son of Jonas, flesh and blood has not revealed this to you, but my Father which is in heaven . . . upon this rock I'll build my church; and the gates of hell can't prevail against it."--spiritual revealed Word of God.

84 Notice, Abel by faith in God offered a more excellent sacrifice. And the carnal believer thought that it was the works of his own hands and his fruits and his beautiful offering that he brought, that God would recognize. And it made a clash.

85 We find that Abraham and Lot had the clash. We find that Moses and Dathan, Korah, had the same clash. Moses, being a ordained prophet with the Word of the Lord, vindicated that he was chosen to be their leader of the hour; and that Abraham had promised all these things, and here Moses fit exactly what God said would take place. And Korah, being carnal, wanted to raise up an organization among them. He wanted to make a group of men--and God doesn't deal with people like that. It shows right there in that scripture a type of the journey today, that organization is not what God ordains. For as soon as Korah done it... He said to Moses, "You take too much upon yourself." In other words, "The whole congregation's holy. Why, you say you're the only holy man. You have no right to do any such as that. You try to make yourself somebody big. We're all holy. We're all God's children."

86 And Moses just turned his head and walked away. He said, "Lord, what will I do?"

87 God said, "Separate yourself from him. I've had enough of it." And He swallowed him up in the earth.

88 See, there was a clash. When the carnal and the spiritual meet, there's always a clash. When Judas and Jesus met there was a clash--one the Son of God, the other one the son of Satan. Just like Cain and Abel. There was a clash when they met. One of them was the treasurer of the church, and the other one a pastor. Now, we come in this day to the same thing again--the carnal denomination to the spiritual bride of Christ. The spiritual bride of Christ is so much different from the carnal organizations till there's no comparison in them at all.

89 Now notice. The natural always tries to type the spiritual. But as in Jacob and Esau, it will not work. It will not. Now, when it come to doing good works, I believe that Esau actually was a better man than Jacob in the sight of men. He tried to take care of his daddy (he was blind, a prophet), and all these things that he tried to do. But yet Esau didn't think about that being just carnal work. He thought he

could get in by what he done--do something good for somebody, which was all right. But Jacob, his whole soul was to get that birthright, and that's what God recognized in him spiritual.

90 Notice. And it's always caused the natural to hate the spiritual. It caused Cain to hate Abel, it caused Korah to hate Moses, it caused Judas to hate Jesus, and on and on it goes. It causes the natural to hate the spiritual--just as Cain at the beginning hated Abel, the one that God received the sacrifice from--and tries to destroy them. They try to destroy the influence. They try to destroy everything, because it's nothing but jealousy. It started in Cain and proved that it was jealousy, and it's still the same thing today when the natural (the carnal), and the spiritual meet together. It proves it's Satan, no other way, because jealousy comes from Satan. And then causes an impersonation of the truth--somebody to try to impersonate something that isn't . . . they are not ordained to do. How much of that have we seen in this last days! Oh, my! How much of it!

91 So we see God does not forever change his mind about his original Word, but who He calls, that's who He ordains. No one else can take that place. No one could take Moses' place. No matter how many Korahs raised up and how many Dathans, it was Moses God had called. Regardless.

92 But . . . and if the people won't walk in his perfect will, He does have a permissive will He'll let you walk in. Notice, He permits it all right, but He will make it work out for his glory in his perfect will. Now, if you'd like. . . .

93 Just like in the beginning, it was not God's perfect will for children to be born on the earth through sex. No, sir! God created man out of the dust of the earth, breathed the breath of life into him, and he become a living soul. He took from that man a helpmate and made a wife to him. That was God's first and original will. But when sin come in and did the thing that it did, then He permitted man to marry a wife legally and have children by her. "Multiply and replenish the earth then, if that's the way you're going to do it." But, you see, it never was his perfect will.

94 Therefore, all these things that had a beginning has to have an end. All sin has to come to annihilation. All sin has to be done away with. Therefore, in the great millennium when the resurrection comes, we will not have to be reborn again by our fathers and mothers, but

God, like He did in the beginning, will call man from the dust of the earth and his helpmate with him. That's right. That's the way He did it at the beginning.

95 So therefore God never changes his mind about anything, but He will permit you to go on. Now, this is a long ways around to get to what I want to say here about this, but it's a ... I want you to understand it, see. God will permit you to do something, and even bless you in doing it, but still it isn't his perfect will.

96 God permitted Israel to take a law in Exodus, the nineteenth chapter, when grace had already give them a prophet, pillar of fire, a sacrificed lamb, a delivering power. But they cried out for a law. It wasn't God's will, but it was injected because man wanted it. And he was cursed by the very law that he wanted. It's best to have God's will. That's what He taught us: "Thy will be done. Thy kingdom come, thine will be done."

97 We must submit ourselves to his will and his Word. Don't question it; believe it. Don't try to find a way around it; just take it the way it is. So many wants to go around, get some other way. And when you do, you find yourself going on, you find God blessing you; but you're working in his permissive will and not in his perfect divine will.

98 He permits it, as I said, but He will not let it be his perfect will. But He'll make it work to honor and bless his perfect will. And childbearing by sex is one of that.

99 Now notice, Moab, to begin with, was a illegitimate nation. It started out illegitimate, yet by a father believer and a daughter believer. Just exactly, if you'll type that and use a spiritual mind, you can see that denomination standing there just as plain as anything. Sure! See, the whole thing is altogether wrong. And look, when it's started like that, it can never.... It keeps--like a ball of snow--it just keeps rolling more and more and more. You get one error and start on that one error, and you just keep rolling one thing after another, and one thing like another, all after another. And that's the way the church started.

100 That's the way it started at Nicaea, Rome, when the Roman Catholic church.... At the very beginning, where it come from was Pentecost, but when they organized and brought in the celebrity into

the church, they started to making ... having prayers, and running beads, and praying for the dead, and all these other things; and then it just started rolling from one error to another, one error to another, until look where it's gone to. There's not one representation of Pentecost in it at all. See? It's one error picking up another, picking up another. There's only one thing to do--that's clean off the record and go back to the beginning.

101 When Martin Luther started off with justification.... This ought to be the further advanced Lutheran church. See? If Luther.... When he organized he could not take Wesley's sanctification, because he was organized and the men wouldn't stand for it. So the Spirit moved out of it.

102 Now, Lot's group here, or ... Moab was Lot's daughter's child, illegitimate to start with. Now notice, as the natural church, Moab represents the natural denomination, Israel represents the spiritual church. Israel, the church true, was the bride of that day, called out of Egypt and vindicated to be the truth.

103 Notice when them two come together. Both of them offered the same sacrifice, both built seven altars, both offered up clean sacrifice--ox. And they even offered up rams, testifying that there was a coming Messiah. Fundamentally they were both exactly the same: Israel down here in the valley, Moab up on the hill; and Moab with seven altars, Israel with seven altars; Moab with seven ox, Israel with seven ox; Moab with seven rams, speaking of the coming Messiah, Israel with seven rams. What was the difference in them? Fundamentally, both right. But you see, Moab did not have the vindication of God with them. They were only a nation, a group of celebrities. But Israel had a prophet with them, they had a smitten rock with them, they had a pillar of fire, they had a brass serpent for healing, they had the blessings of God moving right along with them, and they was the called-out children of God.

104 Now, we find that so perfectly typed here in them churches of today. As Moab was not so, Israel was a sojourner from place to place. Wherever that pillar of fire moved, they moved with it. Moab, not so. They were settled down in their own denomination, down in their own nation. They didn't move, they stayed right there. They had their celebrities. They ordained things as they should do, and they had their warriors, they had their fighters, they had their king that they got their orders from, and so on.

105 But Moab seen Israel with something that they didn't have. They seen a mighty power amongst Israel, and it was a prophet. And that prophet was Moses. And they knowed that when the battle went wrong, they just raised up his hands and held them up there, and the battle changed! So they didn't have such as that, so they tried to match it with politics, with a political pull. They sent over to another country and hired a prophet to come over so they could have a prophet, and would have power amongst them just like Israel had amongst them.

106 Do you see the carnal comparison? Can you see the carnal church today? It's done the very same thing.

107 Notice. Now they're both going to have prophets. The only difference was, Moses, the prophet of God, his King was God. That's where he got his orders--the Word of the Lord. And Balaam, also, he had a king; and that king was Balak, the king of Moab, and that's where he got his orders and his blessings. So Moab said to Balak, "Come down" ... or Balaam, said, "Come down and curse me this people, for they cover the whole face of the earth. They just come and lick up everything like an ox licks up the grass." Said, "Come down now, and I understand that you can curse, you can bless, whatever you do is recognized."

108 Now, we want to notice that this man was a prophet ordained of God, but he sold his birthrights for political reason; just as the church did today--like Luther, Wesley, Pentecost, and the whole group of them. Sold it out for pulls in their organization. Moses under God; Balaam under Balak. Yet both prophets were called men of God and both spiritual. Notice the difference. Each had a head: Moses' was God; Balaam's was Balak.

109 Notice here how the spiritual is applied to prove that the natural is wrong. Moses, sent of God in line of duty, is met and challenged by another prophet of God. Can you imagine it! Moses, called of God, ordained of God, standing in the duty of God, moved up into this cold, formal group and was challenged by another prophet of God, what God had blessed and ordained. How would you tell the difference? They both had prophets. God spoke to both prophets.

110 And some of them say, "God said, 'Do this.' God said, 'Do that.'" I don't question that. But it's out of the line of God's Word.

The prophet, no matter if he is a prophet, he's out of the line. So many people get deceived like that.

111 "Oh, this brother can do this," and, "This brother can do that." And deny the Word? "Though I speak with tongue of men and angels, though I have gifts that I can move mountains, though I give all my goods to feed the poor, I am yet nothing." "Many will come to me in that day and say, 'Lord, Lord, have not I prophesied in your name? Have not in your name I've cast out devils and done mighty works?' And I will say unto them, 'Depart from me, you workers of iniquity. I never even knew you.'" Yet they come with a confession that they have did it, but Jesus said they were workers of iniquity. What is iniquity? It's something that you know you should do, that's right to do, and yet you don't do it. See what it's going to be in the last days? Here, the whole line.

112 That was my purpose tonight. I said I'd be out at nine o'clock, but I'm going to be a little bit after, maybe. Look. That was my whole purpose, to show you this line, by the Word of God, see, that God has to keep his Word in order to stay God.

113 Now, we notice that both of these were spiritual men, both were prophets, both were called. And Moses, right in the line of duty with a fresh pillar of fire before him every day, the Spirit of God upon him, in the line of duty... Here comes another servant of God, called of God, ordained of God, a prophet, to whom the Word of God comes to. Here's the danger of it. There's nobody could dispute that man being of God, because the Bible said the Spirit of God spoke to him, and he was a prophet. But you see, when he got the real answer from God, he wouldn't keep it. He didn't notice it. Then he went to challenge Moses.

114 Now, Balaam sought the will of God with all of his heart. Now, when these great men come over and said, "Balaam, Balak, the king, has sent that you come to him immediately and curse this people Israel, because 'they're scattered all over the face of the earth and now they're camping against me. And they've licked up every kingdom around below them. And now we want you to come over and curse this people, because I understand that if you curse anyone, he's cursed. [Now you see, he was a man of God.] What you bless is blessed.'" He was a servant of God.

115 And Balaam now thought, being a prophet, “There’s only one thing for me to do, and that’s seek out what is the will of God.” That’s the duty of a prophet, if he’s called to be a prophet.

116 First, what must a prophet do? Is seek out the will, the Word of God. He must do it! Because, being a prophet, the Word of God comes to him. They say, “Well, you’re not a theologian.” Never does the Bible say the Word of God come to a theologian; they’re the one who messes it up. The Word comes to the prophet of God.

117 And here was a man who was a prophet of God. And when he was hired ... to be hired to come over and curse another people of God, notice, he went to seek the will of God. And he wanted to know his perfect will, and God gave him his perfect will in the matter. His perfect will was presented to him. What was his will? “Don’t you go!” That’s God’s first word. “Don’t go with them. Don’t you try to attack my people, walking in my perfect ways.”

118 How that is today! Want to fuss, debate, and everything else when they see the Spirit of God working among you. And they’re trying to ... they’ve tried it for years to smother it down, but the more they try to smother it, the greater it grows. You can’t curse what God has blessed. You just can’t do it.

119 So you see, that was God’s people. Now that prophet--though he was up there and hired by the king, worked among the celebrities and so forth, and the Word of God came to him--he sought the will of God; and the will of God spoke back to him and said, “Don’t curse this people! I’ve blessed them.”

120 Now, there isn’t a theologian under the skies that can deny this message that we’re preaching, but what it’s exactly the Word of God, right in time. God’s a-vindicated it in everything that’s been said or done. He’s proved it to be right. Now there’s no theologian, no Bible reader, no prophet can look in that Word. ... If he is a prophet, he’ll see the same thing. But if he doesn’t see the same thing, that shows there’s something wrong, because. ...

121 You say, “Well, oh, I could take it vice versa.” So could Balak, Balaam. See? But God identified Moses. And then what was the proof? The Word of God. And he heard the plain, clean-cut decision of God: “Don’t you go. Don’t try to curse what I’ve blessed. Them’s my people.” But you know what? Balaam didn’t like them people to

begin with. Oh, what a . . . how many Balaams is there in the world today? He didn't like that group to start with.

122 Now, after he got God's clean-cut decision, "Don't you go!" . . . But you see, instead of doing it, it was the same thing like Cain, like Korah. He was jealous, and he wanted a reason to go anyhow.

123 Notice, his denominational headquarters, after he sent back, said, "Nope, don't believe I'll go down. Don't believe I'll have anything to do with them. I won't debate with them people, because God's done told me they're his people, and I don't believe I'll go." If he'd have stayed with that! But down in his heart he didn't like them, see. They wasn't of his group. And anything that didn't belong in his group wasn't right to begin with. See? And he looked down at them, said, "There's been some awful things them people did. Surely a holy God will curse such a people as that. They're illiterate, they're not educated like us. We're smarter people. Oh, they claim to serve God, but look at them. What are they? A bunch of . . . why, a bunch of slaves, mud-daubers, that the Egyptians run out down there. Why, God would never have anything to do with a dirty bunch like that!"

124 He failed to see that smitten rock and that brass serpent, that pillar of fire. He tried to judge them from a moral standpoint. He failed to see the higher call of God. By grace, by election, they were in that line, and with God's Word. And when he wanted to curse them, God said, "Don't you do it, they're mine. Leave them alone. Don't you touch them."

125 Now, so the man turned around, went back. Now, watch his denominational headquarters, though, when he gets back. They sent a more influential group. This time they might've been some . . . instead of just regular laymen, they might've been doctors of divinity come this time. They might've been bishops, or maybe state presbyters for all. . . . He sent a better group and a little more influential group, somebody that had a little better education and could lay out the plan to him better, could make it reasonable.

126 See, that's what Cain did. He reasoned. That's what Korah did. He reasoned. It's not him that reasons; we cast down reasonings, we believe God. No matter what anything else says, we believe God. We don't reason what God says. You can't reason with it. You have

to accept it by faith. And anything that you know, you don't have to reason anymore. I don't know how He does it, I just believe He does it. I don't know how He's going to keep that promise, but He said He'd do it—I believe it. I accept it on the basis that I believe that it's the Word of God.

You say, "Well, you can't get by with that." I don't know how I'll get by with it, but He said He said say it.

I remember my Baptist pastor told me, said, "Why, Billy, you'll preach to the posts in the church. Why, do you think anybody'd hear a thing like that?"

I said, "God has said so."

"How are you going to, with a seventh grade education, pray for kings and preach around the world?"

127 I said, "I don't know how I'm going to do it, but He said so, and that's just good enough for me." See? "He said so. I don't know how it's going to be done."

He said, "Do you think the people--this great, educated world, that you're going to stand up against on this subject of divine healing and so forth--do you think they'll believe that?"

128 I said, "It ain't for me to know whether they believe it or not." I said, "My duty's to preach it. That's what He told me. He said He'd be with me, and He told me what it would do." And it's done just exactly what He said it would do: "First, take ahold of their hands; then it'll come to pass that you'll even know the secret of their heart." And I told you about it, and it happened that way. How does it do it? I still don't know how it does it. It's none of my business how it's done. It's just done.

129 Who could explain, when God told Elijah, "Go up there and sit on the mount, and I'll feed you. I've ordained the crows to feed you"? How could a crow get a slice of bread and a piece of fish baked, and bring it to a prophet? That's beyond anything I could explain. I don't think you can either, or nobody can. But He did it! That's all was necessary. He did it, and that's the truth of it. How He did it, I don't know. It's none of my business. But He did it. How He made the earth, I don't know; but He did it. How He sent his Son, I don't know; but He did it. How He rose from the dead, I don't know; but He did it. How did He save me? I don't know; but He did it. That's

right. How did He save you? I can't tell you; but He did it. How did He heal me? I don't know; but He did it. He promised He would do it, and He keeps his Word.

Now, Balaam should've knowed that, and he did know better.

130 Notice, this better, influential group come, and what better? They had better gifts. And not only that, they could give him more money, and they offered him a better position. "Now, besides just a regular minister in our organization, we'll make you district superintendent." See? "We'll do something for you if you'll just run that bunch of people out of there, see, and stop that." Oh, they offered him a great position. Said, "The more you bless..." Said, "You know, I'm able to promote you."

131 Look where he's getting his words from: the head of the nation. Where was Moses getting his words from? The King of heaven. One was the Word of God's promise: "I'll take you to the promised land, and no man will stand before you. I'll send hornets before you and drive them out from right to left. And you're going to take the land. I've already give it to you. Go on, take it, possess it. It's yours." And now, see, that's who Moses was listening to. And this man was listening until it come to something in his own heart he was jealous of, and so then he went to his ecclesiastical head.

132 Notice, a better position. He said, "You know I'm able to promote you. I will promote you to a better place. I'll do more for you, I'll raise your wages, I'll give you a better salary." And when he offered him all of this, it blinded him.

133 How many Balaams are there in the world today, that by a better position, a better church, a promise of something.... When a man gets his eyes open to the Word and the workings of God, and that good man, who's got influence, will start out as a servant of God, and he holds a good congregation, after a while the Holy Ghost baptism is presented to him. The baptism in Jesus' name is presented to him, which is a scripture, and the only scriptural way to baptize. And when it is presented to him, and the denomination knows they're going to lose him when he starts that, they offer him a better position and a change in church. See, old Balaamism again, just exactly like it was at the beginning.

134 Now, that man who reads that Bible, he can't read it unless he sees that that's the truth. There was nobody ever baptized using the titles of Father, Son, Holy Ghost. It's a Catholic creed and not a Bible doctrine. No person in the Bible was ever baptized, or three hundred years after the death of the last apostle, but what was baptized in the name of Jesus Christ. The Catholic church started that, and the rest of them come to it. And any minister sitting in his study and will look at that knows that's the truth. But for popularity, to hold his position, better thought of among the people, he compromises.

“Well,” you say, “God blessed him.”

135 Certainly. Some of them have got gifts of healing, some of them have great campaigns. And that rubbed right in their face, and they get the same answer from the Word of God that you or any other man would get. God doesn't change. See what I mean?

136 Balaam, for a better position, he thought. . . . Now look, when that better group come back, the right. . . . Balaam here took a phony text, see. He said. . . . The better group come back, he ought to have said, “Get out of my presence! I've told you the Word of God. Get going! This is ‘Thus saith the Lord.’” But you see, the gifts, and to be a more popular man. . . .

137 Oh, how they like to do it. “We'll send you all over the world. We'll give you a special plane. We'll sponsor your meetings everywhere if you'll just. . . .” Oh, no. See, we know what the Word says. We know what God said. We're going to stay with that by God's help, see. No matter what kind of a promise, and how much more you can pay, and how many this, that, or the other you can produce, we want the “Thus saith the Lord” and what He said here first. Well, the church said, “That's secondarily.” We want what God said at the beginning; and anything added to it or taken away from it, even your name will be taken off the book of life, to add one word to it or take one word away from it. We want what He said; not what the church said, what Dr. Jones said, what somebody else said. We want what “Thus saith the Lord” said, what the Word said.

138 But now we find Balaam, a servant of God. . . . And many of those men start out and are ordained of God, and does speak God's Word in many things, but when it comes to the full truth, they won't do it.

139 Notice here, as a prophet of God, he should not've been caught in such a group as that to begin with. He shouldn't have went with them. But watch. For popularity's sake, see, for his conscience's sake, he said, "Well, stay all night, and I'll try again."

140 See, "I'll try again"? What do you want to try again for? God already told him what to say. God said, "Tell them you're not going." That's his original word: "I'm not going." "And don't you go; don't you curse what I bless." Now, watch how it backfired on him after a while. See? It will every time. When God says anything, He means it. He don't change his mind about it; He stays right with his Word. No matter what anyone else says, He stays right with that Word.

141 Now, Balaam should have knowed better. He should've dismissed himself from such company, but all them nice gifts and the promise of this king. . . . Said, "You know, I can do it. I'm the bishop. I can do just whatever I want to. And I'll promote you if you'll come do it for me."

142 And God done told him, "Don't do it," but yet Balaam said, "You stay all night, and I'll try again," see. He had the word. You don't have to argue anymore about it. God's done said so. With a group like that, they always talk you out of the will of God if you'll let them.

143 There was one group to come to a prophet one time named Job. They couldn't talk him out. He saw the vision, he knowed what was right. Balaam saw the vision and still didn't stay with it.

144 No matter how much these church groups said, "Oh, Job, you ought to do this, you ought to do that" Even his wife, he said, "You talk like a foolish person. I know what the Lord said. I know what He required, and that's what I've done." See, he stayed with what God told him.

145 Notice, Balaam using this phony text for his conscience, see. He said, "Well, I'll find out. I'll try again." Now, there's where you come secondarily. How many Balaams have we got tonight that likes to use that phony text of Matthew 28:19 just for their conscience's sake? How many wants to use Malachi 4 for their conscience's sake? How many wants to use Luke 17:30 just for conscience's sake? How many wants to use these things, yet, "Well, I tell you, I believe they're all mixed up on that"?

146 And then here was Balaam trying to say, “Perhaps, maybe God got mixed up. I’ll try again, see what He says.” Now, He knows your heart. Notice, Balaam used this phony text for his own conscience’s sake, because actually he wanted that money. He wanted that dignitary, he wanted that job. He wanted that position to be looked up to as Dr. So-and-so. So he said, “I’ll try again.”

147 Oh, at the Balaams in the world tonight! Promised positions, popularity, my, oh, my! They numb their conscience by them. Because of their denominations: they say, “If you do that, out you go. I know you’re a good man, and we love you. [And he is a good man.] We love you, but you can’t preach that. Our doctrine says you can’t do that. Dr. So-and-so said this is the way it is. Now you’ve got to believe it this way if you stay with us. Now, if you want to—I know you had a hard time—well, I’ll see if I can’t get you promoted, maybe change churches.” Oh, you Balaam! When you know the will of God, you do it! God ain’t going to change his mind. No!

148 Something that He could pass by, the truth, for his commission. He said, “Well, I’ll try again.” Notice the Balaams there is.

149 So now remember, when he come the second night with this great celebrity, already had his conscience dull and numb, God let him go. Now, God never changed his mind, but He give him his permissive will. “Go ahead then.” But he found out it’ll not work.

150 God knew what was in Balaam’s heart. Though he was a prophet, He knowed he hated them holy rollers, and he was going to want to curse them anyhow. And God done told him not to do it, but yet he come, wanted to do again, so God let him go ahead. God said, “Go ahead.” Now, remember, He never changed his mind.

151 Notice, it was his desire to curse them. The people that he classed as fanatics, he wanted to curse them. He wanted a position. He didn’t want to fool with them, so he thought if he could do this little act for the king, then he would be promoted. God never changed his mind or his Word, but He will give you the desire of your heart. He promised that. Did you know that? He promised to give you the desire of your heart. And let your desire be the Word of God. Let your desire be his will. Never your own will; his will. If you ask Him for something, He don’t give it to you, say, “Thank you, Lord. You know what’s good.”

152 Look at even King Hezekiah, when he sent that prophet up there to him--God did--and said, "Put your house in order. You're going to die." Hezekiah turned his face to the wall and wept bitterly, and said, "Lord God, I ask You to consider me. I've walked before you with a perfect heart. I want You to let me live fifteen years longer."

153 "All right." God spoke to the prophet, said, "Go back and tell him I heard him." And what did he do? He brought disgrace upon the whole nation. He kindled the anger of God till He would've killed him. That's right. You know that. Backslid on God. It would've been far better off, nation, king, and all, if he'd have went on and took God's first thing to him. But it looked hard on the prophet, when the prophet had to go back and speak the Word of God to him after he'd done told him. But God said, "Go ahead." But you see, it brought a disgrace.

154 What did Balaam do? After knowing the will of God, and yet he was persistent, he was going to do it anyhow. And what did it do? Notice. He never changed his mind. He knowed what was in his heart.

155 You know, Thomas, one time, he just couldn't believe it. He said, "Naw, I can't believe that. If I could take my hand, stick it in his side, put it in the nails of his hand, well, then, I'll believe it then."

He said, "Come here, Thomas." See? "Put your hands in here."

"Oh," Thomas said, "Now, it's my Lord and my God."

156 Said, "Yes, you've seen, and now you believe. How much greater is their reward has never seen and yet believe." People sometimes won't receive the Holy Ghost unless they speak with tongues. I believe in speaking in tongues. Certainly. He's a good God, He'll give you the desire of your heart. But no matter how much you speak in tongues and deny this Word, you're wrong anyhow, see. You don't go in by speaking in tongues; you go in by keeping every Word. That's the evidence of the Holy Ghost: when you believe the Word of God. See?

157 I believe in speaking in tongues. I believe you can be quickened—like I said this morning—till you'll speak with a new tongue. I have myself, and I know it's the truth. I know it's true, but that's not the sign that you're God's selected child, see. No, indeed. He said, "Many will come to me and say, 'Lord, haven't I prophesied and done all these great things in your name?'" " He'll say, "Depart from me, you that work iniquity, I never knew you."

158 You speak with tongues and then refuse to be baptized in the name of Jesus Christ? Something wrong somewhere. Yes, indeed. Any of those things, any of those orders God give. There's something wrong. Just search your own conscience and see what the Bible said. Show me some place where somebody was baptized in the name of the Father, Son, Holy Ghost. See? It's not there. But you see, sometimes for your conscience's sake.... You say, "Well...." You say, "God speaks to the women about how they must do, not wear shorts and things, but you know, the pastor said...." So they take the easy way.

159 They know what God said about it here, see. Sure! God said so, so they want to do it anyhow. See, they try to find an excuse. "Well, I think it's much better. It's not.... The wind don't blow...." But God said for a man to dress different from a woman. If a woman put on a garment pertained to a man, it was abomination in his sight. So it's not right. You shouldn't do it, no. See?

160 So therefore, it's wrong. But you see, they try to find an excuse that "the Lord told me to do this." I don't say He didn't, but look, it ain't his perfect will. It's got to be his permissive will. You see what it'll do? It'll pollute the whole bunch. It polluted all the camp.

161 Notice here, God never changed his mind, his Word. But He is a good God, and He'll give you the desire of your heart though it be against his will. You believe that? Look. God told Moses, "You go down there [this anointed prophet]...." Said, "Go down there and speak to that rock. It's already been smitten."

162 Moses went down there in his anger, picked up the rod, and said, "You rebels, must we fetch you water out of this rock?" and smote the rock. The water didn't come. He smote it again. It come. It was against God's will. It broke every plan in the Bible. Christ had to be smitten second time. See? Christ was smitten once. It broke the whole plan. But He give him his permissive will. Then

after, he said, “See, we got the water for you. See, I brought it for you, you bunch of rebels.”

163 God said, “Come here, Moses. Come here. Come up here on top. . . . You’ve been a faithful servant. [Like the woman with the high heels] You climbed. . . . See? Look over yonder. See the promised land?”

“Oh, Lord. . . .”

“But you’re not going over. You took my permissive will down here at the rock. You have glorified yourself [see?] and not me. You sanctified yourself. You didn’t sanctify me. You didn’t keep my original Word, what I told you to do.” Yet the waters did come. You can lay hands on the sick and they recover, you can prophesy or speak with tongues. But the thing is, keep his original Word. God don’t change his mind, friend. You got to keep his commission, his will.

164 “Oh, well, that was for the disciples.” He doesn’t change. If He’s still got a disciple, that’s the same commission: “Go ye into all the world and preach the gospel. These signs shall follow them that believe.” It’s never changed. He can’t change.

Now, you can say, “Well, I tell you, it ain’t for this day.” Oh, you Balaamite. You see? See? God don’t change. He’s the same yesterday, today, and forever.

165 Just look at the Balaamites today: “Oh, I know in the Bible they baptized in Jesus’ name, but look, all the people. . . .” I don’t care what the people’s done. “There’s not another name under heaven given among men whereby you can be saved.” No remission of sin, only through the name of Jesus Christ. How good you are, what you do, that don’t have one thing to do with it. It’s God’s original Word. You got to stay with that. Whew! All right.

166 Obedience to his Word is better than sacrifice. You remember that time when Saul came back.

167 Balaam had a gift of faith and could’ve used it to the perfect original Word of God. Many men on the field today with gifts of healing could do the same thing. Many men out here, people speaking in tongues, people prophesying, a gift . . . could use it for the kingdom of God, but they don’t do it. They take. . . . And God blesses them anyhow, gets the permissive will. But for popularity, and pleasures,

personal gain, sold their birthrights as Esau did, see. Sold out to a organization. Sold out like Balaam did, see. So many are doing today the same thing. We know that's right. They sell out their birthright. Women professing the Holy Ghost, wearing shorts. Men permitting them in the pulpit. Bobbed-haired women in the pulpits, paint on their face, with religious gowns on--it's the biggest stumbling block the church has ever had.

168 If you want to know in political powers what time it is in the kingdom age, see where the Jews are. Watch how the Jews are, because they are a nation. If you want to know where the nations are standing, watch the Jews. If you want to know where the church is standing, watch the women. Watch the morals among the women, because she's a representation of the church. When you see the pollution amongst the women, you find the pollution in the church. What's she become? A painted-up Jezebel, just exactly what the church has become. Now that's the truth and you know that, see. If you want to know where the church is, watch the morals among your women, because she is ... the church is a woman. If you want to know the national status, watch the Jews.

169 Notice, as God said to Balaam, after he had heard the true-cut decision Word, "Don't go".... Yes, then He told him after He seen it in his heart what it was to do, He give him his permissive will, so He said, "Go."

170 And you can do the same thing. If you don't want to walk in the truth, you can go ahead and have a great ministry. Certainly you can. But you're taking his permissive will. You're walking over his Word. He'll prosper you, certainly, just like He did Balaam. He was a success, but he couldn't curse that people. He couldn't do it, because every time he started to curse, he blessed. See, he couldn't do it. But when he come to being prosperous in his achievement, he taught those people, through Balak, to commit adultery. He brought in the camp of Israel and married them off. He said, "Why, we're all one. Why, you worship the same God. We got a prophet up here and you got a prophet down there. And we have the same sacrifice, the same Jehovah as our fathers. Now, why not you all just come and associate with us." The Bible said, "Don't join yourself up amongst unbelievers. Don't yoke up with them at all. If they don't believe it, stay away from them. "Come out, be separate," saith the Lord, "and

I'll receive you. Touch not their unclean things." That's right. Their filth against the Word and things like that, stay away from it. Don't listen to it.

171 And here we find out that Balaam went down there and he begin to teach the people, and he had an error. And he run in the way of Balaam, how that he did, and taught Balak, and the children of Israel committed adultery, and a plague struck the nation of Israel, the people, and thousands of them died in one day. And while they were all there before the altar of God praying, here come an Israelite man with a Midianite woman (a denominational woman), and went into the tent. And the priest's son walked over there and took a javelin and killed them both. And that stayed God's wrath. You know that's the Scripture. Is that right? See?

172 But what happened? Balaam, he succeeded in weakening Israel. What did he do? He weakened their camp. God let him go and weaken their camp, and it polluted the whole camp. And when some doctrine starts that's not the Bible truth, it pollutes the whole camp. Somebody raise up with a different idea, like Korah, and say, "Well, this, that, and the other, and I've got a different idea," it pollutes the whole camp. And that's what's done the whole church camp today. That's right!

173 Teaching, as he did, weakening the whole camp for Kadesh-barnea--the Word showdown. When they got to Kadesh-barnea, then --the weakening of the camp--they come back, said . . . went right. . . . Remember, they had eat angel's food. They had the Word of God every night made manifest, and they eat the food. They drank from the rock. They did all . . . seen the miracles. They watched Moses and seen his word, seen his prophecies, everything. And then finally when they listened to this false teacher come in among them and teach wrong, he weakened the camp, and prospered by it. He might've built million dollar buildings. He might've had great denominations. He might've added thousands times thousands, and done great works, and mighty works, and was a prophet. That's all right, but as long as it's not with the Word of God, you better stay away from it. God don't change his mind. Stay right with his Word, because that's what's going to come out in the end--the Word, word by word. "Whosoever shall take one word away from it or add one word to it. . . ." It's got to stay that Word.

174 Now, listen closely now. When the Word test came, when they went over and seen the opposition so great The greatest opposition they ever seen. The Amalekites was ten times their size. They said, “We look like grasshoppers. Their fences . . . or, their cities are so walled till they can run a chariot race around it, two chariots, as hard as they can go around the walls, see, of their cities. Why, their spears are way out there, long, and they’re giants. Why, we look like grasshoppers. We can’t do it!” And two men stood on that Word. Caleb and Joshua said, “Wait a minute! You two million people, shut up just a minute. We are more than able to do it. We are more than a match for them.” What was they basing on? God said, “I’ve given you the land. It’s yours.” And there they stood. But the people had gotten married off amongst other things, and all kinds of creeds and rituals among them, and they just weaky, wishy-washy, didn’t know which way to turn and what to do. That’s right. There come the Word test.

175 Yet He grants you permission for . . . permits your will, a permissive will, knowing what’s in your heart. He knows it. You say, “Well, Brother Branham, I do so-and-so. It don’t bother me. God blesses me every day. I sing in the Spirit, I dance in the Spirit, I . . .” He’ll permit it. Go ahead. That’s right. But what are you going to do?

176 “I wear shorts, and I do this--it don’t bother me. I know my faith is in Christ, not in what I wear.” But the Bible said there is something to it. What’ll you do? You’ll make a stumbling block, like Balaam did, before every one of the other women. What’ll you do to your young girls? You’ll have a bunch of “Rickettas” (that’s exactly right), a bunch of little painted up Jezebels, see.

177 But God will prosper you. “Why, He blesses me.” I don’t doubt that. He blessed Balaam too, see. Certainly He will. You’re walking in his permissive will, not his perfect will. God doesn’t change his mind because He blesses you. He blessed Israel right out there for forty years. What did they do? Married wives, raised families, kissed the children, paid their tithes, lived right out there, and God blessed them in the wilderness, fed them with the manna on and on. And every one of them perished, because they never kept his original permissive . . . his original will, his Word. They took his permissive way--“Go ahead.”

178 But you remember, when they left Kadesh they never journeyed any farther. They just went around and around in the wilderness. Where they could've been out ... in two days after that they could have been in the promised land. They journeyed forty years, and every one of them died but Joshua and Caleb, the ones that stayed on the original Word.

179 Oh, God, help us. God don't change his will, He don't change his mind; but He'll bless you. Sure, He blessed Balaam. And what did he do down there? He polluted the whole camp. See, you have to stay with what He said. He never changed his original plan.

180 Now, look at the Balaams today in the field, would you. Just look around: prospering, speaking in tongues, sure, using God's gift to gain, everything. Sure. But it defiles the whole church of God with their corrupt teaching. That's right.

One said to me, he said, "What you doing this for? What you doing that for?"

I said, "Don't you believe that that's the truth?"

181 "Oh, yes, but," he said, "you know what? That's not your business. You're to pray for the sick. They believe you to be a prophet. Why, you could teach them women how to ... and them men how to do this, that, or ..." How can you teach them algebra when they won't even learn their ABC's? How can you teach them things when they won't even take their Primer? See? You've got to come back and start where you began or where you left off, and take every word of God.

182 Just look at it in the fields today. As Balaam married into God's church a harlot--married the harlot into God's church--so is these false teachers today trying to tell you. They're going to marry every one of these organizations and these people into the old harlot of Revelation 17. Their Balaam doctrine, going around today and say, "We're just the same. We're all Christians." And priests and popes and whatevermore all compromising and doing this.

183 The preacher said.... Even I know a Pentecostal preacher.... All of them started now giving a round kosher, which means Ashtoreth, the moon god--a kosher wafer. Say, "Shut your eyes and take it if it hurts your conscience." Shut your eyes? A round wafer? What does it mean? We are taking a broken body, Jesus Christ

broken; not a round moon god, Ashtoreth, who Mary took the place of. And the Roman kosher's still round, for the moon god. Goddess, not god. We have a broken kosher. Certainly. Oh!

184 So now the great harlot of Revelation 17, these Balaam teachers, with their false doctrine, is marrying the church into that kind of a mess. Watch when it comes to the showdown at the end time, look at the weakness of it now. Nine hundred-and-something different organizations, one pulling one way, and one the other. There's no unity among them, and they're trying to bring unity. Not backed by the Word of God, God's original plan; they're taking it in by politics and an organization. God don't change his mind, He stays right with his Word. He said, "Heavens and earth will pass away, but my Word won't." That's right. He stays with his original Word. Oh, my!

185 Though they still reason against it, just like they did, and just. . . . There's only one thing to do--He won't change it--just believe, because both heavens and earth will pass away, his Word will never fail. See?

186 You see where you're getting married into? See the politics and things, how they're trying to join the church together by politics in the church? We are not joined to Christ by politics; we're joined to Christ by the baptism of the Holy Ghost. And the way you know the baptism of the Holy Ghost is because that Spirit in you identifies every word of God to be the truth. That's right. "For whosoever shall take one word out of it or add one word to it, his part will be taken from the book of life." Yet he prospered.

187 You say, "You can't believe that by prosperity?" You can't judge God by prosperity. The world prospers. Balaam prospered by it but, brother, you judge God by his Word. He keeps his Word and identifies it the truth. So remember, friend, as long as you live don't you never forget this: God doesn't change his mind. Yet He'll bless. He'll let you go his permissive will, but He won't change his mind. He won't change his plan. He won't change his Word for you. No, sir! You've got to change. . . . You can't have God's Word to match your experience; you've got to have your experience to match God's Word, see. That's the way you've got. . . .

You say, “Well, I’m a good man. God does this, that, or the other.”

“But do you keep his Word?”

188 “Oh, well, I tell you, that ain’t just...” All right, there’s something wrong somewhere. God’s going.... Yes, He’ll prosper you. Sure, He’ll make you.... The denominations is prospering to who wouldn’t have it. They spread their tents, the great, fine churches and everything throughout the land--the rich, and money poured in and members from everywhere. Didn’t the Bible say there was found in her even riches of the world, and even souls of men, and everything that was found in this old harlot, which is the mother of the whole thing, politics and organization? But God’s little group is his bride, centered on that Word.

189 May the dear heavenly Father ever keep you stabilized right there. Don’t you never move from that Word. You may bless, you may.... God may heal your sick. He may heal your sick baby, He may heal your husband, your wife, He may heal your mother, somebody else. You may jump at his Spirit and dance up and down. Remember, the rain falls on the just and the unjust, just the same. But when that seed’s laying there, it’s either ordained or it’s not ordained. And if it’s ordained, it.... If it’s a wheat it has to bring forth wheat. If it’s a Word of God, it has to produce the Word of God. If it isn’t, then it isn’t, see. You get that now? The Lord bless you.

190 Here I told you I was going to quit at nine o’clock, and here it is, twenty minutes till ten, many of you people a long ways to go. I love you. And the reason I hold you like this is not because I want to be cruel to you, but I love you. And what I know, I don’t keep nothing back. I tell you the truth.

191 Out in the meetings where I go, you never hear me preach these messages. No, I promised you to come to this tabernacle. Right here is where I preach my messages from. I’ve got three or four more here that the Lord has given me--I’ve got the scriptures on it--that I would be daresn’t to preach it anywhere else but right here. Here’s where the Word of God started going from, and till God changes it, I’m staying right here and bringing it out right here. That’s right. Out yonder in the meetings, I pray for the sick and everything like that, and on the side say things in a roundabout way that the sheep hear it. They know what it’s talking about. Otherwise, it’s just the bait on the hook. You see? I show the signs, of trying to show that God knows in

discernment, and knows the hearts of the people, and does these things. That's an evangelistic gift just to stir the people. The first thing you know, a tape drops into their house. That's got it then. If he's a sheep, he comes right with it; if he's a goat, he kicks the tape out. That's. . . . And you too, is right, Ben. That's exactly right. Ben's had some experience. All right.

192 Well, that's right. Aren't you glad that you're his? Aren't you glad? We used to sing a little Pentecostal song a long time, like:

I'm so glad that the Lord brought me out;
I'm so glad that the Lord brought me out;
If it had not been for Jesus, where would I be?
I'm so glad that the Lord brought me out.

Oh, I've been happy since the Lord brought me out;
I've been happy since the Lord brought me out;
If it had not been for Jesus, where would I be?
I'm so glad since the Lord brought me out.

I've been shouting since the Lord brought me out;
I've been shouting since the Lord brought me out;
If it had not been for Jesus, oh, where would I be?
I'm so glad that the Lord brought me out.

Glory! Aren't you glad?

Aren't you glad . . . (Let's sing it!)
Aren't you glad that the Lord brought you out?
Aren't you glad that the Lord brought you out?
If it had not been for Jesus, oh, where would I be?
I'm so glad that the Lord brought me out.

Well, I've been singing since the Lord brought
me out;
I've been singing since the Lord brought me out;
If it had not been for Jesus, oh, where would I be?
I'm so glad that the Lord brought me out.

Aren't you glad of it? Then, "We'll Walk in the Light." Do you know that song?

We'll walk in the light, it's a beautiful light;
Comes where the dew drops of mercy are bright;
Shine all around us by day and by night,
Oh, Jesus, the light of the world.

Don't you like that? Let's sing it again.

We'll walk in the light, it's a beautiful light;
Comes where the dew drops of mercy are bright;
Shine all around us by day and by night,
Oh, Jesus the light of the world. (It's sunup!)

All ye saints of love proclaim,
Jesus the light of the world;
Truth and mercy in his name,
Jesus, the light of the world.

Now, let's raise our hands when we sing it.

Oh, we'll walk in this light, it's such a light;
It comes where the dew drops of mercy are bright;
Shine all around us by day and by night,
Jesus, the light of the world.

Shake one another's hand.

Oh, it comes where the dew drops of mercy
are bright. (Aren't you glad you're
children of the light? The sun's up!)
Shine all around us by day and by night,
(Little children, love one another.)
... the light of the world.

We'll walk in the light, it's such a beautiful
(manifestation of his Word);
Comes where the dew drops of mercy are bright;
Just shine all around us by day and by night,
It's Jesus the light of the Word.

You believe it?

We're marching to Zion,
The beautiful, beautiful Zion;
We're marching upward to Zion,
That beautiful city of God.

Oh, we're marching to Zion,
Beautiful, beautiful Zion;
We're marching upward to Zion,
That beautiful city of God.

Let those refuse to sing
Who never knew our God;
But children of the heavenly King,
But children of the heavenly King,
May speak their joys abroad,
May speak their joys abroad,

For we're marching (Glory!) to Zion,
The beautiful, beautiful Zion;
We're marching upward to Zion,
That beautiful city of God.

Oh, we're marching to Zion,
Oh, beautiful, beautiful Zion;
We're marching upward to Zion,
That beautiful city of God.

193 Get your handkerchief out. Take out your handkerchiefs just a minute. Let's give the Lord a wave offering. It ain't a sheaf, but they took from the body of Paul handkerchiefs.

Oh, we're marching to Zion,
Beautiful, beautiful Zion;
We're marching upward to Zion,
That beautiful city of God.

Oh, we're marching to Zion,
Oh, beautiful, beautiful Zion;
We're marching upward to Zion,
That beautiful city of God.

194 Amen! Oh, don't it make you feel good? I can just imagine those old saints back there before going into the Roman circus there, start walking up that hill, you know, up that little ramp, going up into the lion's den, saying:

Oh, we're marching to Zion,
This beautiful, beautiful Zion;
We're marching upward to Zion,
That beautiful city of God.

The fields of Zion yield
A thousand sacred sweets,
Before we reach the heavenly throne,
Before we reach the heavenly fields,

Or walk the golden streets,
Or walk the golden streets.

We're marching to Zion,
Beautiful, beautiful Zion;
We're marching upward to Zion,
That beautiful city of God.

195 Repeat after me [Congregation repeats each phrase after Brother Branham]: Lord God, I pledge myself anew to You. Cleanse me from all unrighteousness. Cleanse me from all doubt in thy Word. Let me from this Easter be a new creature in Christ Jesus. Let me bear in my heart your Word. May it be a lamp to my feet and a light in my path. From henceforth I will follow You. In Jesus' name. Amen!

We're marching to Zion,
O beautiful, beautiful Zion;
We're marching upward to Zion,
That beautiful city of God.

196 Don't that make you feel good? We have pledged ourself anew, knowing that in our hearts we have been quickened from the dead. Don't that make you feel good? My, oh my! I love you with undying love. Listen: Love one another, for you cannot dislike your brother who you see, and say you love God, who you haven't seen. So just love one another. Then, you serve one another, you serve God. Is that right? "As you do unto the least of these that's got quickening power in them, you've done it unto me."

"When did we see You in need? When did we visit You in prison? When did we do these things?"

197 "What you done to them, you did it to me." Isn't that wonderful? I love Him, don't you?

198 Oh, there's one more song we have to sing, if you've just got a minute more time. Oh, well, we'll just take them. All right. All right, sir. Oh, "Take the Name of Jesus with You." Don't forget that, friends. Let's all sing it now. Each one together now, just with one big heart, take it to Him with all we got in us.

Take the name of Jesus with you,
Child of sorrow and of woe;

It will joy and comfort give you,
Take it everywhere you go.

Precious name, O how sweet!
Hope of earth and joy of heaven;
Precious name, O how sweet!
Hope of earth and joy of heaven.

199 Remember now, pray for me. When the hot persecution winds are blowing, when devils on every side is challenging, I'll remember you're praying for me night or day. I'll be praying for you. Stand by your good pastor, Brother Neville, and the associate, Brother Capps. Listen to them. They'll teach you the Word of life. I believe that. If I didn't believe it, I certainly wouldn't have them here. I certainly would not. I believe that they believe the message, and they stay with it to the best of their knowledge, and I've got faith in both men. Stay with them. These other brothers around where they got their meeting, that stood here tonight, if you're around their neighborhood, stand by them. You heard what they come here for tonight.

Take the name of Jesus with you,
As a shield from every snare
(Listen to this!);
When temptations round you gather,
Just breathe that holy name in prayer.

Precious name (precious name), oh, how
sweet (oh, how sweet)!
Hope of . . . (Dear God, heal these people
I pray, heavenly Father. In Jesus' name.
Grant it, Lord.)
. oh, how sweet!
Hope of earth and joy of heaven.

Till we meet, till we meet,
Till we meet at Jesus' feet;
Till we meet, till we meet,
God be with you till we meet again.

Let us bow our heads now. [Brother Branham hums "Till We Meet."] O God, be with us; help us, Lord.

Till we meet at Jesus' feet.
Till we meet, till we meet,
God be with you till we meet again.

200 That's truly my prayer, till we meet again. God bless you. And now I'm going to ask our precious Brother Neville if he'll dismiss this fine congregation. God love you, each one. I'm so thankful to have people like you all. What would my message be if I had nobody that believed it? And there's people here, you'd die for it. May God help you, each one. My prayers are with you, my blessings go with each one of you. May you not forget that you're part in that resurrection. The quickening power is now in you. It's all settled. You're God's child. Let's bow our heads until Brother Neville dismisses you. God bless you.