
GOD KEEPS HIS WORD



. . . unworthy of any of Thy blessings, but it is because that Thy goodness has been extended to us. That's why that we come, humbly, asking today that You will continue to be with us. Let us find our place and our position in Thee; lose ourself and find it, Lord, in Thee; make us that which we should be. Get glory out of the service today, for we ask it in Christ's Name. Amen.

May be seated.

² Now, it—it's a privilege to be here this afternoon. And knowing that we just have a short time to stay. Tonight is another one of the gatherings. Today has been very much took up; just beginning to get a little tired, because the people come in on these little, special interviews; and some of it requires beyond the wisdom of man, it requires God. Therefore, visions have to come. And I am forty-eight years old, and I have never, one time, ever seen it fail, but what God went . . . ? . . . [Blank spot on tape—Ed.] straight to the cause. That's right.

³ There's people setting here right now, that's even been in the rooms in the last day or two, that knows that that's honestly . . . And down home, different places, it always goes right down, and find the cause. Now, if you went . . . [Blank spot on tape—Ed.] . . . what was causing that headache, then you'd start to work from there. Now, that's what the Holy Spirit does. It goes and finds what the cause is. We know what the cure is, but we want to find what the cause, the reason the cure isn't working. Um-hum. And that's some of our most glorious things.

⁴ Now, usually when we're going to have prayer for the sick in the evening, I start praying along just about this time. But, this is a convention time; time when the ministers are all together, and we're coming for fellowship, one with the other. And it's been allotted to me, this afternoon, to speak, or, to teach to the people for about twenty or thirty minutes. And I wish to take a little text out of the Old Testament, in the 13th chapter of Numbers and the 30th verse:

And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

May the Lord add His blessings to the reading of His Word.

And if I should make a—a subject, I would say this: *God Keeps His Word.*

⁵ Sometimes, I can't keep mine, and you can't keep yours, always, but God can keep His. I don't know what's in the future, but God, being infinite, knowed the end from the beginning; then, He cannot

make a statement unless it's absolute Truth, for He knows everything, to be infinite. We're mortal and we're finite, so therefore, we can make mistakes, but God can't make mistakes.

⁶ And our thought, this afternoon, is dealing with Israel in a time of, such as the church is going through, today. All things come to a place of crisis before it hits a climax. Diseases, usually, you go through the crisis, and after the crisis, then you get well. Turns one way or the other. You die or get well.

⁷ And God wa- . . . had been dealing with a people. In those days, He was dealing with a nation, the nation of Israel. And God had let them go down into Egypt, and they were there for four hundred years, according to His Word. They lost their fellowship with God when they went down into Egypt, but they did not lose their covenant. For God's covenant was made with Abraham, unconditionally, for all generations. Not only Abraham, but to his children through all generations.

⁸ If we could just think of that, that you, being Abraham's children, the promise is just as much to you as it was to Abraham. For God made the covenant, not only with Abraham, but his children. And who is Abraham's children? Those that are dead in Christ, take on Abraham's seed, and are heirs according to the promise. Therefore, if you're borned again of the Spirit of God, you become Abraham's children, and every promise that God made to Abraham, you are an heir to that promise by grace.

⁹ And their journey coming through the wilderness, out of Egypt, going to the promised land, is a type of the Church, today, in its journey coming up out of Egypt, or, chaos, the world, and on its pilgrimage up to the promised land.

¹⁰ And I'm sure that we can all agree, today, that we are on our way to the promised land. We're just camping, building little campfires, passing through deep waters and hard trials.

¹¹ But God, there, when He brought the children of Israel out of Egypt, they would have come out forty years before they were brought out, if they would have only listened to the Lord. But because they failed to hear Moses, who was God's mouthpiece, and rejected him and turned him down, it caused forty years more of troubles and trials.

¹² And I wonder, today, if that isn't kind of the shaking up of the church in this last day. Forty years ago, or, fifty, when the Holy Spirit was poured the second time upon the church, in the form of the baptism of the Holy Spirit, I wonder, because of our indifference and so forth, if it hasn't caused us to linger around for a while, to misunderstand His Word.

13 If they would have read what the prophet had said, and what God had said, they would have knowed that the time of their deliverance was at hand. But they failed to recognize that. They had become so worldly. And their churches had gotten so formal and—and indifferent, and they had been living with the heathen, so they had took up the habits of the heathen.

14 And that's what's the matter with our churches today. That's what's the matter with our churches this very hour, that we have lived with the world, and copied and patterned off of the things of the world, until we become just like the world, all of our fashions, our dressing.

15 We find, a few years ago, that all the modern dressing for the people, that it all come from Paris, which is a seat of Satan. But now we find that we have come so polluted and so far more advanced in sin, until the Paris and French designers are coming to Hollywood to find how to dress the people in Paris. What a disgrace.

16 Devil took it from the picture show and put it right in your home, uncensored programs on television; all kinds of worldlism; and weak pulpits; and pastors compromising with the things of the world, loving their position and a meal ticket more than they would to stand and tell the truth about God's Word: and in that, it's brought the church into a chaos, and it's separated us and divided us, and so much world that you hardly know one from the other.

17 And our sermons are no more based upon the Word: Usually in a modern pulpit, it's about who's the next president; or some lovely roses somewhere; or some program; let the church out early so they can go see a certain program; preach over twenty minutes and they'll excommunicate you.

18 What we need is an old-fashion, all-night's prayer meeting, and back to God again; and dismiss such as that from the pulpit, that belongs to the world.

19 I never did condemn a sinner from the way he does. He's a sinner. He can't help it. But those people who claim to be Christians, and then live in sin, that's the one we got to target on.

20 You take a pig, if you see a pig rooting in manure pile, that's nothing, he's a pig, that's his nature. You'll never get a lamb there. That's right. If I see people dressing, acting, and looking like the world, talking like the world, using a little slang, dirty jokes, and entertaining, smoking cigarettes, going to picture shows, staying home from church: that's the world. That's all the pleasure they get. They don't know any better. But you who have tasted and know the Lord is good, it's you that I'm aiming at. You know better. There's where the let-down is.

²¹ Israel on its road should have accepted that. A very beautiful type: They had the Word, first; a prophet, second; and the Angel, third. The Word. . . First, God's Word, God's promise to bring them out, four hundred years. The second, a prophet rose up to confirm the Word. The third, the Supernatural was there, the Angel of God, the Pillar of Fire to lead them out. A beautiful type of the church today.

²² And on their journey, after they had suffered four hundred years longer, many hundreds perished because of it, but they were finally on their road, God so determined. I think of that today. And as I look around and see the churches and the conditions they're in, I begin to think, "Lord, what's it all coming to?"

²³ I had a sermon on that not long ago, here in Brother Mattsson's paper, was printed: *What The Palmerworm Has Left, The Caterpillar Has Eaten*: The four great destroyers that's come in and destroyed the very core of what Christ intended His Church to have. Christ intended His Church to have brotherly love and the many great powers and things in the Word. And each time a little caterpillar, or a little locust comes in, he eats off the thing as soon as it starts, and denominates it, and sets it aside, and the stump's left. It's discouraging. But when you read on down in Joel, he said, "But I will restore, saith the Lord." Then it's got to be restored.

²⁴ God was determined to bring Israel out, because He promised He'd do it. God has to keep His Word. So, just as sure as we're setting here this afternoon, there's going to be a Church appear before Him, without spot or without wrinkle. Regardless of what we do and how much chaos we get into, "God is able of these stones to rise children unto Abraham."

²⁵ And I want you to notice, when He finally got the church on the move, and they determined then to follow, great signs and wonders took place. On the road out, they were taking God at His Word, left everything behind, went on their journey. Now, it's a very strange thing that God would put His children to such a test just as soon as they had made their first move.

²⁶ And I say this for the benefit of those, many last night who accepted Christ: Don't expect the road to be a flowery bed of ease. It's going to be a rough and rugged road, but it's going to be a blessed road, 'cause He promised He'd be with you. Remember, it always takes the valleys to make the mountain. It's the washing out of the earth, makes the valley, and has the mountain above it.

²⁷ But if you notice, as soon as they had got started and left Egypt on their road directed, following the Word of God by the letter, following the prophet, following the Angel of God, the Pillar of Fire, trouble

set in right away. They were brought to a place to where there was no place to run. Every time and every experience, no exceptions, it comes that way.

28 One time, when Jesus was speaking to His disciples, and He begin to tell them the truth, begin to let down the hammer, clean out the church, bringing the Word, seventy turned and walked from Him. Jesus said to the twelve, “Will you go, also?”

They said, “Lord, where would we go?” That’s it.

29 And as they were standing in this place, in this jeopardy, and there was the mountains on one side, the Red Sea had them cut off, Pharaoh’s army marching on, steadily. Seemed like that all nature would scream for them.

30 Oh, God loves to get His children in those kind of places. I’m so glad of it. It’s the greatest experiences of my life is when I get up against something that I can’t get over, around, or under, and just stand still and watch God make a way through it. That’s the most glorious time. You have to come to that place.

31 Here stood Israel: mountains, deserts, Pharaoh’s army, and the Red Sea, what a time. But it just so pleased God. I believe one writer said that He looked down through the Pillar of Fire with angered eyes, and the Red Sea got scared and just rolled back, because God’s path led through it.

32 Don’t worry! If you’re following God, God will make everything stand still for you to pass through. Just take His Word, follow His Spirit, He’ll make the things move out. Oh, He has a real house cleaning, sometimes, before you.

33 And as the Red Sea moved back, how they got on the other side, and what a great big old-fashion camp meeting they had. They acted like a bunch of holy-rollers. If that wasn’t, I never seen one meeting. Moses sang in the Spirit; Miriam took a tambourine and beat it and danced in the Spirit, and all the daughters of Israel followed her, dancing in the Spirit. If that ain’t an old-fashion holy-roller meeting, I never seen one. That’s right. What made them feel that? The victory, God had overcome for them. They had nothing to do but walk on.

34 Immediately, right straight out of that trial, right into another: They come to the wilderness of Sin, and also, to the bitter water of Marah. But you remember, God always had a way to meet their needs. God has a way of meeting our needs.

35 This little group of people that I’m here now, in this convention with, they long to have a fellowship where that the walls could be broke down, that all denominations can shake hands with each other, and call

each other “brother.” That’s God’s program. That’s what God wants us to do. And no matter, we might try this door, or that door, but God has got a way for it; we’ll find it after while, if we’ll just stay true to the Word. But stay with the Word. If you get off on some little idea of your own, you’ll fail. Just stay with the Word, God will bring you to the place.

³⁶ Now, as we see them journeying on, they finally come to the place of Kadesh-barnea. That was a place where there was a great well, or, fountain out in the wilderness; was one time the judgment seat of the world, many other little springs come up in the oasis there, around it. Beautiful type of the Throne of God: water, life, judgment. And other little judgment seats, the churches, all springing up, around, in the oasis. There’s where Israel was put to the test.

³⁷ Now, they sent out ten spies, and they crossed over, come back with a report; and when they come back, all but two said, “It’s impossible for us to take the land. We just can’t do it.” Said, “Our opposition’s too great.” Said, “Their walls are high, and we look like little grasshoppers up beside of them. They are men of war, and they’re well trained, and we have no way of doing it.” But there was two: one, Joshua, and one, Caleb, who stood and quietened the people.

³⁸ And if there ever was a hour, oh, listen to this: If there ever was an hour that the Church of the living God needs a Joshua and Caleb, it’s now, that we can quieten the people before the Holy Spirit. All of our little frantics, and denominations, and running *this*, and “*this* has got it,” and “*this* has got it.” Stand still a minute. God has got it. That’s the idea. This Bible is the Answer to every problem that ever come up. God has got the answer, you set still now.

³⁹ Of course, if . . . These ministers who said, that, “We cannot do this, we, it’s impossible for us to do this.” They were ten against two, so it was hard. And they looked at what they could see.

⁴⁰ That’s the way it is today. Depends on what you’re looking at. If you’re looking at the opposition, “We can’t do it, we can’t do it.” But I’m not looking at the opposition. I’m looking to what God said. God said it could be done, and it will be done. But if you’re just looking what’s no farther than the end of your nose, as the expression is, it’ll never be done.

⁴¹ Some time ago, Dr. Ern Baxter (was formerly my campaign manager), he was telling me of an experience that he and the boys had up in British Columbia. They were all champion riders on bicycles. Ernie said, “Brother Branham, I could get on my bicycle and go downtown, get a armload of groceries, and come back and never even touch the handlebars. Turn the corners, going around the streetcars,

automobiles, and never touch the handlebars.” He said, “Certainly, I was sure I could win that contest.” And said, “There was other riders there, equally as good as I, or better.

42 “And the contest was to ride two hundred yards on a fourteen-inch plank, and not fall off. And the plank was about three foot high. Get on this plank and ride.

43 “Well,” he said, “when I got up on there, knowing that I was a genius,” he said, “I was sure I could ride that. And ever who rode it got a new Schwinn bicycle.” He said, “I got up on there, I didn’t ride twenty-five feet till I fell off. And another one got on, he did the same.”

44 And said, “We had a little ol’ sissy boy around there. He wasn’t very much of a rider, and we were sure he wouldn’t even get started. But,” said, “somehow, when this little lad got on there, and they pushed him off down the plank, he rode right straight to the end and went off, just as perfect as anyone could ride it.”

45 And said, “After he had won the bicycle, we all got around him, and asked him how did he do it. He said, ‘I’ll tell you fellows the reason you lost the race.’ He said, ‘You were looking down, like *this*, trying to keep your bicycle on the board.’ He said, ‘I didn’t care what was going on down here, I was looking at the end, so I held steady.’”

46 Oh, if that isn’t a lesson to the church: Don’t look what’s going on here, watch the end, and keep steady. Stay with God’s Word. God keeps His Word.

47 Now, the difference between Caleb and Joshua, and the others: they were looking at the circumstances; and Caleb and Joshua was looking to what God said. God said, “It’s yours.” He gave the promise. God is obligated to His promise to keep His Word. Now, what do you look at? If you’re looking today to find God to keep His Word, He’ll keep It. But, keep your eye on the Word, just move with the Word, don’t leave It. Stay right with the Word. That’s the main thing.

As an old colored brother said, one time, he said, “I’d rather be standing on the Word, than standing in Heaven.”

And his boss said to him, said, “Why do you say that?”

48 He said, “The Bible says that heavens and earth will pass away, but My Word won’t pass away. So, I want to stay with the Word.” Depends on what you’re looking at.

49 They watched It, and they seen that God would keep His promise. God promised them when they were in Egypt, they were on the road to the promised land, He promised them the land. He said, “I have given you the land. I’ve already done it.” It was theirs, and yet it was walled up with Philistines, and Amorites, Hittites, Perizzites, all kinds of -ites.

50 And that's the way it is today. The promise is ours. God gave us the promise of every redemptive blessing. There's Pentecostites, Baptistites, Methodites, all different kinds of -ites around, but God gave the promise. I don't care how high it's walled and how denominated it is, God gave the promise. Look at the promise, not at the obstacle. Look at the promise, God said so. And He made the promise to them.

51 Now, while they were in Egypt, God could have went up there and brushed all them Hittites and everything out, and said, "Move on in." But that's not God's way of doing things. It was theirs, but they had to fight for every inch of ground they gained. They . . . it was theirs, but they had something to do to possess it.

52 And that's the way it is with a promise. People, today, as for instance, Divine healing: It's getting to a place till they got so much "deliverance," till I pray God to deliver us from "deliverance." Everything you go, it's a Divine healing, or a sensation, or "I smell," or a feeling, or a flutter. Brother, get away from it. Come back to the Word. Stand on God's Word. That's it.

53 Now notice, oh, they . . . Could have give it to them, sure, but God has a way that you must fight for it. The promise is yours, but you have to take it. You have to claim it. You have to put your feet on the ground; He told Joshua: "Ever where the soles of your feet tread, I've given you that." So, footprints meant possession.

54 So if God made a promise, put your foot on it, and stand there. God said so. If you're sick, don't wait for somebody to come by, like some special healer, or some special healing service, some totem pole to touch. God is not a "totem pole" God. God is a God Who keeps His Word. Just reach up and take the promise and stand on it. God said it's yours, for every believer. Don't have to wait for any special thing. God has already prepared it for you. Go over, it's yours.

55 Now, this is just like a great big something that you have. Every promise in the Book belongs to every believer here today. Every redemptive blessing is already yours. God gave you a check when you were saved and borned again, and Jesus' Name is signed at the bottom of every check. It's good for every redemptive blessing that God promised. It's your possession. But you're afraid to fill it out. Don't you worry. He'll honor every one that's sent in there by faith, of every redemptive blessing. Certainly, He will.

56 Now, notice. When all this is done, the promise is all theirs. God promised He'd take care of them. He promised a land to them. They had to possess it.

57 Now, this great Kingdom of God that we're in now, it's just like a big arcade. We're all baptized into one Body, every believer is baptized into that Body. Just like a big arcade, if I walked into an arcade, and the man told me, "This is yours. Everything in here belongs to you."

58 Well, that's what's the matter with many believers: they just take somebody's word for it, and don't search around to see what their Book had. Every promise in this Book is yours; no promise outside of the Book, but in the Book, them promises is yours. God gave them to you.

59 Well now, if I had a big arcade (and, was give to me), I wouldn't say, "I own a arcade"; I'm just foolish enough to get around and see what I own. I like to pull out this drawer and look in it, and look up on this shelf; and looks a little too high, I get me a stepladder, and get up and see what I got.

60 That's the way I did when I become a Christian. I realized that every promise in the Word was mine; and if I seen a promise I couldn't get to it, I prayed till God taken me up to it. It's mine. Belongs to me. It's my possession. It's your possession. Healing is yours; joy is yours; peace is yours; love is yours; longsuffering; goodness; meekness; gentleness: it all belongs to you. The devil will try to rob it from you. Fellowship is yours; everything is yours; the world is yours: you own it all, belongs to you. It's God's promise.

61 But if you're baptized into this big arcade, then stay with it till God confirms His Word with you. Sure, He'll give it to you. It's what you look at, looking at the Word. The Word will bring you peace. The Word will bring you deliverance. The Word brings you just exactly what you have need of. God always keeps His Word.

62 Here some time ago down in the south, there was an old colored man went to a meeting. As I see my time getting away. There was an old colored man went to a meeting one afternoon, or, evening, it was.

63 And oh, if you've never been in the south and heard some of them old plantation singers, I tell you, at nighttime I've walked down through there, lower Louisiana and down into Florida. Get out among the poor people, where the . . . they don't have very much goods of the world, and they gather, have an old organ and a hymn singing. Oh, how they, maybe, set there on a cotton bale, and sing those old Gospel songs that will just bring the Holy Spirit to you.

64 One night, long years ago, such a singing was going on and a slave, he was over there and listening to it. He got saved. And the next morning, he come back to his boss. He was telling around on the plantation, he said, "I'm free. I'm no more a slave. I'm free."

And they said to him, they said, "Are you free, Mose?"

He said, "Yes, I'm free."

⁶⁵ So, it got back to the owner of the plantation, and he said, "Come here, Mose." Said, "What's this you're is telling amongst the people, the rest of the slaves? That you're free?"

⁶⁶ Said, "Boss, that's right," he said, "It's over to a little meeting last night. I went in as a sinner man, but Christ has made me free from the law of sin and death. I'm free this morning from the law of sin and death."

He said, "Are you scattering that around the people, the slaves here on the plantation, Mose?"

He said, "Yeah, sir. I am a scattering it around," he said, "Because I am free."

Said, "Come up to my office a minute, Mose, I want to talk to you." He went up there. He said, "Are you sure of that, Mose?"

He said, "Yes, I'm sure, sir, that Christ has made me free." He said, "I'm still your slave, but I'm not a slave no longer to sin."

⁶⁷ He said, "Mose, if you really mean that, I'll go down this morning and sign the proclamation that if you want to tell it, not only to these slaves, but to the rest of your brethren, I'll set you free that you can go tell it." Oh! That's it. Steady on God's promise.

⁶⁸ And so he went down and signed the proclamation, and the old slave was set free. Years after, he had preached, and when he come to the end of the road one day, he was laying, dying. Many of his white brethren come in to—to say good-bye to him. But he was quiet, like in—in a coma. After a while, he woke up and he looked around, and he said, "Am I back here on this earth again?"

One of them walked over, said, "Where you been, Mose?"

He said, "I been up to the gates of Glory." He was in—in a coma.

And he said, "What did you see, Mose?"

⁶⁹ He said, "I just stepped in the door," and said, "as I stepped in the door, I looked," and said, "I saw Him." He said, "I couldn't make another step." He said, "Then here come a man up and said, 'Mose, come over here. I want to give you your crown. I want to give you a robe.'"

He said, "Don't talk to me about crowns and robes.

"Said, 'Well, Mose, you got a reward coming.'"

⁷⁰ He said, "Here's my reward: Just let me look at Him for a thousand years." I think that's the feeling. Our little denominational differences and our little things we have on this earth won't mean a thing when we

see Him. Just let me look at Him, that's all I want to do, if it takes a thousand years.

⁷¹ Some time ago, I was over here in a museum, and there I was noticing, as I walked around, an old colored gentleman in there with a little white rim of hair at the back of his head. He was looking around everywhere. All at once, he stopped. He jumped back, he shook his head. I seen him put his head down like *this*, and begin to pray a little prayer.

⁷² I stood off and watched him for a few minutes. And as I watched him, he said . . . prayed his prayer; I walked over and looked; the tears running down his cheeks. He walked away wiping his eyes, and his old, wrinkled, black face. I put my hand on his shoulder. I said, "Good evening, Uncle. I would like to ask you something. I am a minister of the Gospel. Why were you so startled?"

He said, "Is you a parson?"

I said, "I am."

He said, "Come here just a minute." I walked over there, it was just a little glass thing laying there.

He said, "Look laying there."

I didn't see nothing but a dress. I said, "What's so startling about that?"

⁷³ He said, "Sir, on my side is a mark of a slave belt." He said, "And that blood on there is the blood of Abraham Lincoln. That blood take the slave belt off of me. Wouldn't it excite you, too?"

⁷⁴ I thought if the blood of Abraham Lincoln would excite a colored man from a slave, because a slave belt was taken off of him, what ought the preaching of the Blood of Jesus Christ do to a borned-again saint? What should it do?

⁷⁵ Brethren, it should tender our hearts. It should break up our stubborn wills. It ought to make us act like gentlemen, like Christians. It ought to break down the denominational walls and make us all one in the love of God. That's my prayer. That's what I want it to be. That's what I'm intending for it to be. That's what I'm contending for it to be. And I say it, again, with the poet:

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

Then in a nobler, sweeter song,
I'll sing Thy power to save,
When this poor lisping, stammering tongue
Lies silent in the grave.

⁷⁶ Men and women that's ever amounted to a hill of beans has believed God and took God at His Word. Sometimes they have to walk out . . . I heard a great teacher the other morning that's teaching in our upstairs meeting of a morning. I heard him talking about how precious the Word was and what It had done through the days. How I did appreciate that.

⁷⁷ May I say this, friend, that there has never been, at any age, any man or any woman that ever did anything that amounted to anything, except they took God at His Word. We could take the Ball fruit jar, we could take Colgate, we could take Kraft cheese . . . ? . . . any of them you wish to, and every man that's ever meant anything . . . Look at George Washington at Valley Forge, Abraham Lincoln; look at Finney, Knox, Sankey, Moody, all the rest of them. It's men who stood up; not in denomination.

⁷⁸ I say this (and you search your history): There has never at any time . . . Not nothing against denominations; I do not criticize denomination, but I criticize that selfish spirit that gets in denominations that tears up brotherhood. Never has it been in any age, that God ever used a denomination to do anything. God deals with individuals. That's exactly right.

⁷⁹ And notice this, as we go along, God works with the people who stands for His Word. And I could call today to men and women, poets, authors, prophets, and everyone that's ever amounted to anything, has been people like Caleb and Joshua, who made their stand eternally on God's Word. That Word will stand forever.

⁸⁰ What do you think of Eddie Perronet? When he was a poet, he couldn't sell his books. There was nothing that seemed to go right for him. And one day stepping into his study, and the Holy Spirit struck him, and God let him write the inauguration song of the Coming of the Lord Jesus. When he grabbed the pen and wrote, "All hail the power of Jesus' Name! Let Angels prostrate fall; bring forth the royal diadem, and crown Him Lord of all." When a modernist and critics . . .

⁸¹ What did Fanny Crosby do when they were there criticizing her about her songs, trying to get her to write ol' worldly songs, being a modern Elvis Presley, or somebody, or one of these other modern singers. She flatly refused to do it. And they said to her, when she turned, said, "You're blind; and when you get to Heaven, if you, would be such a Place, where . . . how would you ever know Him?"

82 She said, "I'll know Him. I'll know Him." She stayed on God's Word, and when those men turned to leave, she started through the house with her hands up, she . . . the Spirit struck her, and she sang, "I shall know, yes, I shall know Him, and redeemed by His side I shall stand; I shall know Him by the prints of the nails in His hand.' If I can't see in Heaven, I'll know Him by the prints of the nails in His hand."

83 Men and women, poets, authors: those who take God at His Word. Again she wrote, "Oh, pass me not, O gentle Saviour, hear my humble cry; while on others Thou art calling, do not pass me by. Thou the Stream of all my comfort, more than life to me, whom have I on earth beside Thee or whom in Heaven but Thee?"

84 Men and women, my brother, sister, let me tell you, people who's amounted to anything and will amount to anything in this church, amount to anything in the generations to come, is men and women who stand on God's Word and call everything else "sinking sands."

85 Caleb said, "We're more than able to take it." No matter what the opposition is, God said so, so let's go get it. You find out they were the only two of that generation that got to go over. I don't care what the church says, what the neighbor says, what *this* says, what *that* says, let's take God at His Word and stay right on it. God is obligated to take us over for we have Christ's Own Promise and It can never fail.

86 Let us bow our heads just a moment, now, as our time is going. The organist will go to the organ, please. I like for you to think on this, just a moment. Would you like to take your stand this afternoon on the Eternal Rock of God's unfailable Word, unfailing Words and say, "By faith, I now, 'my faith looks up to Thee, Thou Lamb of Calvary, Saviour Divine; now hear me while I pray, take all my guilt away, and let me from this day be wholly Thine.'"

87 If you'll give us that chord, sister, *My Faith Looks Up To Thee*. Let us sing quietly, now, while you make your decision today. Quietly now.

My faith looks up to Thee,
Thou Lamb of . . .

Now as you, in your heart, you're praying, think of it.

Now hear me while . . .

Just think of what you've done. No matter how bad it's been, "But I want You to be mine, from this day on, Lord."

. . . from this day
Be wholly Thine!

Now with our heads bowed, let's hum it. Now, get quiet, as Caleb quietened them.

Life's dark maze I tread,
And griefs around me spread,
Be Thou my Guide;
Oh, bid darkness turn to day,
Wipe sorrow and fear away,
And let me from this day
Be wholly Thine!

⁸⁸ O God, Creator of Heavens and earth, as this little Eternity-bound people sets here this afternoon, with our heads bowed to the dust from where You took us; some day, if Jesus carries, we shall return back to the dust. Who are we anyhow? "What is man, that Thou art mindful of him?" I pray today, God, that men and women who has acted different towards Your Word, this moment, while I'm trying to still them before the Word and before the Holy Spirit, that the life that lives within them speaks louder than all the testimony they could shout. The very fruits of their life prove to each one of—of them what they are. They're standing in the judgment with the Book open and the Holy Spirit speaking.

⁸⁹ O Eternal God, bring the Kadesh-barnea right now. Bring the judgment seat while we're still. Let us not turn from the Word of God, but let us with one full heart and one mind march forward towards the promise. You're coming for a Church without spot, or wrinkle, or a blemish.

⁹⁰ O Christ, take Your—Your subject into Your domain today. Mold us and make us while we're waiting, take the world out of us, make us Thy children. Take fear and sorrow from us, take sin and lust from us, clean us up, and make us Thine, Father, while we wait on Thee.

⁹¹ Now, with our heads bowed, every eye closed, I just wonder if you'll be honest enough before God, the Holy Spirit, Whose Presence we're standing. Listen, men and women, as you continually praying with your heads bowed, your life proves to you what you are. Does it measure up with God's Word? If it doesn't, and you so desire to do so, and to make a new stand . . . Oh, I don't care; you might have done *this*, *that*, or the *other*; you might have had all kinds of fictions and fantastics and everything; but I'm talking about your life, that's what brings the attributes from you. If you know you're guilty, will you raise your hand to Christ? And say, "Oh, let me from this day be wholly Thine." Will you raise your hand? Say, pray, "O God, I want to be like You from this day on."

⁹² God bless you, lady. God bless you. God bless you, my brother. You, sister. You, my brother. That's right. Oh, God bless you, sister. You. You, my brother. God bless you, my sister. You, brother. You.

Back in the back, way back, God bless you. Real softly, now. Keep praying. God bless you, lady.

93 “While life’s dark maze I tread,” (God bless you, brother), “And griefs around me spread, be Thou my Guide.” Do you want Him to be today? If you do, just raise your hand. Say, “Christ, remember me.” God bless you right here on the front row, sir. God bless you right back there, brother. God bless you, sister. That’s right. God bless you over here, brother. Right. God bless you, my brother. God bless you, my sister. Be honest with God. God bless you, sister, here in the middle row.

94 “Be Thou my Guide; bid darkness turn to day; wipe all my fears away, and let me from this day . . .” God bless you there, brother. God bless you there, sister. “Let me from this day be wholly consecrated to Thy Word; be wholly Thine.” By God’s grace, I now promise . . . God bless you, sister. God bless you back there, sister. God bless you, sister.

95 “From this day, I make a promise to You, God. I find out that my little fictions and fashions won’t stand, so I’m making You this pledge today that I’ll read Your Word. I want my life to tally up with Your Word, not with my church, but with Your Word. There I stand, take all my guilt and sin from me. I realize that I’m guilty.”

96 God bless you, sister. That takes a real person to do that. Right in the midst of this people, four or five hundred people setting here this afternoon, maybe, and will raise your hand in the midst of people, maybe of your own church, that takes a real stand to do that.

97 I’m going to ask you to do one more thing, and that is, every one of you that raised your hands, will you stand up to your feet, so I can pray for you? That’s . . . God bless you, sir. God bless you. That’s right. Stand right to your feet. “I want to make my stand today for Jesus Christ. I’ll stand for His Word and I’ll live for Him Who died for me. I’ll make my stand this day.”

“If you will confess Me before men, I’ll confess you before the Father and the holy Angels,” said Jesus. God sees every one of you.

98 “I’ll stand. I’m take my stand this afternoon on God’s Word, on God’s promise. I believe it. I believe God wants me to live a consecrated life. I believe He wants me to change my motives, my way of living. I believe He wants me to clean up my life; wants me to come out and live such a sweet, kind, humble life that my neighbors will see that Christ lives in me. I make my stand now.”

99 I even appreciate seeing a minister standing. He’s ready to make a stand. God bless that man. I’ve got confidence in him, any man that’ll make his stand like that. Now, let us bow our heads, now.

¹⁰⁰ Precious Lord, here are those now, this afternoon, who's wanting to make this stand. We're at Kadesh. We're at the time where there is Korahs, and there is all kinds of Balaams and everything else, as You said there would be. But today, there is truly the Word of God with the promise of God that we can do it, and we will do it.

¹⁰¹ Though ninety-nine percent of these Americans may fail, but yet, You're going to have a Church come out of America as certain as anything. And I pray, God, that You'll bless these who are standing. They're honest and sincere enough to stand. I pray that You'll give to them the desire of their heart. If it's lust, if it's indifference, if it's fear, if it's anything that they have need of, Lord, cleanse their hearts and souls this day, and may they go from here a changed person. May, if they been neglecting reading the Bible, may they read It every day, for it is written, "Man shall not live by bread alone, but by every Word that proceedeth from the mouth of God." Grant it, Lord. May they read It, and live on It, and thrive on It, and pattern their life to the Word of God, and they shall have the promise of God.

For we ask it and permit them . . . commit them into Thy hands for the blessing that they ask for, in the Name of Thy Son, the Lord Jesus Christ. Amen.

God bless you.

¹⁰² Now, ever who you seen standing up, you people, turn around and shake their hands like that now. Turn around and shake the hands of those who were standing up. The ones that's setting down, real Christians, shake hands, give them fellowship into the Body of believers. Wonderful.

¹⁰³ Give us a chord of . . . how about an old song I sing, a dismissing song, at my tabernacle, *Take The Name Of Jesus With You*. How many knows it? All right. That's good. Where's Clair Hutchins at, somebody can lead songs, or some song leader? All right. Let's try it. I'm not a song leader, but I'll try it.

Take the Name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you,
Oh, 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.

¹⁰⁴ Prayer cards will be give out at six o'clock and the services will start early. I'll come early, preach just a little while, and then we're going to try to pray for just as many tonight as we can get through the line.

At the Name of Jesus bowing,
Falling prostrate at His feet,
Thank you, brother. God Bless you.



GOD KEEPS HIS WORD

57-0613A

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