Turning Northward

Phoenix, Arizona, USA
January 29, 1961

1 Second chapter of Deuteronomy, beginning with the first verse. [Someone reads scripture.]

Then we turned, and took our journey into the wilderness by the way of the Red sea, as the Lord spake unto me: and we compassed mount Seir many days.

And the Lord spake unto me, saying,

Ye have compassed this mountain long enough: turn you northward.

And command thou the people, saying, Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore:

Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have given mount Seir unto Esau for a possession.

Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

For the Lord thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the Lord thy God hath been with thee; thou hast lacked nothing.

And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath and from Eziongaber, we turned and passed by the way of the wilderness of Moab.

And the Lord said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession; because I have given Ar unto the children of Lot for a possession.

The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims;

Which also were accounted giants, as the Anakims; but the Moabites call them Emims.

The Horims also dwelt in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the Lord gave unto them.

Now rise up, said I, and get you over the brook Zered. And we went over the brook Zered. And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the Lord sware unto them.

For indeed the hand of the Lord was against them, to destroy them from among the host, until they were consumed.

So it came to pass, when all the men of war were consumed and dead from among the people, That the Lord spake unto me, saying,

Thou art to pass over through Ar, the coast of Moab, this day:

And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon any possession; because I have given it unto the children of Lot for a possession. [Let us remain standing. May the Lord bless the reading of his Word.]

... a cold. Satan handed it over to me, and I handed it back to him. He handed it back to me, and I handed it to him. So just kept on that way until time to go to dedicate the church, and then finally I got away from him and went on to dedicate the church.

Standing upon this box this afternoon.... That takes me back to the time Mama used to put me on a box to wash the dishes. Well, I hope we get everything clean this afternoon, so the Lord bless.

2 A few announcements, announcement I had to make at Houston the other day. I was given a little paper here that said that "Please announce that Brother Van Heuf ... Van Heus, a visiting minister, will be in Phoenix, Arizona, February the 27th to March the 5th." Keep that in mind.

Now, I think tomorrow night that Brother Oral Roberts is to speak here. From perhaps this same auditorium? The dining room. And Brother Oral is certainly a masterpiece of God's in the pulpit. Wonderful man of God, a man of faith. And I'm sure it'll do you good to come out and hear Brother Roberts tomorrow night.

And then the breakfast in the morning, and so forth.... Already I've seen some of them behind the curtain has got their tickets, and so forth. That's fine. So, we're always glad to be in these conventions.

3 I know you have something coming off in a few minutes—just immediately after I get through speaking—some kind of a meeting. I'll cut my words as short as possible. One thing, being a little hoarse, and the next thing you [unclear words] already been here over two hours. I know you're tired.

Now, tomorrow or next Sunday, the Lord willing (next Sunday being February the 5th), next Sunday evening at the Assemblies of God in Tucson we'll be praying for the sick. Next Sunday evening, beginning at seven-thirty at Tucson, Arizona. And then we travel from then on to the West Coast, to down below Los Angeles—Long Beach, I think it is; then up around Bakersfield for the next service, then going on east. I hope that if it's God's will that I be in Zurich the same time these men are there, and also Jerusalem. I'd like to go to Jerusalem once and see the land where our Lord has been.

I want to greet so many of my fine friends here. I see Brother Dickson and Brother Rhodes, so many of the men here. It'd take quite a time to call their names. And standing here a few moments ago to see Brother Smith, and went and throwed his arms around me—what a wonderful time of fellowship.

4 Now, as we read the Scriptures I'd like to take for a text, if you'd call it that, out of the 3rd verse of the 2nd chapter of Deuteronomy: "Ye have compassed this mountain long enough: turn you northward." I'd like to speak on the subject of "Turning Northward."

It would be hard for Israel to think that the promised land was forty years away when they were standing on the other side of the Red Sea—dancing, shouting, rejoicing—when they were only merely just a few days from it. It isn't but just a very short time. I think with an automobile you could probably drive it in an hour and a half. By walking you could make it in two days, three or four, something like that, easy. You could go on to the promised land.

And they were thinking that they were almost there, and they were having a great jubilee time of shouting and praising God, and seeing what God had did for them, and how that.... It'd have been hard to make them believe that they was forty years away from that promise, the full promise of God that He promised them.

5 Grace had provided them a great thing. Grace had provided them a Passover lamb. Grace had provided them a prophet. Then grace had provided them an angel. The Passover lamb was for their sins. The prophet was their instructor. The angel was their guide. Grace had provided everything for them. But in spite of all of that, they wanted a law.

And this grace had provided them an escape out of Egypt before they had any law. Then grace had provided them one of the greatest revivals that they'd ever had. In this revival they had seen great powers of God. In this revival they had seen sunshine while the rest of the world was in darkness. In this revival they'd seen the mighty hand of God deliver his people, bringing them from bondage into deliverance. And in this revival, after they'd crossed over the Red Sea they found all their enemies dead in the Red Sea behind them. Why would they want to add anything to that?

6 They stand just about like our Pentecostal fathers did about forty years ago or a little better, after we had seen the same things that they had seen—one of the mightiest revivals that the church ever had. Seen divine healing, the people brought out of bondage, being bound by fetters of denominations, and so forth, been brought out into a freedom. Grace had provided them everything they had need of: an angel of God to lead

them, prophets, great men.

7 I heard them say the other day that Azusa Street meetings, when they had it over here in California, that they thought it was a disgrace when they ever entered the song books in the service. They sang in the Spirit. Just as the Spirit gave them utterance, they sang it. They danced in the Spirit. They had a great time. And they accepted the Word of God in sanctification to separate them from their sins, and they knowed they had passed from death unto life. What a revival they were having some forty years ago!

But as Israel did, so did our fathers make the fatal mistake—one thing which held them in the wilderness another forty years. We find out that instead of being satisfied with what they had, and what God had done for them, in seeing the works of his hands, the fruit of grace providing everything they had need of.... Even to so much till they didn't have to have a song book. I wish I could've seen that in them days.

8 But Israel, after all those things, Israel in the natural.... This is Israel in the spiritual. Just as God was taking his people to a promised land in the natural, He's taking his church to a promised land in the spiritual. They was on their road having a great time, but yet they.... After grace had provided everything that they had need of, yet they wanted something to do themselves, something that they could show God they had something to do into it.

And that's what.... The church, when it gets in that condition, it's always when they lose out. And when you try, or I try, or any man tries, to put his hand on the work of God—to add something to it, or take something away from it.... We must leave it just the way that God provided it for us. Just let the revival move on as the Spirit moves on.

9 These people was only eight or ten days away from the full promise of God, if they would have followed the leading of the Holy Spirit. These people in this day, our fathers, was just a few days away from the fullness of God's promise if they'd just went ahead and followed the leading of the Holy Spirit. But we had to do something, like they did.

The most fatal mistake that Israel ever made was Exodus 19. After grace had provided them all these things and had given the revival, they still required a law. Though they could have schools, theological-trained ministers, and, well, just be like the rest of the people—something that they could fuss about, something they could separate one another, break up a fellowship or brotherhood: "We believe this"; and "We believe that." If they'd just let it go on the way God had it going, it would have been all right.

10 But we always try to put our ideas in it; that when we inject our ideas, when we inject our theology into God's Spirit, it takes God's Spirit away. That's the way it was in that day. They were on the road, but they wanted something they could do themselves.

Through this fussing, and through this carrying on, they found out then that they drove the Spirit of God away from them. It was a great mistake. It was a great mistake when we did the same thing, our fathers. When the Holy Spirit first fell in Azusa Street, and many other parts of the world, if we would've just let it go on, the leading of the Spirit—keep the world out, go on, and just let the Holy Spirit lead—we'd have done been in the promised land. But we've been forty-something years away from it. Just as they did, so have we.

Something come into the church, or another issue, and we wanted to denominate ourselves, instead of just going ahead and loving the brethren, going on; or, why not leave it alone? Every plant that my heavenly Father hasn't planted will be rooted up anyhow. So what good to beat up the dross from a denominational barrier to keep the other fellow out? We only fence up something.

11 Now there's a little story goes something like this, that.... Maybe it isn't appropriate to say in the pulpit over a Spirit-filled bunch of people as I have the privilege of speaking to. But said three monkeys were sitting in the tree looking at each other. And they looked down and seen the poor human beings, and they said, "Aren't they miserable? And they say that they came from us. That's mistaken. Never would I ever fence up my coconut tree to keep my brother monkeys from not eating the same coconuts that I'm eating." That's human beings. The church has always been that way.

12 One time, when Israel wanted to act like the rest of the nations, they wanted a king. They wanted Samuel to give them a king. Well, Samuel told them, said, "This won't work. God is your king. Just let God be your king."

But they wanted a king because they wanted to act like the rest of the nations. They wanted to act like the Philistines and the rest of the nations—pattern after the world, instead of letting God be their king.

Samuel told them ... God said to Samuel.... Samuel, their faithful old prophet, called Israel up and said, "Have I ever told you anything in the name of the Lord but what come to pass? Have I ever told you anything in the name of the Lord that did not come to pass? Have I ever begged you for your money, or taken anything away from you?"

"No, you have not begged for our money," said Israel. "Neither have you told us anything in the name of the Lord that did not come to pass. But still, we want a king anyhow."

13 See, man wants to do something himself. He wants to show his authority. He wants to show how big he is, or how much different he can be from somebody else, from the rest of the people. That's when God goes out of the picture, just exactly.

Now, as Israel was, always has been, just as it was then, there was a mixed multitude. Some of them wanted one thing; some wanted another. That's the way we get it today; and usually the one on the other side is the one that wins.

It was the same way at the Nicene Council, when our churches was set up. One wanted one thing, and one another. The little Pentecostal group was pushed on the outside. The organization taken it over.

14 And the deeds of the Nicolaitanes became a doctrine after the Nicene council. They formed their own faith, put up their own men, taken all the.... "Nico," as I said the other day, means "conquer." "Nicolaitanes" means to conquer the laity, and put all the holiness in a man: do as you want to; and pay the money into the church; and let the man do the forgiveness of sins; let him do your praying, and so forth.

That's not God's will. God's Word gets out amongst the laity, everybody. You're an individual. God dealt with Israel as a nation; you and I as individuals. We put our Saviour before God for our sins.

15 And we see that that mixed multitude.... Love, this is.... Two sons of Isaac and Rebekah represents the world over. Every time there's a revival there's twins born. Every time we have a revival, twins are born. Esau and Jacob were twins. One of them was a man after the world; the other was spiritual.

Now Esau was just as good a man as Jacob was, if you looked at him. He liked to take care of his old blind father, which was the prophet. He was a good boy—morally, I guess, all right. But ... and he went to work. And perhaps Jacob was just a Mama's boy, hung around Mama—just, we call, a little sissy. And so Esau was loved. A man of the world, natural, never cared nothing about the birthright.

16 But to Jacob it didn't make any difference how he got it, there was only one thing he had in his mind: that was the birthright, no matter what anything else ... or how he got it.

That's the way it is with a spiritual-born church. When the Protestant church had a revival, when Luther had a revival, when Wesley had a revival—Knox, Calvin, and all down through the ages—it produced twins. And when Pentecost had a revival, it produced twins. When Moses had a revival down in Egypt, it produced twins, a mixed multitude.

One, to the world, that wants to act like the world, do like the world, and pattern their message with the world. The others don't care about what the world says, how classic it looks, or how unclassic it looks, they got one thing in common—that's hold onto the birthright, keep a hold of God. Just the way it's always been, that's the way it is yet today, my friends. Hold onto the birthright.

Jacob, didn't make any difference how much they called him a sissy, how much ... how he got it—just so he got it. That's the way it is today. Makes no difference to people who's spiritual. Now many times the churches are compromising. They get so they just shake hands with the preacher.

17 As David du Plessis well placed it not long ago, that God don't have any grandchildren. That is true. Our Pentecostal churches are bringing in dirt... young ones,

placing them upon the seat, and putting their hand to the church. They never come through the process of being born again, and filled with the Holy Ghost upon their own.

We'll take them into the church. What have we got? A bunch of flat-top hair cuts, Rickys, run right over the seat, and live just like the rest of the world; women with bobbed-hair, and wearing make up, and everything else. It's a disgrace—the kind that pattern after the world instead of going back to the spiritual standpoint.

18 They want another great move in our great big churches, and trying to be bigger than the other fellow, mowing the other fellow over, and working for our organizations, denominations. What have we got? We're hatching out a bunch of hybrid people, instead of born-again children of God. That's right.

Hybrid—one of the rudest people in the world. A hybrid can never cross himself again. When a mule is ever born.... The mule cannot be nothing else but a mule. That's all he is. He's born, he's a mule. He's a half-breed. He's between a horse and a.... Mule—he don't know who his papa is, who his mama is, where he come from, or where he's going. He's just as ignorant as he can be. He hasn't got no gentleness to him. You can talk to him, he'll just stick his ears out and nicker, "honk, honk," with his big ears back.

Sometimes I get around to preach to a lot of them mules, that knows no more about God than a Hottentot knows about a Egyptian knight. Stick their ears out and say, "The days of miracles is past. There's no such a thing." It's a hybrid. He might belong to a Pentecostal organization that.... Might belong to any other organization. But a born-again man and woman...

19 Anything I love is a hybrid horse ... not a hybrid horse, a real, gentle, pedigreed horse. What I like is a pedigreed Pentecostal experience: one who knows where they come from, knows what's got a hold of them, and knows where they're going; with a spirit of gentleness, meekness, Holy Spirit, [unclear words] and fellowship, reach across the line, and shake hands with any brother, take him in—he's a brother still of the same kingdom.

No matter how he was baptized, or sprinkled, or poured, or what he did; if he joined hands, jumped up and down, or whatever he done, he's a brother, anyhow. As long as he's got the Holy Ghost, he's your brother. And the real pedigreed, born-again, Pentecostal men and women believe that with all their hearts. [Unclear words] Certainly.

20 Now, these twin revivals. One brings forth a man that wants to be intellectual, wants to build schools. They're trying to dodge that issue of new birth. The church is trying to dodge it. Today we take the people in for water baptism, put them in the church by water baptism. You might put them in the church by water baptism, but you'll never put them into Christ by water baptism. You got to be born again by the Spirit. That's right.

As I've often said, I say again. I don't care what kind of a birth it is, any birth is a mess. If it's in a pig pen, or if it's in a corn shock, or if it's in a pink decorated hospital room, it's a mess. And so is the new birth a mess. It will make you do things that you never thought you'd do. It'll make you weep, bawl, cry, raise up your hands and cry, all kinds of signs, and everything else. And you'll have to face the first starchy, self-styled group. But you don't care, as long as you get birth out of it.

21 You've got to be born again to even see the kingdom of God. It's being born again, coming in to the new birth. Coming to a place to where they're trying to dodge the issue by taking in members, promising this other fellow, "Our organization's going higher than the other." This don't amount to nothing. Not a thing!

It's the kingdom of God that counts. We're all working for one place. I belong to the Baptist church, or the Assemblies, or the Oneness, or the Threeness, or the Fiveness, or whatever it was. We want to be working for one principal. That's for our heavenly Father—to get born-again children into that kingdom up there. Outside of that, we're working in vain. We're trying to do something for a man-made institution that'll fall, as sure as two two's is four. It's got to fall, it's of man—has to fall. Only God's can stand.

I have nothing against them. That's fine and dandy; but when you draw those barriers that we cannot fellowship with the other fellow, that's when it gets bad. It was given out and told that I didn't like organizations. I like the people in the organizations,

but not.... The organizations is fine as long as they don't draw a spot, and say, "We believe this, and you, the rest of you, stay away from it. And we'll not cooperate with that Businessman's group or anything as long as they do like the way that they do. If they'd be organization...."

22 When they get to be an organization, I'm getting away from them. That's exactly right. I don't believe in the stuff. I believe that we're brothers, have fellowship in following the leading of the Spirit. That's exactly what I like about it.

A mixed multitude. They had a law. They went to Mount Sinai and got a law, so they could all have doctor's degrees, PhD, and LLD, QSD's and all kinds of D's. And so, the first thing you know, it got into trouble.

23 Now, the law served its purpose. It was all right in its day. The law did all right, and it served its purpose. So has the denominations done all right. It's all right with its purpose. But remember, the law never took them to the promised land. Joshua took them over. Grace; not the law.

And neither will the denomination, any denomination ever take the church of God over. It'll be the grace of God that's shed abroad in our hearts by the baptism of the Holy Ghost that'll take us to the promised land, into the fullness of God's blessings. Certainly it is. They make a fatal mistake when they do those things.

It served its purpose very well, but the time come when it wasn't no good no more. God let it die out, so He could take grace and take them across, and positionally place them into their places in the promised land. So will the grace of God put every thing ... prophets, teachers, so forth. Not that....

Denominations can't do that. You have a bunch of presbyters to lay hands on. It won't mean no more than throwing water on. It's got to take the Holy Ghost to "separate thee, Paul and Barnabas." It took the Holy Ghost just to separate them men and women and place them in their position in Christ. That's true.

24 Now, we find out they journeyed from there to Kadesh-barnea. Kadesh-barnea, they made their most fatal mistake they ever did make. Israel made a real mistake when she came to Kadesh-barnea.

When they had numbered ... had their twelve different heads, twelve different groups of them. And they sent them up to the promised land to spy out, to see what they could get ... any information from the inside. And they come back. We find out that ten of the groups said, "It's impossible to take it. We just can't do it. It's too much of a job. We're little bitty fellows up to the side of them. We look like grasshoppers."

But there was two that had evidence. They'd been somewhere. When they come back, they had the fruits of the land. They come back to know that they'd been over, and brought back the evidence that it was a good land. Well, that's about the way we get at our ... of a revival—about two in a setting. Just about like setting a hen's eggs, about two out of a good setting.

25 And the first thing you know, Joshua and Caleb come back with the evidence that it was a good land. They had a evidence. A evidence. But that wasn't all the evidence. They just had one evidence. That's what the Pentecostals got when they crossed over the land, into the wilderness, over the Red Sea, and found their lineage there. They began speaking in tongues as an evidence that they had been over there. They knowed there was something good. They knowed there was a land somewhere that was beyond anything we'd reached yet. That's right.

But that's not all the things. We settled down on that, went to seed on that. Right. God said, "If there be one among you to come in and speak with tongues, and another one comes in, he'll say, 'Well, you're all mad.' But if one will prophesy and reveal the secrets of the heart, then he'll fall down and say surely God is with you." Paul said that.

26 Now we stop on one evidence, of speaking in tongues being the Holy Ghost, which is all right. That's true. That's the evidence of the Holy Ghost, but just look at the other things goes in there.

But as soon as you get it, we have to denominate ourselves to keep the others out, build up a fence around our coconut tree that nobody else can get any off of this but us. That's the reason the rest of us didn't get anywhere. It's our own selfish ideas instead of

letting the Holy Spirit root us all out. And we've waited for forty years, and nothing's happening. You're still staying in the same place, same old thing. Oh, my.

27 We find out that they made a fatal mistake. And they raised up a big bunch of fighters. Hmm! That's what we have, is a bunch of fighters. One saying, "Bless God, I'm the Assemblies. You are Oneness. Don't you have anything to do with me, you Church of God. We got it."

Church of God: "Bless God, we are the ones that's got it. We got the prophesied name."

The Oneness says, "We got it because we baptize right. Hallelujah!"

You bunch of fighters! God said, "You'll sit right here till you die."

That's exactly right. The Bible says they stayed there till all the old fighters died out. Amen. That's exactly right. He let them stay right there till all the old fighters died out. The Bible said so—those fighters, fighting over the organization boundaries, and "Don't you have no fellowship with that group. That's buzzard group, and this is so-and-so." As long as you got that in your head, you'll just sit right there on the mountain and starve to death.

28 Did you ever think of what those people done for forty years? Not even forty days away, God set them there forty years. That's what it was a long time ago.

I believe that ... some of them speaking of the coming of the Lord Jesus, I believe it's past due. I believe it's because of the church, the reason it's past due. Jesus said so. "As it was in the days of Noah, so will it be in the coming of the son of man." In the days of Noah, God was longsuffering, not willing that any should perish. He waited for the people to come in, and today He's waiting for the church to get together.

I know it's not popular. It's not popular amongst people. But, brethren, it's the message of the hour to come together. The souls have to move together. We have to be one church of the living God—Methodists, Baptists, Presbyterian, Lutherans, Oneness, Threeness, Fiveness, all of us together. We are one group. We are God's children by birth. That's exactly right.

29 "All the Father has give to me will come to me," and how are you going to come, when you got a fence built so high you can't touch the coconuts, see. "You have to do this, or do that." Oh, so many people....

Like the Philippian jailer that night, when he said, "What must I do to be saved?"

What will we do? We tell them what not to do. "You got to quit doing this, and you got to quit going over there. You got to quit doing this." He never asked what he had to quit doing. He asked what could he do to be saved? Right.

Paul said in no misunderstanding words, he said, "Believe on the Lord Jesus Christ and thou shalt be saved." That's right. Get the faith of God back in the people, so that they'll know what to do and how to act. Not say, "Come over and join our group. Come over and join that group." Just get them back to God. God'll take care of the rest of it. Get them into the kingdom.

Old fighters.

30 The Bible said that because they disbelieved the two men.... Caleb and Joshua quietened the crowd. Now, a few years ago, they wanted to know [unclear words] Pentecostal, and all different ones, and so forth. And they wanted to say, "Well, now we'll go to all these big groups and things like that, and we're going to let the Holy Ghost lead us on."

Some of them said, "Let the Holy Spirit lead."

Well, some new issues and different things come in. If it's not of God, it'll fall anyhow. So why don't we just let them go ahead, and let's love one another. Don't fight one another. As long as the devil's got you fighting one another, he don't have to fight at all. He'll sit back and have a picnic, watching you fight one another, and laugh at you—professing to have the Holy Ghost, and fighting one another.

31 Love one another. Jesus said, "... this will all men know that you're my disciples, when you got love one for the other. This is when all men will know that you're my disciples, that love one for the other." That's the greatest evidence of the Holy Ghost

that I know of, when you can love one another. Yes, sir. That's the great commandment. Great thing. "Though you speak with tongues of men and angels, and have not love, it profits you nothing."

See, don't organize right down here on this evidence of the Holy Ghost—which is all right, I believe it, too. But wait. There's more than that. (Excuse me, my colored friends.) Like the colored man down in the South was eating watermelon. He give him a little bitty slice about like that. That boy could eat more watermelon than that.

Said, "How did you like it, Sambo?"

He said, "That's good. But there's more of it."

32 That's just how it is when I get a taste of God, when the Holy Ghost comes into the meeting. That's good, but I want more of it. There's more of it, because He promised every redemptive blessings is ours. Yes, sir.

They stayed on the mountain forty years. We've stayed in our denominations forty years, fussing this way, and that way. Do you ever think what them people did out there in forty years? Well, sure God was with them. He's been with us. They'd been out there forty years, and they had raised children, God prospered them, had good crops. They done a lot of good out there. God blessed them, and healed their sickness. There wasn't a feeble one among them when they come out of the wilderness. But He let them stay right there till that old bunch of fighters left—all died out.

33 That's just exactly what He's done today. Settled right down, joined this thing, join the Church of God, and join this, and join that, and join, join, join, oh, until we sit here; and raised children and bought Cadillacs and prospered in business and everything else.

But the end of the forty years is up, brethren. There's a new generation been raised up. That's right. There was a Joshua raised up one day. He absolutely believed God's Word, every bit of the promise—not only to taking care of you, blessing your business and so forth, but there's more than that. God's done the same thing today.

And I believe that this Full Gospel Businessmen's organization is part of God's program. I'm not saying that because I'm standing here before them. If I did, I'd be a hypocrite.

34 But I mean it, because they have not drove down a stake, and say "this organization," or "that organization." They stretched their lines far enough until they can take in all. And that's the reason I have not left them, because they're in the very program that I believe is right. It was just to the Assemblies of God, to the Church of God, to the Foursquare, to the PAJC, PA of W, United, everybody, whosoever will, let him come that he might drink of the water ... the fountain of the waters of life freely.

Don't have us rely on the one hump camel, two humps, three humps or how many humps he's got—even an old donkey. No. Don't make any difference, because there's fruit for all of us here at this house. That's the way we come together. That's the reason I've followed the Businessmen around, because in that I could speak to all the groups; and get my message over, too, to let them know that this is the thing I believe in.

35 I believe this day's the same thing through all of it. They got to be a part of it. They can be an example of what God can do when men can come together, and break their denominational barriers. I believe that these men here that you see now, these younger fellows, what all of you sits here, is the fruits of ... the sons of the old fighters.

But these fellows are not fighters. The new group wasn't fighters. He let all the old fighters die off. And when the old fighters died off, He took their sons, and raised up among them Joshua, and sent them over to the full promise.

I believe that that's what we're seeing today. I believe that's what this Christian Businessmen's organization is doing. God is using it mightily, and He'll continue to do it as long as you keep them denominational barriers broke down. It doesn't tell you what church to belong to; belong to anything you want to.

But they're trying to get you ... getting away from the old fighter disposition, back to where they can put their arms around any brother. If Methodist, Presbyterian, Baptist, Oneness, Threeness, or whatever he is, put your arms around him. He's a brother. Don't fight him; love him. Amen. As long as we keep that attitude, God said we'll meet one of these days, and I believe we lay at His feet now...

36 We've been on this mountain of organization forty years. Let's move upward. Let's move out of here. Ministers, my ministering brethren out there: don't you think we've been on this mountain long enough? Don't you think we've fussed, and fought, and carried on, and stewed over our organization boundaries long enough?

Let's get off of this mountain, and move up to the promised land. Let's start going up, and possess the land. God told them, "Go up and possess the land. All the old fighters is gone now. Put your sword back in its sheath. Don't fight."

37 Listen, men. Don't you make the same mistake your fathers did, or you'll be here forty years, too, here with the Christian men's organizations, and so forth, or Christian men.... If you ever organize it, you'll stick right here another forty years.

But it's time that God is calling his church to move up. I believe that. And notice, He said, "Now you go by Mount Seir...." Now, there's where denominational brother Esau's sitting up there—a good Presbyterian, Methodist or Baptist.

Now, don't bother him. Don't fuss at him. Just pass by, and say, "How do you do, brother?" Walk right on. But you been wanting to give him a shaking, and claim he hasn't got nothing. Right. Remember, he's got just what God gives him. He can have the same revival you did. Right.

38 He's got ... he knows [unclear words] "Do this, do that...."

"... go over on Mount Seir, now, because I've give that to Esau." That's all the part he's supposed to know. That's all he knows about. That's the only thing he knows, is his denomination.

Oh, "We are so-and-so. We are...." That's all he knows. That's all God give him. "Just pass on by now. Don't go to fussing, and fighting with him. Just pass by quietly. But looky here, Jacob, you Pentecostal Jacob—you really born again, got the experience, led by the Holy Ghost—don't go to fussing with him."

But the Pentecostal Jacob has the full promise down in the land, the thing that was supposed to happen. God said He would [unclear word] the whole thing, and put you in the promised land, with the fullness of the Spirit, with every operation.

39 As I stood the other morning in that meeting and seen that myself, with my ministry here, spiritual ministry.... I'm not much of a preacher. But notice, in those lines, when they talked about Charles Price and him dying there, Brother Shakarian prophesying that these things would come to pass, oh, my spirit rose up within me, said, "That's it, that's it, that's it. If they could only see it, that's it."

We're getting ready go up and take the land. [Unclear words] and so forth. We're ready to do it when these sons of the old fighters stick together.

Oh, you ministers here, you brethren here in Phoenix, break down those denominational barriers. We need another Pentecostal revival! We can all join in. We want a revival, the Holy Spirit calling back to the church, and being led by the Holy Ghost. God grant me to do it. Go up and possess the land.

Pass on by them. Don't fuss with them. If they don't want to come, that's all right. That's all right. Go ahead. "How do you do, brother?", pass on by. He's a borderline believer. That's all he knows, is stay on the borderline. That's the way a lot of people are today. All they know is their denomination. "I belong to this, I belong to that."

40 I asked a woman one time if she was a Christian. She said, "I'll give you to understand I burn a candle every night," like that had anything to do with any Christianity.

I heard a man say the other day, "I'm an American. Sure I am." That's no more to do with it than a hog needs a sidesaddle; no more to do with it than put a side saddle on a hog. Why? America don't mean Christianity. Christianity is a born-again experience, the baptism of the Holy Ghost in the church, praising with fellowship and love and tolerance. And the Holy Spirit takes over the church, and does great things. Oh, sure. Yes, sir.

(I thought I felt something moving me around. I didn't know what it was. I wasn't sure I wasn't gone up already. Somebody ... said, "Somebody's moving boxes around now." Thought, "Here I go...?..." Yes, sir.

41 Possess the promises. The promise is unto you and your children, and them that's far off, even as many as the Lord our God shall call. Christians, brothers, sisters, we've been on this land long enough. We've been around here on this mountain. We've been on this denominational mountain too long now.

We've been out here forty years since that first evidence, speaking in tongues (oh, my), when there's power unknown, when the resources is untapped. "Whatever you ask in my name, that I'll do. Ask the Father anything in my name and I'll do it." Amen. Yes, divine healing, speaking in tongues, that's just a few grapes that was brought back from across the line. The land is ours! It all belongs to us. Don't be afraid the other fellow's going to beat you over there. Just join up with him and go on over. That's the way to do it. We've been on this mountain for forty years. Let's get off of it, and go towards the promised land.

42 My prayer is that God will help these Businessmen to keep their hearts as one. That's right. And if the ministers won't do it, God will raise up businessmen to do it, or something else, because getting together.... Because his church cannot go with an arm heading one place, and the head another, and the foot another. He's got to have a prophesying and the men to come in together, that's all I can tell you, till the whole body of the Lord Jesus Christ stands up as one great unit of God. Then we will leave this mountain, and go over and possess the promised land. Until then, I'm your brother, and I'm only fighting for that one purpose—to unite the church of the living God together, as one heart and one accord. God bless you. Brother Shakarian...

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43 [Remaining portion of tape may be part of another service. It starts with another brother's comments]

Think that maybe in our worship, as sincere as we are, yet sometimes we fail to see the real power of God as great as it is among us. Now, when this vision came, which... Many of you—perhaps all here has been in the meetings, and see visions to see what takes place. And the reason I made that remark, to say here this morning, is just... If you could just know the Presence of the Lord. They've taken a picture of it many times, that Light. That—that is God, because it brings forth the same nature.

44 Just like if a—if a—if a tree... I was here in Arizona some time ago and found a citrus fruit tree that I think had several different kinds of—of fruit on it. Maybe it was an orange tree, and had, maybe, say, a lemon and grapefruit growing on it. It'll—it'll grow in that tree. But Jesus said in Saint John 5—15, I believe, "I'm the Vine, ye are the branches." Well, now, if that branch brought forth... or this—this Vine brought forth its first branch, and they wrote a book of Acts behind that—that—that branch, if that true vine brings forth another branch, it'll write another book of Acts behind it. See, because now, there's a grafted... You can graft these other citrus fruit, and it'll live of the life of that tree.

45 And I think today that many times in our—not belittling our organizations now, but we—we end it with a period. You see, "We believe this and that's all." If we will end it with a comma, "We believe this, plus what God will show us," see, it'll be different, your organization. But when you end it with a comma, there's nothing else to be added. And as the tree is growing on, I think that the church, really, any church organization, thrives off the life of Christ. I believe that. Because it's something that's been grafted or added in there. It's taken the power out of the laity and putting it upon a minister, or a bishop, or whatever it might be. Like in Revelation there, said, "The deeds of the Nicolaitanes—"Nico," is "to overcome," and laity. I think in a meeting like this it gives God a chance to work through laity. See, the power of God work through the laity.

46 Now this was in 1933. I was still a missionary Baptist minister. And I'm fifty-one years old now, and I've seen thousands of those visions, and many of you here has been in the meetings. Now, just call anyone to ask if one ever failed. It's never failed. It can't fail. It's Him.

Now—now if... We find out that's new to the church today, and like the power of the Holy Spirit is new in the church the way we see it here. (I hear Baptists, and my brethren, and so forth, testifying.) We find that this is new to the church.

But what it is: it's—it's another branch coming forth out of that Vine. And if you'll

watch it, it acts just like it did in Acts, how the Holy Spirit will rise up among the people and speak different things.

47 This morning I was going down to my church. I didn't know what to call a vision. But I—I saw these things. That was many years before the world went to war, and said, "There's a dictator now by the name of Mussolini. And his first invasion will be at Ethiopia, and he will overcome Ethiopia, but he will come to a disgrace. And everything that it spoke of, seven outstanding things... Maybe tomorrow I might just bring that old piece of paper and let you look at it. And show that how it come to pass—five things perfectly, and the seventh was predicted. Now, it spoke in there that when they gave to the women rights to vote, that in... So I have nothing against... I've been called...

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48 Over the nation it looked just like where rocks was blowed out and stumps was smoldering, and—and so forth. And immediately after that, Mr. Roosevelt—truly in the time of his administration here—the world went to war. And Mussolini did just exactly, and Maginot line, and everything that we spoke of. And the electing, and it was women, we know, that elected our president now.

I'm... just like it is in the southland, being a southerner, they ask a lot about, "What about segregation and so forth?" I just... The...?... As an American, I—I believe...?... Whatever it takes, all right. So now, if it be our president, we have to respect it.

49 Now, a few days ago something came to me, and I wrote it down. And someone said (I think it was a gentleman set here, had dark glasses, this morning, and I think it was he.), "he will make a real president for the first four years." Exactly right.

But you just watch. We've sinned away our day of grace. It's later than you think...?... See? The hour is getting close. And remember, it will be the flatteries that it's taken. And we're—we're near the end time now. I'm—I'm positive of that. I'm just as positive... Yet I...

50 Many of you, has said nice compliments about the ministry, and so forth. Let that be what it may be. But if you believe that we're speaking in the Name of the Lord, America is finished. That's right. And if there's ever any time to work, we're going to have to do it now, right now. And "all that the Father has given me will come." And we've got to start seining real hard and fast.

And I appreciate... And I say this morning, to finish out—not taking somebody else's time, the second time up here... Forgive me for it? I think tomorrow afternoon I'm supposed to speak, and I wish you would come. I want to speak on "We've been on this mountain forty years."

51 So I believe, that as many chapters as our Lord has used me in helping to organize, and everywhere in my ministry... I've never tried to make—let my ministry become a show. There's one thing Jesus Christ lacked; it was showmanship. Someone said not long ago, said, "Brother Branham, you ought to get with the big So-and-sos," as the brothers that's been speaking. Now, as my position in the body of Christ is watch the spiritual ends and see where they're at, that's what I'm ordained for. That's my purpose of—of—of being here—Christ put me here to watch the spiritual part. As these, what we call big shots...

See, that man (ever who it was speaking, I believe the brother was sitting here)... We can't be a big shot and be a Christian. The way up is down. He that humbles himself shall be exalted.

52 And many have said... Someone called me not long ago—very outstanding man of a great organization—said, "Brother Branham, we will do so-and-so and so-and-so if you'll just quit saying this and that." Quit saying this and that? That's my ministry; that's my life; that's what I thrive on is that. Never could I compromise on the Word of God for something. I must stand exactly. We are... Said, "...?... Thing is, you've been fooling around with a bunch of just a... oh, some of the smaller people, the little groups, and so forth like that. Come out." See, the man not knowing what he was saying.

If he only knew, that's the same thing was said to the Master [Blank.spot.on.tape—Ed.] of our life, Jesus Christ. His own brethren said, "...?... go up here and make a big

show of something, hit the big nerve centers."...?...

Said, "Your hour is always; mine's not yet." He deals with them fishermen and illiterate and men who could not read or write. See, what the world calls good, God calls foolish.

53 So, wonder what some kind of interpretation they gave to the Scripture of Isaiah 40, the clergymen of that day? Perhaps God would open up the heavens and send down the corridors, and John the Baptist would come marching down with an Angelic band. What was it when all the high places was made low and the low places made high; and the mountains skipped like little rams, and the leaves all clapped their hands? An old (Excuse this expression. I don't mean it like this, but just to make a point.), an old fuzzy-looking fellow come out of the wilderness, standing in mud, probably ankle deep, and maybe a bath every three or four months, a piece of sheepskin wrapped around him. That's when the high places was made low, the low places was made high. Not some great big fellow with some big flowery something behind him. That's a stuffed shirt. God wants men. That's right. Be humble.

54 And—and, brethren, I—I like that in these people. As the man made the statement awhile ago, that these business men like this... Why, sometimes there are ditch diggers wouldn't make himself known in a crowd like this. But these men who've got (the business men here) the faith and things like that, it shows me humility; that'll come right down and confess this Pentecostal blessing, and what God has done through them. They are great men in the world, but if you'll notice it, they pay their own expenses and go everywhere across the world just to try to—to do something to help some other brethren get into this group, let light shine.

55 And I think this morning, of all the meetings that I've ever been in, this has been my opinion. I've had people... Hear them shout and praise the Lord, and I like that too. But I've seen people shout and praise the Lord, and not enough faith to heal a toothache. See? But that's—that's some of the blessings of God, but when it comes to the power of God is when they settle down, the Holy Spirit... Watch in the meetings when the discernment comes. Everything's quiet, reverently approaching God with—with—with sacredness, and the fear of God moving, and watch real conviction change the expressions of faces and things, like I've been watching this morning over the building.

56 To me this is the greatest breakfast I've ever eat anywhere in the Christian Businessmen's group since I've been with them. They're the only group that I belong to, right here. I don't even belong to an organization, but this is the only one I belong to. I appreciate this group of people, because, one thing, it's the thing I'm standing for. And in here sits the Assemblies, the Church of God, Foursquare, Baptist, Presbyterian, Oneness, Twoness, Threeness, Four...

I have spoke of it as the well that Jacob dug. I won't... Don't think I express this just right, or call the right words, but I will say it so that you'll understand. He dug one well and the Philistines run away from him—run him away from it. And he called it "malice." He dug another one, and he called it "strife." Then he dug the next well, said, "There's room for us all." So I—I think that's what it is here; there's room for us all (Yes, sir.), where we can come together and set together in heavenly places, no denominational barriers bother us; we're just one group in Christ.

57 If I could see all the great churches, spiritual churches, that's striving, the real true vine that's coming out of Christ Jesus, the groups of Pentecost alone, could come together and be brothers... I don't care about their organizations. They can keep them if they wish to. That's all right. But don't just end that with a period. Put a hand out and get the other fellow. See? Let's all come together. See? If I could see that happen (I say this as reverently as I know how),I—if I could see it happen this morning, I'd be willing to say, like Simeon of old, "Lord, let Thy servant depart in peace, according to Thy Word, for mine eyes have seen Thy Salvation."...?... And the time will have to come soon, brethren, because we're going to be forced together. You just remember that. God bless you. Thank you, brother.

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Sermons By

William Marrion Branham

"… in the days of the voice …" Rev. 10:7