
INFLUENCE



Only believe, only believe,
All things are possible, only believe;
Only believe, only believe,
All things are possible, only believe.

² Let's bow our heads. Our Heavenly Father, we thank Thee for this song, only to believe! Just see our Lord as He come to the boy that had the epilepsy, said, "I can, if you believe, for all things are possible to them that believe." Lord, help our unbelief tonight, is our prayer. We are so thankful to You for Your Presence with us, and for people who believe You and love You. And to know now, not we will be, but now we are lifted up in Heavenly places in Christ Jesus, sitting by with our King tonight, already seated positionally with Him. Oh, how we thank Thee for this confidence that we have in Him, His promises, knowing that it can never fail, that it's always true. We pray that You will visit with us tonight. May the Holy Spirit take the Word of God and divide It to our hearts just as we have need, that when we leave tonight, going to our homes, we might say with those who come from Emmaus one night, say, "Did not our hearts burn within us as He talked to us along the way?" For we ask it in Jesus' Name. Amen.

³ May be seated. I am very happy to be back again tonight, to speak to you and fellowship with you, around the things that belongs to Christ. That's no other purpose we have of being here, but to do that, just fellowship around His Word.

⁴ I'm sorry I keep you all so late each night. Someone told me, said, "People go home here at eight-thirty or nine o'clock, from church." But I'm—I'm just a southerner, and kind of slow, you know. And I can't think of it so fast. I just have to kind of take my time with it.

⁵ But I certainly am thankful for the fine cooperation that . . . that I get from you people in there, who are believing on God. Your—your fine cooperation makes it so easy, too, for the Holy Spirit to move among the people. I wish I could find this everywhere, I—I do, where you could find people who believe. No matter what God does, how much of a gift He would represent, you have to believe it, see, because it's ineffective unless you believe it.

⁶ Jesus one time, coming from another country, came into His Own. And they said, "We heard You did *so-and-so* at such a place," but then

He could not do many mighty works. Now we don't like to say it that way, but that's the way the Scripture says it, that He could do . . . "He could not do many mighty works, because of their unbelief."

⁷ And God's power is limited to your faith in It. See? That's the only limit it has, is your faith. And if . . . All things are possible to them that will believe it. See? There is a great God in Heaven, and if we could only get in contact, like a direct line to Him, all things are possible. See? But we must come in contact with Him, with no static nowhere, just a clear channel between us and God. Then He said, "If you say to this mountain, 'be moved,' and don't doubt in your heart, but believe that what you have said." Now, you can't bluff it. Satan doesn't bluff too easy, so you can't bluff it. But when you really know it, then it's got to happen, see, just it must happen.

⁸ So we're here, and worship Him, and He's lovely and fairest of ten thousands to our soul. And we're certainly happy to be seated here with you, tonight, in this lovely time of fellowship.

⁹ Now, you that like to read the Word, or mark the places. I thought tonight, been preaching so much on Divine healing, I kind of changed the subject tonight, a little bit. Not exactly change it, but just the running of it. Because, you can't change one Word in the Bible, because it just coincides with the other Words with It. All Scripture just binds together. It's just like a—a . . .

¹⁰ Pardon, if this sounds sacrilegious, and I wouldn't mean it that way, at all. But it's just like a jigsaw puzzle, you know. We used to get the old jigsaw puzzles all cut up—up, and then we'd sit down and study how to put it together. And then we'd have to have something laying over on the side, the picture of what we were trying to place together, to make the jigsaw puzzle come out right. If you didn't, you'd—you'd never get it done.

¹¹ And now that's the way the Scripture is. It's cut up like that, to be hid from the eyes of the wise and prudent; see, they're like the Pharisees, smart scholars. And Jesus thanked God that (It) He had hid That from their eyes, and will reveal It to babes such as will learn.

¹² Now if you want your example, to lay aside your pattern, to see what the Scripture goes together with, just lay Jesus over here and go to watching Him, and placed it in the Bible. You got the whole thing come out right, 'cause it is the revelation of Jesus Christ. The—the New Testament and Old, both, all speak of Jesus, see, Jesus Christ the Son of God, 'cause He is (the) this Book of Redemption. He was the Word, and He is the Word, and that's bound to be Him, you see. So this is the whole Book of Redemption, which is Jesus Christ, fitly put together by God; with the promises

of redemption and healing, and everything, for the human being. See? Do you get that now? This Book is Jesus Christ, put together by God. See? And He come as a human being and redeemed us, and every promise is in Him, and for you, for He is the Redeemer.

¹³ Let us turn tonight in the Old Testament, to get what we wish to make our context from, as we read from Isaiah, the 6th chapter of the Book of the prophet Isaiah.

¹⁴ I like Isaiah's writings. He was a great prophet. Did you ever know that Isaiah wrote the entire Bible, in like a prelude to It? He did. Isaiah starts out in the creation, in the middle of the Book come John the Baptist, and the last in the Millennium. So he . . . There is sixty-six Books of the Bible, and sixty-six chapters of Isaiah, so it's just certainly a foreshadow of the entire Bible.

¹⁵ Now let us read from the 6th chapter.

In the year that . . . Uzziah died I saw also the Lord sitting upon a throne, high . . . lifted up, and his train filled the temple.

And above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

And one cried to another, and said, Holy, holy, holy, is the LORD God of hosts: the whole earth is full of his glory.

And the posts of the door moved at the voice of him, that cried, and the house was filled with smoke.

Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thy iniquity is taken away, and thy sins are purged.

Also I heard the voice of God . . . the voice of the Lord, saying, Who shall I send, and whom shall . . . or who will go for us? Then said I, Here am I; send me.

¹⁶ I wish to take a text, if we should call it that, on the subject of *Influence*. Influence is a great thing. We are told of, Scripture, that, "We are written epistles, and read of all men."

¹⁷ And we, as Christians, should always watch what we do and what say, that we're perfectly honest to every man. And you, if you

can't be honest with your fellow man, you certainly won't be honest with God. So how we serve God, is, we serve each other. As honest as I would be with you, that's as honest as I'll be with God. And that's the same way with you to me. We must be honest with each other in all of our dealings.

18 And somebody is watching us. You may not think that, but there is eyes watching you. And your life is influencing somebody. Maybe it's a little child, and that child may grow up to be another Finney, or Moody, or so forth. We don't know. But your—your life is influencing someone.

19 And our setting tonight is quite a great setting on this, because just reading it this afternoon, when I was studying, I was thinking how great God was.

20 This morning, when my son and I were kind of walking around the—the block, there was so many people. We went down around Times Square, for they said they were going to tear it down. I think the con- . . . the—the work's already begun. So I was looking at that, and we were taking some pictures. And the people, crowding! I said to my son, Billy, I said, "Where they all going? What's the hurry? Here they are, down beneath us, a running; and here, a running; and up above us, a running. I . . . Where is everybody going in such a hurry?"

21 And as we stood, we thought this, "How can God know the thoughts of every person? And how could it be that all the—the billions in the earth, and yet God knows every time you bat your eye?" He is infinite.

22 And if you just want to know, and just to satisfy that, if it ever comes in your mind, go out and look up at the stars and wonder how He controls all of those, then you see what a little job this would be. When those stars, you can see a hundred and twenty million years of light space, through a glass; you know how fast light travels, why, you could run a row of nine's around the state of New York, couldn't break it down in miles. And beyond that is just as many stars as there is on this side, there at Mount Palomar and Mount Wilson there in California, it may be seen.

23 Think how great He is, and how He holds the earth! This earth, or one of those stars would move from its place, millions and billions of miles away, it would affect this earth. That whole solar system has to stay just at its place. And, see, everything God made, like that, obeys God. But when God made man, man seems to want to know more than He does, you see; it's, we're the only ones out of place. They stay in place. And they have to stay in place, to coordinate with each other.

24 For instance, the moon, if the moon would ever move out of its place, the earth would be filled with water, in a few moments. See, the—the moon is—is rather like a watchdog of the sea. “He set its bounds, that it can’t pass.” And when the moon turns from the earth, here comes the tides in. If the moon didn’t catch it around the other side, it would cover the earth. See? So the moon stops and—and he turns his back to look around the other side of the world, and—and here comes the waters coming in real fast, and then he turns again. He is Jehovah’s servant. Sea stops and goes back to its place again, because it sees the perfect moving of Jehovah.

25 Oh, if we in the church, as the members of the Body of Christ, could only work in harmony like that, you would see a great and mighty Church of the living God, all in one array, filled with the Holy Spirit. Wouldn’t it be wonderful? Every member of the Body functioning just exactly to its place, every gift to its place, every gift helping the other, every member helping the other, that would be wonderful. That’s what we want to see. But we’ll see it someday, and if it be right.

26 Now, this young fellow, Uzziah, was the king. But before he become king. . . He was a king during the reign of Isaiah, the prophet. And he was a shepherd boy; he liked the outdoors. He was a great influence on—on Isaiah’s life. Isaiah was a young fellow, also, just a young prophet. And you read the story, if you want to take Second Chronicles 26, it’ll tell you. How that at the age of sixteen, after the death of his righteous father, he became. . . they taken him and made him king over Israel. At the age of sixteen he began to reign. And he had seen the influence of his parents; his mother was a godly woman, and his father was a godly man, before him. And, in that, it put the influence in the child to do that which was right.

27 I tell you. I think, today, we have such a juvenile crime wave across the nation, but, really, I think it started in the home. I—I think the parents began to let go. And if the child had been raised up in a good, old-fashion, godly home; I don’t say it would be all over, certainly not, but it would certainly give that child the right kind of influence. I think, many times, that, homes that children has been brought up wrong, turned loose on the street, and just lived for themselves while the mother stays in a barroom, or the. . . and the father, and so forth. They don’t take care of this child. Another thing, they don’t love it and give it the affections, to take it up. It’s young. You’ve got to teach it to love and respect, and to read the Bible.

28 I think of Susanna Wesley. I think she had seventeen children. I think that’s right. But she found two hours or more, every day, to

pray. Down at the—the end of her dress, where the little boys knelt around, out of there produced a John and a Charles that changed the course of the world, saved the world in that day. And she didn't have a washing machine and a dryer, as we have today, and a dishwasher, and so forth, or a maid. The thing that . . . She did it all herself, but yet she could find time because she was putting an influence to some children that finally changed the course of the world. I think that's the old-fashion mother, the old-fashion home, where prayer and the understanding of the Bible.

29 I believe, Abraham Lincoln never owned a book in his life, till he was of age, but the Bible and . . . I think it was either the Foxe's Book Of Martyrs . . . I might not, it might have been another book. I think it was Pilgrim's Progress, to be right. It was Pilgrim's Progress, and—and the Bible. You see what kind of a character that molded?

30 Just let me go in your house and see what kind of pictures you got on your wall. Let me go to your home or your office, and let's see what kind of music is playing. See? What you read, what you look at, I can pretty well tell you what's on the inside of you, see, because it feeds on that. See? And, oh, to a home, if we made a home more lovely, children wouldn't want to run away. Make things more for them, where they feel welcome and nice and comfortable at home; where, home, they can't hardly wait till they get there. And that's the way home should be.

31 And I think that's the kind of a home that Uzziah must have been raised in, because of the influence of his godly parents. And as soon as he become king, he ignored all popular opinions and all political differences, and he set his mind for one thing: he would serve God, regardless! We need some more politicians like that. He, he was determined that he was going to serve God, because that's the way he was raised, and his father give him the right influence, that he—he could serve God and live.

32 And his kingdom was so great till, I believe, it was next to Solomon's kingdom. I believe it's noted about next to Solomon's kingdom. How God blessed him!

33 And this was a great influence upon this young prophet, Isaiah, who was at the temple at the time, or in the land. And how he was seen, and how God would bless a man that taken the right stand, done the right thing, had the right motive and the right objective, and he done right.

34 Sometimes you may think that it doesn't pay off. But it certainly does pay off. It's got to pay off. You cannot be going east and west at the same time. You can't be going right and left at the same time.

You may think you're going the other way, but you're not. So if you'll set your—your mind and eyes, and motives and objectives, in life, on the right thing, you've got to come out on the right thing. You can't fail. See? That's the only way. No matter how much you're tempted to do the other side, turn your head from it and do what's right. And you—you know you're right; you feel better, and you are better. And that's just all there is to it, you got. . . you're going to come out right. You start going west, you're not—you're not going to be going north, you're going to be going. . . you're going to be going west. And that's the same way it is in right and wrong.

35 And Isaiah saw this, and he saw that God blessed him. And how he. . . all the nations, around about, his fame went plumb into Egypt. And how the nations didn't want war with him, they—they seen that God was with him. So he just. . . They sent him peace offerings and herds of sheep, and things, and—and give it to him, to cause peace. And he was a good man.

36 And I believe if a nation, or a people, or a church, or an individual, no matter how much the critics criticize you, just do the right thing. They have a respect for you, way down in their heart. And I found that to be the truth. See? And be honest and be upright. People will respect that. And even though they're wrong, they still respect it, you see, because it's—it's just the human being. We're all human, and we—we know that there is a right and wrong, and we must take that.

37 And—and Uzziah held this standard. He was a great influence, as I've said, to Isaiah the prophet.

38 And then Uzziah made that fatal mistake, just like many other people does. When he got, felt secured, felt that he just had the whole thing in his hand, he got lifted up in his spirit. He got lifted up, to pride. Now there is a real example for us all.

39 You know, that's been the trouble. I'm—I'm speaking to Christians and—and ministers, and I—I want to be honest about these things. And just that's where many ministers even make a mistake. We've heard so many times about the ministers, the—the acts that they do, and—and the things, some of them maybe to doing things they should not do. I think sometimes, them are good man, a wonderful Christians that's been used of the Lord. And then finally they get a little kingdom built around them, or a lot of influence, many people attending their meetings, until they get careless, and they get kind of lifted up. The people applaud them and stand up, and—and we—we shouldn't really do that. We, remember, we're just all. . .

⁴⁰ There is no big people among us. We're—we're all just God's children, you see, if God made some of us one thing and some another. Why, He made me with a finger and an eye, and so forth. Well, we got to appreciate each other, and then not try to feel big. Because, we're all connected together to one God, see, and we all come off of one tree. See?

⁴¹ And now we find that, many times, ministers gets to feeling just a little secure, and they keep leading out, and, the first thing you know, they'll do things that they should not do. And we know that, many times, righteous and good man will get so that they'll have too many social affairs, just they want to go out to big parties, and, the first thing you know, they'll call for a little drink, once in a while, and they get entangled with the world. And I think that's what's the matter with our churches today. I think that's what's the matter with our Pentecostal move.

⁴² Now let me state this first, clearly. See? You hear me say things about the Pentecostal church. And I am pentecostal. See? But, here, what if there was no pentecostal people in New York, tonight, where would I go to preach this Message to? See? I appreciate the Pentecostal people. They're my brothers and sisters.

⁴³ But yet when I see something wrong with my brother, my child, or be my wife, or whatever it was, right is right. A correct parent will correct their children.

⁴⁴ And I think that the trouble with our church, we try to get too much like the—the others. See? We try to act like somebody else, you see, and—and we begin to take on their habits. And the first thing you know, it used to be . . .

⁴⁵ I don't remember the Pentecostal people in their beginning, of course, they been many years ago, in this last move from Azusa Street, but I took the history of it. And I—I've read many books, and talked to some of the old men. Fixing to have a meeting right now with one at Shreveport, Louisiana, he'll be there, was one of the first men in Azusa Street. And then that's the beginning of pentecost in this country, about fifty-something years ago, I suppose. I preached the golden jubilee at the McPherson temple, Angelus Temple in Los Angeles, a few years ago, the golden jubilee of the fiftieth year of pentecost, now, you see.

⁴⁶ But since then, there has been so many little things creep into the church, because the church has to rub shoulders with the world each day. Now, and I don't mean to—to come back to this again, to—to our sisters, see, our brothers. Many times, it used to be years ago, that it was wrong (for as I said the other night) for our sisters

to cut their, hair. It used to be a—a Pentecostal affair, that they shouldn't do that and those things. But what is it? Now we go into the different parts of the country, and we find our Pentecostal sisters with those water-head haircuts, you know, them big haircuts like that. And you can tell them about it. And they use make-up. They—they wear clothes like man.

47 And you say, "Now, Brother Branham, you're picking on the women."

48 Now wait a minute, let me pick on the men. The—the brother that will let his wife do that, he's not a much ruler over his house. See? See? See?

49 You shouldn't do that. But what is it? We've rubbed shoulders with the rest of them, some little weakling come in from some seminary or school, and have a different idea of it. But there is only one perfect example, that's, right back to the Bible. The Bible condemns that, see. And it's not right.

50 And then we find other things. It used to be it was wrong for the holiness people to attend bioscopes or movies, you know. Now they go all the time. See? And then Satan pulled a fast one on you, put the television right in your house, and, see, fixed it in there. But all these things, that it used to be wrong.

51 Well, what is it? See, it comes in so gradual until, the first thing you know, it's just got you. It's like a vine growing around you. Now, if you will keep that vine away from you, see, and just keep wrapped around Jesus, around the Word and stay with That, see, you'll grow straight. That's crooked and it pulls you off the road. Christ pulls you up. That pulls you sideways.

52 And then you see one woman, like a minister's wife, or a minister, start doing a certain thing, his whole church will say, "Well, our pastor does it. The pastor's wife does it. Why shouldn't we do this?" See, you are influencing someone, and be sure that you're influencing them right, towards the right road and the things to do that's right.

53 Now we find out, when you get lifted up, right then you're on your road down, see, when you lift yourself up.

54 And we find now that this Uzziah, he got lifted up because he felt secure, all everything around him. He—he had his nation, and it was well taken care of, and God had blessed him. And he had great vineyards, and herds and sheep, and—and mines, and everything wealthy. And all the nations was at peace with him. So he—he just got lifted up till he thought he could just do anything that he—he wished to, and pride.

55 He got so lifted up until he tried to take a minister's place. He went into the temple, and took the censer and went to the altar. And when he did, the priest run after him and told him he shouldn't do that. And when he was corrected, instead of being humble as he would have been . . . Before he was lifted up, he'd have said, "That is right, I have no—no right to do this," and had sent the censer down or handed it to the priest who was of Aaron, ordained to do so, only consecrated for that service.

56 I travel quite a bit with the—these here Full Gospel Business Men. Many of them are sitting right here now. And I've got to speak at their breakfast, Saturday, Saturday morning at some . . . What? Statler Hotel, I believe it is. They said they already sold seventeen hundred tickets for the breakfast already.

57 So then, not long ago, I was speaking with them. And they was taking the businessmen up on the platform, taking their text and preaching the Gospel. I said, "That's wrong." It certainly is wrong. It's hard enough for us preachers to keep It straight; let alone take a businessman that's not ordained to something like that, that you bring in little ideas, and so forth. And I said, "You shouldn't do that."

58 Don't never try to take the other fellow's place. God made you a certain thing, and you stay that. Certain. You stay just what you are. Don't try to impersonate the other. That's what always ruins the gifts that God sends to the world. We find so many carnal impersonations, and we find someone who tries to copy after the other one.

59 Like they said at the lady ministers, when Mrs. McPherson was living, and every woman minister wore those wings like she did, or ever what it was, and had their Bible the same way. And everything that she did, they did.

60 We notice we got so many Billy Graham's today! But you see, God never made but one Billy Graham. That's all. He . . .

61 And you're just as important as Billy Graham, Oral Roberts, or any of those famous men. You're just as important until you get out of your place, and then you're no good at all, you—you're—you're a hindrance to—to these men, and you're a hindrance to yourself and the Kingdom of God. Stay in your position. See? Stay what God made you, see, and then you'll operate right.

62 As Paul, it's not nothing new, Paul taught the same thing, said, "If the hand shall say to the eye, 'because I'm not of the eye,' or the ear say to the nose, 'I—I'll no more be an ear, because I'm not the nose,'" or something. You, you can't do that. See, it all fitly sets together and moves as one great unit.

63 And we mustn't try to impersonate anyone. Just be what you are, see, and that's the way God made you. You never fashioned yourself. And, remember, as much as we ministers would like to take Billy Graham's place, we cannot do it, neither can Billy Graham take our place. See, we, each one has something to do. The common little fellow here that may be a janitor, the little woman that may be a housewife, the greatest minister on the face of the earth today could not take your place. You, God had a purpose in making you what you are, and you just serve God in that way that He made you. See? And I think, if we would just do that, the wheels would roll a lot easier. Yes, it would, if we would do that, not get lifted up. And we find out, instead of . . .

64 When someone tells someone something, Scripturally, and we see that it's right, instead of—of trying to humble ourselves, just say, "Well, now, I—I been wrong. You forgive me. And I—I didn't mean . . . I—I didn't know that, so I'll just quit doing that." Well, then, instead of doing that, too many times we do like Uzziah did; he felt like he was too big to be called down, see, he was the king. And many times I've seen ministers that way, that felt that they were just too important to be told what the Word was, Truth.

"Well, the days of miracles are passed!"

65 I can show you where God ordained miracles; now you can't tell me where He ever took it away. See? And He ordained gifts; you never did see where He took it away. See, it's in the Scripture. "Go ye into all the world, preach the Gospel to every creature." How long? "To all the world, till every creature hears it, as many as hears it. These signs shall follow them that believe." See, we can't substitute something else. Just take what He said, and it'll be alright and it'll work fine. But as long as we try to adopt our own ways . . .

66 That's where Israel made their most rashel mistake. When, grace had provided them a Pillar of Fire, Angel, a sacrifice, and delivered them, sent them a prophet, sent them a Pillar of Fire to follow them, to lead the prophet in the way. And when they come to, Exodus the 19th chapter, when they swapped grace for law, they did the most rashel thing they ever did. See? But they wanted something that they could do themselves.

67 That's the way we are. We got to have our doctor's degree. And you haven't got it, you can't get in church. That's all. So, and we must study the thing and find out whether it's of God.

68 Now we find out, Uzziah got lifted up, and he going to do it anyhow. He grabbed up the censer and took off. It didn't make any difference what the priests said, he was going in anyhow! And it was against the Scripture. It was unscriptural for him to do that.

⁶⁹ It's unscriptural for you or I to impersonate anyone else. Right. So be what you are, and be a good one, and fulfill your purpose so others can see you. If you're a housewife, be a real one, see. If you're a—*a* husband, be a genuine, see. And if you're a deacon, be a genuine; or a preacher, whatever you are. But don't try to take someone else's place.

⁷⁰ And then when the Word calls you down on this, don't. . . If you do feel rebuked, then repent. That's all, is get right. That's the only thing to do.

⁷¹ But Uzziah didn't want to do that. After God had blessed him the way He had, and yet he didn't feel like that he would do that. He thought he was going to go on, do it anyhow, because he felt he was secure. But while he was in the. . . It kind of made him feel angry at those men, too, that was telling him the Word of the Lord.

⁷² And when he did, he rushed in, anyhow, and we find out that in his face come leprosy. And he was a leper until he died. He had never could go to the house of the Lord no more. He died, a leper. After he had seen the hand of God, and how God had been so good to him and done the things He had; yet that man died, isolated, leper.

⁷³ Now we can do that. We've seen many things, but don't you never think that we're so secure that God can't put judgment upon us, see. See?

⁷⁴ Remember, don't try to impersonate anyone else. Be just what you are. If God made you a pentecostal, you be a real one, you see. If—if God. . . Don't be ashamed of it. I'm not ashamed to be a human being. I'm not ashamed to be an American. I—I'm not ashamed to be a minister. I'm not ashamed of the Gospel that I preach. Because. . .

⁷⁵ I know many of them think that I've lost my mind. Even my good old righteous mother, that died a few years ago. When I first received the Holy Ghost, there was no one in our country knowed anything about It. And I was just a local, little, young Baptist preacher about twenty years old. But when I received the Holy Ghost, my mother said, "That boy has lost his mind." See? But no matter what mother thought, I had found that Pearl of great price. It might have seemed like that to her, but to me It was real. See, It was. It was the genuine something that—that I had found in God.

⁷⁶ Because, I always believed, as a boy, that this was the Word of God, and It could never change. Jesus said, "Heavens and earth will pass away, but My Words shall never be changed. It shall never pass away." You can't substitute anything to It. It's just the way

It's written, and that's the way we believe It. Don't add nothing, or take nothing from It. You know, over in the Book of the Revelation, It said, "Whosoever shall add a word, or take anything out of this Book, (what?) the curse would be upon him." So just stay it just the way It is, and believe It like that, and God will honor it.

77 Now he was smitten because of his uplifting of pride. Got the feeling that there was . . . he was the only one there was, and he would do what he wished to and nobody else could stop him.

78 We had a brother, not long ago, that I felt so sorry for him. Looked like everybody got down on him. They accused the brother of doing something wrong, which the newspaper accused it. But I—I got to thinking about that, *accuse* the man? I really took up for him, 'cause . . . I—I certainly didn't agree with him. But the man who wrote an article and put it in a magazine, that this man had said all these different things and done these things.

79 And one night at a meeting in—in Minneapolis, they told me that the writer of this magazine was there. And the article had just come through in Christian magazine, so I . . . It was a Christian digest. So I . . . They, they pointed the man out, to me, said, "That's him sitting *there*." And he had in this article, that this minister had wrote something, a book that the man did not write. I know it. A lady wrote that book, and I knew the lady. *Biting Of Devils*.

80 So I—I said, "Well, now, one thing that I would say. Now, I might disagree with the minister, but I think, if the—if the editor of this column, if he never checked his script no better than to say that this man wrote this article, and I know he did not do it, see, then I'm afraid a lot more things he said about this minister is wrong." And then I said this, "I would rather be found even wrong, by trying to get somebody saved, than trying to hinder somebody that's trying to get somebody saved." Yeah.

81 I'd rather take the man's place, at any time, than try to criticize or tear down what somebody else is building up, even though they—they had made an error or done something wrong. So we must watch, we influence others on what we do.

82 Then when this man got stricken by this leprosy, when he got lifted up in pride, this was a great lesson to that young prophet. He found out, by this being a great lesson to him, that God orders His man to the place. See? Man cannot order himself. God orders His man. God makes you what you are. See? And God orders His man, and he musn't try to take another's place. And it was a lesson to Isaiah, that he musn't put his eyes upon human beings for an example. He must put his eyes on God.

83 Now that's us. Any man, any man is subject to mistakes. He is subject to error because he is human. He is subject to the violations of God's laws. And he is subject to many things, because Satan tempts him, and he is just a human being. And if God ever lifted His hands, he would fall. That's all.

And I've heard people say, "Oh, Satan can't do that."

84 Yes, you just let God lift His hand one time, and watch what happens. It's a . . . I constantly plead, "God, don't send him. Have mercy on me. Keep him away from me," you see. I—I need God's mercy. And we all need that.

85 Now we find that, Isaiah, he had leaned heavy upon the good king's arm, and now the arm had been taken from him; and the king was dead, and died with leprosy, in shame. Now, Isaiah, during this time, the king being lifted up, well, then his young son was to take the place. And we find out that—that the people had got into a—a horrible immoral stage.

86 When there is no real godly leader, then the people begin to get into immorals. I think that's what's the matter with us today, in our nation, in our churches, and things. We need godly leaders, somebody that sets an example.

87 And, but He let Isaiah know here that he could not look upon men. So Isaiah, one day, as he wandered around, he must have got all weary, being knowed he had a great responsibility, he went down to the temple to pray. Now that's a good thing to do, for all of us. Goes down to the temple to pray.

88 And we notice when he was praying down at the altar. All at once, being a prophet, he fell into a vision. And, when he did, he looked up and he saw God, the King, sitting way high, exalted, up on His throne, and His train filled the place, you see. Then he saw a real example. He saw One that he could put his confidence in, that could never be stricken with leprosy, One that could never fail. In other words, He was saying to Isaiah, "See, you put your hope in some man, and it failed. You put your . . . looked to this man for an example, and—and he failed. Now look up Here, at Me, I'm the unfailing God."

89 And I—I think that's what we should do today, as His servants, should look to Him. Jesus is our example. And we must look to Him, the Author and Finisher of our faith.

90 Now we find out, in this vision, that he saw God lifted up high on a throne. Then he noticed another thing. Note, around Him was, and in the temple where He was at, was these Heavenly Seraphims.

91 If you would check that word, I think it's only used about once or twice in the Bible. And it's—it's not Cheribums, but it's next to Cheribums. Something like an Angelic Being; and yet it isn't an Angel, and it is an Angel, but it's a special Person. What They are, They're a burner of sacrifice, in the Bible. And where the sacrifice, of course, brings in or leads in the . . . makes a way for the sinner, to holiness. And these Seraphims burning the sacrifice which was required, They—They went to the . . . That was Their duty.

92 And here They were, flying through the temple while Isaiah was in the vision, and the whole temple become full of smoke. And They were crying, One to the Other, "Holy, holy, holy, is the Lord God Almighty! Holy, holy, holy!" Oh, in other words, "There is Something that cannot fall. There is your example. There is the King to look to. Holy, holy, holy, is the Lord God Almighty!"

93 And we find now that these were six-winged creatures. And now we're going to study the reason for having six wings. They had, we find out, They had two over Their face, two over Their feet, and were flying with two wings.

94 Now notice, first, that these creatures were ministering in the Presence of God. And that was Their duty, was crying, "Holy, holy, holy, is the Lord God Almighty!" And They cried, day and night, in His Presence, as the sacrifice is laying there. "Holy, holy, holy, is the Lord God Almighty!"

95 And I want you to notice something here, and think. Those Seraphims had two wings over Their faces. Why would They put them over Their faces? Because They were in the Presence of God. And just think, if holy Angels has to cover Their face, in His Presence, what about us? Has the wings over Their faces, represented reverence.

96 But, today, we find that there is no reverence. Hardly you can find reverence. They don't have no respect for God. They stand and sing *God Bless America*, with their foot on the bar. And it's terrible, the way they do.

97 I went to ask for a sandwich, today, in a—in a place. And the little lady, not making no remarks about her, but I thought she was dying. She looked like she had cankered under her eyes, she had blue all around her. And—and she run up, with just a few clothes on, and she said, "What will you have?"

98 I said, "Would you bring me a sandwich and a—a—a—a—a glass of buttermilk?"

And she said, "Bourbon" on something, some kind.

⁹⁹ I said, “No, ma’am. You misunderstood me.” I said, “I said, ‘buttermilk.’”

And she said, “Oh,” said, “won’t you have something to drink?”

I said, “I want buttermilk.”

¹⁰⁰ And she said, “Well, you all, don’t you want . . . At night we serve *so-and-so*.”

I said, “I’m a minister.”

¹⁰¹ She said, “Well, our . . . Well, our Catholic priests come in here and drink.”

¹⁰² I said, “I—I’m not a Catholic priest, lady. I—I want . . . I want a glass of buttermilk.” It seemed like it shocked the woman. She didn’t know what it was. See?

¹⁰³ And the world has got into such a place. Now if a priest comes in and drink, the congregation has got a right to drink; there is your example, see. Oh, my, what a corruption we’re living in! We need a housecleaning, all the way from the pulpit to the . . . Yeah. Yes, sir, we certainly do. How the corruption of the world!

¹⁰⁴ And these, no reverence, no respects! The people today, they don’t respect God. They have no reverence. They take His Name in vain, and tell dirty jokes. And—and even ministers do that. You hear a—a joke, I guess would be all right. But ministers should be examples, I think, of what of—of righteousness and holiness. And that’s the reason I think maybe we—we don’t get no farther than we do; we’re not, don’t come this, the sincerity that we ought to have in it. When you’re carrying on, and going on, you lose that little grain of sincerity, you know. There is something about it.

¹⁰⁵ You must remember that God is watching you, every hour. He watches you when you’re asleep. Now, I think the reason that people do those things is because, they—they—they, they’re not conscious of His Presence, see. But yet He is there, whether you think He is or not. He sees every look that you make, and every—every move that you make. He knows all about it. But we ought to realize that.

¹⁰⁶ We used to have a little song, when I first come among the Pentecostals, they sang.

All along on the road to the soul’s true abode,
There is an Eye watching you;
Every step that you take, this great Eye is awake,
There is an Eye watching you.

See? You remember the song? [Congregation says, “Yes.”—Ed.] Now that is true.

107 God's omnipresence knows what you're doing, and even your thoughts. One time while I was in a vision, I was speaking to a Being standing by me; and He said back, He said, "Your thoughts are louder in the Heavens than your voice is on the earth." He knows what you're thinking. You might say you—you do *this* and you do *that*, and *it*, but, you see, down in your heart, if you think different, you're—you're doing something wrong. You should be just what you are, see, the—the heart. The mouth should speak what's in the heart. See? And so we find that the people doesn't realize the—the Presence of God.

108 You know, they ought to be like David, the man was after God's Own heart. He said, "The Lord is always before me." Wherever he goes, he remembers God is always before him. "He is on my right hand, and I'll not be moved," because God is on his right hand.

109 Reverence! We ought to honor one another, respect one another, as brother, sister. And love one another, with undying love. You say, "Well, I just can't." Well, just stay *here* a little longer, and then you will like people, too. You'll love those who doesn't love you. That's really a good sign of Christianity: when you can, from your heart, love those who does not love you. Love the unloveable.

110 Jesus said, "If you just do favors for those that do favors for you, well, the publicans do the same thing." But, see, you must be kind to those who are unkind to you. Do good for those that would do evil to you. Always remember that. Keep that before you, that God is watching you. Remember, God was good to you when you were evil to Him. "While you were yet sinners, Christ died for you."

111 Now we find out, that, these wings over Their faces was because They were in the Presence of God, reverent. And if a holy Seraphim has to hide His face behind special covering, the One who knows no sin, never sinned, but yet in the Presence of the Holy God has to hide His holy face in the Presence of God, what is a hypocrite going to do on that Day? What is the backslider going to do on that Day? What's the ungodly going to do on that Day, when you come? And you're going to have to face Him.

112 There is only one thing. You say, "But He never made me wings to cover my face." But He shed the Blood of His Own Son, that you could cover your face with. That's right. That's His only covering that He has for the human race, is the Blood of Jesus Christ.

113 Now, secondly, They had Their feet covered with wings, under their feet. Now that represented humility. Oh, there is a word that's lost today, to many people. Humility in His Presence. Humble ourselves in His Presence.

¹¹⁴ I've seen the Holy Spirit come into the room and—and perform and do just exactly the things that the Bible said He would do, discern, and I've seen people get up and walk out. I've seen people sit and talk, and laugh and make fun of It, while it was going on.

¹¹⁵ I remember one night, a minister brought twenty-eight of his congregation, and was sitting. This was at Jonesboro, Arkansas.

¹¹⁶ And they had an epileptic boy, he was having epilepsy. And that's a devil. It's a devil. That's what it is. They don't, doctors don't know what does it. It's a—it's a devil. And they put a . . . had a clothespin with a—a—a rag wrapped around it; when he had these fits, they would throw it in the boy's mouth, 'cause he would chew his tongue so. And they brought the boy up, and—and he was having this fit right on the platform. Course, when they get the least bit excited, they'll go into one. So while we were fixing to pray for the boy, I said, "Will everyone bow their heads in reverence?" And I—I prayed for him, and the—the spirit would not leave the boy.

¹¹⁷ And I looked around, and I seen a little group sitting in a place. I said, "Would you bow your head?" I said, "You must obey." I said, "That was the commission, 'If you get the people to believe you, and then be sincere when you pray.'" I said, "Would you bow your head?" That fellow just laughed at me.

¹¹⁸ And so I turned around, but, this, it would not leave the boy. And now this was hundreds of people, five times of what is sitting here tonight, sitting there, yes, many times. They claimed there was twenty-eight thousand people there. So—so there was—there was, they was all . . .

¹¹⁹ And then I said, "I—I wouldn't do that, sir." And he belonged to a—a denomination church that just simply laughed at Divine healing, doesn't believe there is such a thing.

¹²⁰ So I looked around. That poor boy, his throat out. And his mother trying to holler, her crying like that. And the boy trying to swallow, and going on.

¹²¹ I said, "Heavenly Father, don't let this innocent boy have to suffer for that guilty group, see." I said, "That was Your—Your Word, and I—I been honest and told them. And so many of the epileptics has been healed here at the meeting." I said, "Don't let this innocent boy have to suffer. The mother and father brought him here. I pray for mercy."

¹²² Then I turned, I said, "In the Name of the Lord Jesus, by faith, by my commission given to me by Almighty God, this devil cannot hold this boy. You're at liberty, see. If the disobedient will be disobedient, then you're at liberty to go to them, but come out of that boy."

123 And I saw twenty-eight people, with their pastor, fall into epilepsy, right around and around, and around and around, in the floor like that. And as far as I know, they still got it, see.

124 Now, you see, you mustn't be irreverent. You must humble yourselves. How many of you has been in meetings and seen similar things happen in my meetings? Just, why, see. Sure. Yes, sir.

125 One time they brought a man to hypnotize me. I guess many of you remembers that. And they—they would take him out to army camps, and—and take these soldiers and hypnotize them, make them bark like a dog. And they was going to have some fun out of me. So I was in an auditorium, and they brought this man. And—and I felt, when the prayer line started, there was an evil spirit somewhere.

126 You can always pick them and that doubt. They think they don't. It was. You can feel it. It's different.

127 So then I could tell where it was at, but I couldn't see just where the man was. After a while, I found it and I seen what it was. I watched that darkness hanging over him. And I didn't want to say that, but just turned around to him, said, "Child of the devil," see, "why has the devil put in your mind to do that? Because he's done that," Something was saying it in me, "they'll pack you out of here." And he is still paralyzed. See?

Letter after letter, "Come to him!"

128 I said, "The only thing I know, is repent. See, I never did that. That was your irreverence before God." See? Now don't you do that. We're . . .

129 We've come times that people thinks that this holiness before God is just some kind of a mockery, or some kind of a—a bunch of people who doesn't know, some kind of a cult or a clan, or something. But let me assure you, brother! There may be a lot of mockery. I—I don't say there isn't; I—I—I can't say that. I'm just a man. I ain't to judge. I'm just to preach. But there is a genuine Holy Spirit, genuine apostolic Power of the Holy Spirit. And in foreign countries, and witch doctors and things rise up, them devils, to challenge. Oh, if we'd just . . . I'd break my subject here, to go telling you about those things. And what? The Holy Spirit, never one time have I ever seen Him fail to do it. He'll do it every time.

130 Notice now, they put, had wings over their feet for humility. We don't like to bow ourselves. We want to think that we're somebody.

131 I remember here not long ago, I was in a little museum, and—and they had the—the analysis of a man weighing a hundred and fifty pounds, what his body was worth in chemicals. I believe it

was eighty-four cents, a man weighing a hundred and fifty pounds, his—his chemicals of his body. He had some calcium, and a—a little enough whitewash maybe to sprinkle a hen's nest, and so forth. Just that's about all he—he had in him, weighing a hundred and eighty-four pounds. . . . or I mean eighty-four cents, weighing a hundred and fifty pounds.

¹³² There was two young men standing there, looking at this. And I was standing right behind them, as one of them said, "Well," said, "John, we're not worth very much after all, are we?" And he said, "I guess we're not."

¹³³ And I said, "Well, boys, that is true, see, you're not worth very much in chemicals. But you got a soul inside of you, see, that's worth a million worlds, see." That's right. See?

¹³⁴ But yet we—we want to take care, we get the pride in this eighty-four cents, wrap it up in a five-hundred-dollar mink coat, and—and stick our nose up in the air, and think we're—we're doing something. I don't mean to be joking. This is not to joke. This, this is just telling you what we are. See, we're—we're—we're. . . .

¹³⁵ We haven't got the humility. We don't want to, and people don't. You go sometime to a real well-dressed people in church, they—they'll come in; and if you're not dressed just right, they'll look at you and talk, you know. And it makes its. . . . They shouldn't do that, and professing Christianity. I—I—I think it's just a profession and not a possession. Because I believe that a—a real old-time experience with God will make a tuxedo coat put his arms around a pair of overalls, and say, "brother." I—I really believe it. It's a true. A calico dress with a silk one, will call, "sister." Yes, sir. Because, it isn't the clothes, it isn't the person. It's Christ, what's on the inside, and we should humble ourselves.

¹³⁶ Now we find out that, it's, these Angels covered Their feet, or these Seraphims.

¹³⁷ Moses, when he was in the Presence of God, that, watch him by that Pillar of Fire that was back in that burning bush, the Lord spoke out. And anyone knows that Pillar of Fire was Christ, He was the Angel of the Covenant. "Moses forsook Egypt, esteemed the reproach of Christ greater treasures than that of Egypt." So, It was the Angel of the Covenant. And when He appeared in that burning bush by the side, why, in front of Moses, and the Voice said, "Take off your shoes." Your feet, see. "Take off your shoes, for the ground that you stand on is holy." Moses humbled himself, by taking off his shoes.

¹³⁸ That same Pillar of Fire appeared to Paul on the road to Damascus, one day.

¹³⁹ Remember, Jesus, when He was on earth. They said, one day they said there was . . . In Saint John 6, they were drinking from the fountain, and rejoicing. And He said, "I, I am that Water that come from that Rock. I am the Bread of Life that come out of Heaven," you see, like that.

¹⁴⁰ They couldn't believe it. They said, "Why, here! We know You have a devil, and You're mad," it means *crazy*. "Because, You're not over fifty years old, and You say You saw Abraham?"

He said, "Before Abraham was, I AM. Yeah, I AM."

¹⁴¹ Now we see that, that Jesus said, "I come from God. I go to God." When this Pillar of Fire was made flesh, God coming from the Fatherhood, [Blank spot on tape—Ed.] . . . Sonship, and when He come into this attribute. The three attributes; Father, Son, and Holy Spirit. When God became manifested in flesh, He said, "I come from God. And I go to God," and He ascended up.

¹⁴² And—and Saul of Tarsus, on his road down to Damascus, he was stricken down by a Light. And when he did, he looked up. And that Jew would have never called anything "Lord" if It hadn't have been that Pillar of Fire. He saw that Light there, and he said, "Lord, Who are You?"

He said, "Saul, it's hard for you to kick against the pricks."

And he said, "Who are You, Lord?"

He said, "I am Jesus." See, the Pillar of Fire again.

¹⁴³ Look at Saul, humbled himself in the dirt, see, in the Presence of God. Humility! Struck off of his feet, laying on his back perhaps, looking up.

¹⁴⁴ And that Pillar of Fire moving around there, he saw and knew. As a teacher from under Gamaliel, the great teacher of that day, he knew that God had led His people in a form of a Pillar of Fire. And that Fire, Pillar of Fire, had been made flesh and dwelt among them, and had been crucified for their sins, "and I come from God; and go back to God," and here He was, still in the Name of the Lord Jesus.

¹⁴⁵ And then we find then in that, later just before that, John the Baptist, the greatest of all the prophets. All the prophets spoke of Him coming; John said, "This is Him." He, he introduced Him to the world. And John standing there in the water, when he was baptizing, and he—he was saying, "There is coming a time when the daily sacrifice will be taken from the temple, and there will be a Man be a sacrifice." And John was sure that he was going to see Messiah.

146 You see, when John was called, his father was a priest. But usually a boy followed, in them days, and do in the Orients yet, the occupation of his father. And ordinarily he would have been a priest. But John never went to the school. Cause, John was born, from his mother's womb, "full of the Holy Ghost."

147 When, Elisabeth had conceived and the baby was dead in her womb. When Mary was visited by the Angel, Gabriel, and told her that her cousin Elisabeth, who was past bearing, would also conceive. And Mary run up to meet her. And she had hid herself, and she was worried because the baby hadn't moved for six months, and that's subnormal. And so she seen Mary coming, she run out and met her, and hugged her. And she said, begin to talk. And—and she said, "I know she was going to be mother." She said, "Yes, and I—I am going to be mother, too."

"Oh, I guess you and Joseph are married."

"No, no. We're not married yet."

"And you're going to be mother?"

148 "Yeah. The Holy Ghost overshadowed me, and said that Holy Thing that would be borned of me, in me, would be the Son of God, and I should call His Name 'Jesus.'"

149 And just as soon as that Word "Jesus" was spoke the first time from a human lip, a baby that had never been had life in it, yet, received life in its mother's womb and begin to jump for joy. And if the Name of "Jesus Christ" will bring life to a dead baby, what ought It to do to a borned-again church that claims to be filled with the Holy Ghost? See?

150 Now what kind of a boy should this be? He was to announce the coming Messiah. Malachi 3 said he would. "Behold, I send My messenger before My face."

151 Now, if he'd have went down to the seminary. Some of those ministers down there, said, "Now, John, you are to announce the Messiah. Why, you—you know that Uncle Joe here, or—or—or Father Jim, or some of them, you know he's got all the—the—the—the qualities of being the Messiah. That's him, John." That, that, see, he'd have been influenced by man.

152 He went into the wilderness, and he stayed with God. That's the best seminary I know of. Because, his job was too important for some men to be telling him, and taking him out to big social affairs. See, he had a—a work, he was cut out for something. And John knew that when he come out, preaching, that the Messiah was on earth then.

153 Just as sure as them wise men knew, when they looked down from Babylon and seen them three stars in line, that was the sign the Messiah was already on earth. That's the reason they were crying, "Where is He, born King of the Jews?" And the church didn't have the answer. They haven't got it today. The Bible is what's got it. God's Word is what's got it. That's right.

154 We find out, in all, that John had to announce the Messiah. And he had. . . He only would know that Messiah by a sign. That's how he knowed Messiah. That's the only way God ever makes Hissself known; by a Scriptural sign. And he watched. He stood out there, he said. . .

They said, "Are you the Messiah?"

155 He said, "No. I'm not even worthy to touch His shoes." He said, "But He is One. . . There is One standing among you."

156 Oh, my, don't think I'm excited! I know where I am. No, but it just feels good when I get to thinking about that, see, "there is One among you." And I say that tonight. There is One among you, the great Holy Spirit promised to be poured out in the last day. I see His sign constantly, and I know He is the Messiah because He still does the Messiah sign.

157 There He stood among them. He said, "There is One among you. I'm not worthy to touch His shoes, to unlatch His shoes. He is the One that'll baptize with the Holy Ghost and Fire."

158 And one day, walking from out of their midst come an ordinary Man, walked out. John looked up, and he said, "Behold, there is the Lamb of God that takes away the sin of the world." And when he did, he saw. He said, "I knew Him because there was a sign following Him." And watch here, there's two of the greatest men on earth, standing face to face. John. . .

159 I remember Doctor Roy Davis, that ordained me in the Missionary Baptist church, he said, "You know, what happened there, Billy," said, "what happened. . ."

160 When John said, "I have need to be baptized of Thee, and why comest Thou unto me?" Watch the humility of John. He said, "I—I have need to be baptized of Thee, why comest Thou unto me?" There was the Messiah and His prophet, the keynotes of the day, the keynotes of the Bible, standing there, One looking at the other. John in humility, said, "I have need to be baptized of Thee, why comest Thou unto me?"

161 Jesus said, "Suffer that to be so, for thus it is becoming to us to fulfill all righteousness." And, said, John suffered Him.

¹⁶² I remember Doctor Davis. He might be sitting present. Doctor Davis, not throwing this at you, but I—I—I. . . He said, "John, first Jesus baptized John, because John hadn't been baptized." And then said, "Then John baptized Jesus." That never did just come right to me.

¹⁶³ So one day while the Holy Spirit was near, and in a vision, I saw what it was.

¹⁶⁴ There was John and Jesus, standing face to face, the prophet to whom the Word come to. And the Word had come to the prophet. Amen. And He said, "Suffer it to be so. It was right. Suffer. But thus it is becoming to us to fulfill all righteousness." The prophet knowed that that was the Lamb, and the Lamb must be washed before It's presented. Amen. So he did it. See that? The prophet, being the Word, and It had come to him.

¹⁶⁵ [A sister speaks in another tongue. A brother gives an interpretation—Ed.] Amen.

¹⁶⁶ John, the prophet. The Word comes to His prophet. And the Word come exactly to the prophet. "It is becoming," it says *behooveth*, which means, "becoming to us that we fulfill all righteousness."

¹⁶⁷ Oh, how I could leave the text now for a minute, how it's becoming to us to fulfill all righteousness! The hour is here, something, we must fulfill all righteousness. We know what to do. See, we should do it, that's right, believe with all of our heart.

¹⁶⁸ Notice, then, we find that John humbled himself in the Presence of God.

¹⁶⁹ The thing of it is, people, my brother, sister, and friends, is to be conscious of your littleness. See? Don't be conscious of how big you are. Be conscious in how little you are. You're—you're small. We're all that way. God can do without us, but we can't do without Him. See? See? We, we can't do without Him, but He can do without us.

¹⁷⁰ God is only trying to find one person He can get in His hands. He has always tried to do that. You notice, all down through the Bible, when He found an Isaiah, when He found a Jeremiah. Then He found—He found Samson, one day; but Samson gave his strength to God, but he gave his heart to Delilah. See, he . . .

¹⁷¹ You've got to give your all to God; your reverence, your respects, your everything that you are. Just be nothing, just see how little you are, and that's what God wants us to do. And that's real humility. That's the way these Seraphims are in His Presence, you see, with Their face in reverence, covered; Their feet, in humility.

172 Now, thirdly, They could fly. They had two wings that put Them in action.

173 God is showing His prophet here what kind of a servant He has prepared, reverent, humble, and in action. That, see, that's a real servant of God, these who look upon Him. He was looking upon Hezekiah that got lifted up, and fell by pride. But a servant, His servants in before Him, is reverent, humble, and in action. His servants, that's the way they should be dressed; dressed in reverence, humility, and constantly about the Father's business. Yes, sir. Reverent, humble, in action.

174 Just like the little woman, we spoke of the other night, at the well. Now, she was a little predestinated seed laying in her heart, but, as soon as that Light flashed upon there and she seen that was the Messiah, it didn't take her long to go in action. She even forgot the waterpot that she had in her hand. That's how quick she went into action. She had to tell the people. She had to tell somebody else, because that she was sure that she had found the Messiah. Into the city she went, and quickly she went into action, telling people.

175 It was Peter, when he was fished all night, and was sitting on the bank that morning. When Jesus borrowed his boat, and had thrust out a little from the bank, and was preaching to the people. And then He said to Simon, "Launch out into the deep, and let down for the draught. Let down."

176 Well, Simon said, "I'm a fisherman. I—I know when the moon and signs are right. I know when the fish is running. I—I was born on this lake here. I've fished all night and haven't took even a minnow. I haven't taken a thing." Said, "There is no fish in there. But at Thy Word," there you are, "I'll lay down the net." Oh, you might. . .

177 We can't figure these things out, you. And God is past figuring out. You've got to believe It, see. God is known not by knowledge, not by education. He is known by faith, and faith only.

178 "At Thy Word! I know there is no fish there. But Thy Word, if You said, 'let down, there is fish there,' You'll, faith will put it there. That's all. I'll let down the net."

179 If people sitting here, that's sick and—and needs help from God, if you say, "I've been through every prayer line, I—I've done everything, but, at Thy Word, I'm going to let down the net. I'm coming right now, and I'm going to receive it. I believe I'm in His Presence. And I'm. . ." And recognize that, with humility, and sincerity and reverence. Let down the net. Take a hold of it. God said so, and that makes it so!

¹⁸⁰ And we find out, as soon as he, being a fisherman and know what it was to—to catch a good shipload of fish, and he was a poor man, but quickly he went in action when Jesus said “from henceforth you’ll catch men.” It didn’t take him very long. He humbled himself, fell down before Christ, said, “Depart from me, Lord; I’m a sinful man.” Said, “I—I—I just can’t stay in Your Presence.”

¹⁸¹ The same thing Isaiah did. He said, “I’m a man of sinful lips, and I dwell among sinful people.” Oh, what a condition he was in!

¹⁸² Peter said the same thing, and he humbled himself, got down on his face and asked the Lord to depart from him. He said, “Fear not, Peter, from henceforth you’re going to catch men.” And he got in action right quick.

¹⁸³ One time, there was a blind man that Jesus healed. It didn’t take him very long to go in action; he went in action, spreading His fame everywhere. Someone come up and said, “Why, who healed you?” the priest did. He—he said, told him Who healed him.

¹⁸⁴ First they asked the father and mother. And the mother said . . . Well, now, they was afraid, because if—if anybody confessed Jesus, why, they was going to put them out of the synagogue. And they put it back onto their poor son. They said, “He is of age. Ask him.”

And he said, “One, Jesus of Nazareth, healed me.”

¹⁸⁵ He said, “Why, give God praise!” Said, “We, we are. We don’t know nothing about this Jesus of Nazareth.” Said, “He is a sinner. Don’t give Him no praise; give it all to God. And now we don’t know whence He come.”

¹⁸⁶ Well, this blind man had a very good question for them. And he said, “It’s a mighty strange thing. That you all are the spiritual leaders today, and this Man opened my blinded eyes, and I was born blind, and yet you don’t know where He come from. See, now that’s a strange thing.”

¹⁸⁷ Could I say the same thing? The very God that promised to come upon His church, in this last day, and they haven’t got the answer. The one who receives has got the answer.

¹⁸⁸ Said, “Whether He is a sinner or not, I can’t say that. But one thing I know; where I was once blind, I can now see.”

¹⁸⁹ Once I was a sinner; I’m saved by the grace of God. I know something happened to me. I . . . there is something happened. You can call it “holy-roller” or you can call it whatever you wish to, but It saved me, thirty-some-odd years ago. And it gets better all the time, so I—I enjoy it.

Someone said, “You done gone crazy.”

190 I said, "Well, then leave me alone. I'm better off this way than I was the other way, so just let me stay the way I am. I feel better this way, and doing better. I can do more." Yes, sir.

191 He went in action right away. Yes, sir, he spread His fame everywhere.

192 The people at Pentecost, as soon as they seen that God kept His promise! Jesus said, "Behold, I send the promise," the Scripture, "the promise of My Father upon you. But tarry ye," that's *wait*, "wait up at the city of Jerusalem until you're endued with Power from on High."

193 Not the first prayer line, or the first time through, but just stay there until it happens, see. "Until," not one day, two days, or ten years, "just until it happens." Stay until!

194 And when they was filled with the Holy Spirit, they went into action right quick; out into the streets, and screaming, and dancing, and acting like drunk people, and speaking in other tongues, and what a carry on! They was in action right quick; as soon as they humbled themselves, went in and closed the door, and waited on the Word of God.

195 Oh, what we seen, friends! I know it's getting late and I don't want to keep you any longer. But, look! What we have seen, in the—in the last few years, ought to put every one of us into action. It ought to put us in action. What? First, make us reverent, humble, and in action. And love burning in our hearts, trying our best, to seeing a lost world. And seeing the signs that God . . . Even down, as far as I know, to the very last one that the Church is going to receive before the fire falls from heaven. The same Pillar of Fire that was seen back there in the wilderness, the same One that struck Saint Paul down, is the same One even that's got Its picture taken of It, right here doing the same thing It did there, same Messiah.

196 If you put the life of a pumpkin vine into a watermelon vine, it would bear pumpkins. If you put the life of a grapevine into a—a—a pear tree, it would bear grapes, because it's the life that's in it.

197 And if this what we see and know, thousands around the world knows It, science has testified to It, everywhere, the pictures is taken. It's right here now. That is true, so true. It's right here now! And if It don't bear the same kind of life It did when It was in the person, Christ Jesus, if It doesn't do the same thing in His Church, then it's wrong. But if It bears the same life, it's got to be the same Pillar of Fire that led Israel. It's leading us to the Promised Land. "In My Father's house is many mansions," the promise that He gave us, and It leads us there. And we see It fully vindicated, God's Word made

manifest. The lame walks, the deaf hears, the blind see, the dead is raised up; the thoughts of the heart cannot be hid, it's called right out, the very works that He did. What is it, some man? It's the Messiah! It's Messiah, God, the Holy Spirit, same One. That ought to put . . .

¹⁹⁸ The Pentecostal church, instead of trying to criticize It, it ought to be in action, everywhere, with humility and love, trying to show It to a lost and dying people. We should respect It. We should love Him. Humble ourselves, make ourselves reverent, and be in action like these Seraphims was, with reverence and humility. Vindicated clearly, promised to us in the last days, and here It is! We see It. Jesus said so, said It would happen. Here It is, just before it'll be burnt up. That sign of His Coming proves that the Coming is right at hand now. It could come at any time. I don't see nothing to hinder the Rapture of the Church right now.

¹⁹⁹ Well, the marking, the mark of the beast is on the other side, remember. See, the apostasy, it comes in then as the church. Now wait, I, maybe I might have said something. That's my way of seeing it, see. And watch.

²⁰⁰ Word by word, it's already fulfilled. It should put us in action. That's exactly right. We should be getting every lost soul, to the Kingdom of God, that we can. Because, one of these days you're going to bring them and it won't do no good. The door will be closed, there will be no more. Oh, they may be mentally worked up, and excited, and shout, and jump up-and-down, and claim *this*, you know. But when the sleeping virgin come to buy Oil, she never got It. And did you ever see a time, in all the history of these last days, that there ever was a time that the Presbyterians, Lutherans, everything else, is trying to come to the pentecostal Message? What did Jesus said? "While they come to buy, it was a time that the Bride went in," the wise virgin went in. They did not get the Oil. They didn't get It. That's all. That's according to the Scripture.

²⁰¹ And you see these signs and these other things, everything sitting right in order for His Coming.

²⁰² The seventh watch, He come in. Some fell asleep in the first watch, second, third, fourth, fifth. And in the seventh watch there come a cry, "Behold, the Bridegroom cometh!" The seventh church age, that's the watch, the age that watched it. And this is the Laodicea Church Age, at the end of it. Amen. Oh, it's . . . Why won't you awake, ye saints of the Lord, why slumber when the end is nearing?

²⁰³ But, remember, the church in the Laodicean Age is to get lukewarm. He said, "Because you say that you are 'rich,' and—and

you're 'increased in goods.'" And said, "You don't know that you're naked, blind, poor, miserable, and don't know it." Said, "I'll spue you from My mouth."

204 And here we are at the end of all things, end of history, end of civilization. You can see. Look out on the street.

205 I was talking to the cab driver, was bringing me over. He said, "Well, the only way I can tell, when I see a man around here acting sane, I know he's a stranger." See? Now, that's one of your cab drivers said that. Said they'd . . . way.

206 It's just not only here, but it's everywhere. The end of everything; how cruel, men, and all kind of wicked things, and that they're doing. The world is perverted. Look out on the streets. Just look at it, oh, my, everywhere! Not only in America; everywhere, why, it's a—it's a modern Sodom.

207 There is nothing to be left, but burnt up. And, that's all, it'll be cleaned off. God will do it. His laws require it. It's got to be done that way. When a corn stalk has lived its life out, it's got to be destroyed. When a flower lives its life out it's got to die. And civilization has lived its time out. The church age lived it out. The denominations lived it out.

208 This is a uniting time. There is a United Nation, united church, and united effort. What's it a sign of? Christ and His Bride uniting. That's what it is. It's all shadows and types. Everything wants to be unionized, so it's a sign. Christ is fixing to unite with His Bride, a Wedding Supper taking place in the sky, so it ought to throw the church into action when we see the signs of His here at hand. Oh, my! All these things are signs to us, everywhere. Oh, we should be in action!

209 We, like the prophet of old, Isaiah, we see what self-exalted men come to. We see what, these organizations that rise up and say, "Well, because you don't belong to us, you're not even in it," we see what happens to them. What do they lose? Just like they're stricken with sinful leprosy, with unbelief, they—they lose their hold on the Word of God. Some of these people try, they exchange, lose their hold on the Word, and swap It for creeds. What do they get theirself? A mess of leprosy. That's right.

210 Like Uzziah of old, trying to take the place of anointed office, and haven't got nothing but a doctor's degree, or something. God ain't looking for doctor's degree; He is looking for humble hearts, somebody that'll believe Him. But we have took men and educated them to bishops and everything else, cardinals and whatmore, educated them enough to hold a Divine office with an education

of carnality. We need the baptism of the Holy Ghost, to take that office. The Holy Ghost is our Tutor. He is the One that makes Himself known among us, the sign of the hour, the last days. But we, like Hezekiah, exalted up, they just think they can take their places.

211 Look what the effects of the vision did to the prophet. Now, he was a prophet. He was a vessel for the Word of the Lord to come to. He was chosen, borned a prophet. Finally gave his life, sawed up to pieces with a saw. But we find out that this great prophet, when he saw this vision from Heaven, and saw the order, how God was preparing His men, why, it caused the prophet to confess that he was a sinner.

212 And we want to be so big, and wear some kind of a big turned-around collar, some kind of clothes, you know, that makes us look so holy and reverent. There is no holiness with us. We can't be holy; holiness is of God. See? Certainly. It ain't a holy church, ain't a holy mountain; it's a holy God. That's right. Not holy people; a holy God! It's God in the people. Peter referred to the Mount Transfiguration, "the holy mount," it meant the holy God was on the mountain. Look at it now, see. But it was a holy God there, the Presence of God, what made it holy.

213 It's the Presence of God in our midst now that brings holiness, not my holiness, not yours, but His holiness. His Presence is what brings the holiness. We ought to humble ourselves, cover ourselves in reverence, humility, and say, "Lord Jesus, receive me into Your Kingdom." His holiness, not ours. Holy Spirit!

214 The prophet confessed, caused him to say, "I'm a man of unclean lips." A prophet! God, we need another vision like that! When he saw up there, the . . . saw this cleansing Power of God.

215 Now watch how God did. He sent one of the Seraphims and took the tong, took a hot coal off the altar and put it in His hands, come laid Isaiah's head back and touched his lips, said, "Your iniquity is gone."

216 Then Isaiah learned another lesson. I might drop this in. Might not be very appropriate, but I believe it is. Did you notice, God cleanses His prophets by Fire, not by theology or a book of some kind. See? He cleans His people by Fire, Holy Ghost and Fire; not by declaration of creeds, or books or something you've got to learn, a bunch of prayers, and so forth. He cleans them by Fire off of the altar. That's how He sets him in order. Yeah. Yes, sir. That's how He cleansed His prophets at the beginning, when a hundred and twenty was in an upper room, the Holy Ghost fell, and tongues of Fire set upon them. They were cleansed and ready for service. That's how God cleans. Not by learning, get a Bachelor of Art, or a DD.,

Ph.D.; but getting Holy Fire from Heaven, that takes the lying off of your lips, and takes the carnality out of you, burns that stuff away, that dross of—the world, and puts His Presence in there and lives through that person. Holy Fire is what God cleans His Church with. Isaiah learned that. We ought to learn it, that God don't cleanse by knowledge. He cleans by Fire.

217 You see how he is, a prophet set in order. Now He cleansed his lips, took his iniquity away. Then after he had, he confessed, humbled himself, he said, "I am a man of unclean lips," when he saw the Presence of God.

218 Do you follow me? [Congregation says, "Amen."—Ed.] What do we, what do we know right now? We're in the Presence of God. That's right. We are right now sitting. Do you . . . We can't comprehend it, but we are now in the Presence of God, seeing God. Do you believe He is here? ["Amen."] Certainly, He is here. We . . . [Blank spot on tape.]

219 I am your brother. But He said, "The works that I do, shall He . . . you do also." Is that what He said? [Congregation says, "Amen."—Ed.] All right. If He is here, His Spirit is here. That's what makes Him. Then if we can surrender ourselves and get our own thoughts away. Just like *this* has no thoughts, then another voice can speak through it. That's the way. If we can empty ourselves out. There is the secret, get rid of yourself! Then God gets . . . Get rid of your own thinking. Get rid of your own ways, and then let God move. If He is Jesus Christ, the same yesterday, today and forever, you believe it? ["Amen."] You believe Him right now and see if it is.

220 I been watching this little fellow sitting here, right here in front of me. You don't have a prayer card. You, if God will tell me what you're sitting there for, you believe it? It's a spiritual problem, you're all wound up and you don't know what to do. If that's right, raise up your hand. All right, it's all over. Take the Word, what I've said, and it's all over.

Do you believe that? [Congregation says, "Amen."—Ed.]

221 That colored lady sitting right back there, looking over at him; got heart trouble. Do you believe that God will make you well? Sure. You believe? [The sister says, "Amen."—Ed.] All right, you can have your healing.

Do you believe He is the same yesterday and . . .

222 That man, that white man with his hand up, do you believe me to be God's prophet, His servant? I don't know you. You're a stranger to me. You have prayer card or anything? You're just a

man sitting here. All right, sir, you got a tumor in your throat. That is right. Is that right? Do you believe me to be His prophet? You believe me with all your heart? You got another, you got a burden on your heart. It's about a little girl, your grandchild. She's got a bad hand. That's right. Is that true? There is a good connection. Just a minute. You're not from here. You're from Connecticut. And your name is Wilson. Your first name is Art. Art Wilson. That's exactly right. Is that true?

Do you believe it? [Congregation says, "Amen."—Ed.] Right!

²²³ There is a lady sitting right back here, a colored lady, look like got something like a yellow coat on, yeah, chartreuse green. She is praying. Got a prayer card? [The sister says, "Need none!"—Ed.] You haven't got a prayer card? You haven't. You believe me to be His servant? I'm a total stranger. We're two races of people. You, but you're praying. That's you. Yes. Do you believe that God can tell me your trouble? You got a tumor. That's right. You got something on your heart, too. You're praying. It's a friend, got kidney trouble. If that's right, raise up your hand. All right. Now you can have your request.

²²⁴ I challenge your faith! What is it? When the prophet saw that he was in the Presence of God, he humbled himself. Look, first he humbled himself, then the Fire cleansed him. And after the Fire cleansed him, then it was a cleansed Isaiah. When he heard the Voice of God, said, "Who will go for Me?" he went into action, "Here am I, send me." Oh, my!

When the coal of Fire had touched the prophet,
Making him as pure as pure could be,
When the Voice of God said, "Who will go for us?"
Then he answered, "Master, here am I, send me."

²²⁵ Amen. That was the call of the clean Isaiah, after the Holy Ghost had cleaned him. He didn't need any seminary experiences, he didn't need any book experiences. He had been cleansed by the Fire of God, and called into action. What was it? When he seen God in action, he went in action.

²²⁶ We see God in action. It's time for the church to get into action and be examples of what God is. Do you believe that? [Congregation says, "Amen."—Ed.] How many wants to confess all your wrongs and everything now, and say, "God, cleanse me"?

Heal the young man.

When the coal of Fire had touched the prophet!

227 Let's stand to our feet. I'll stop right here, it's getting late. Believe with all your heart now.

228 I want you to bow your heads. Remember, after he saw God! There It is again. Amen. Now anything can happen. Anything can happen.

When the coal of Fire had touched the prophet,
Making him as pure as pure could be,
When the Voice of God said, "Who will go for us?"
Then he answered, "Here am I, send me."

Speak, my Lord, (raise your hands now) oh, 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."

Oh, millions now in sin and shame are dying, (look
on your streets)
Oh, listen to their sad and bitter cry;
Oh, hasten, brother, hasten to their rescue;
Quickly answer, "Master, here am I."

Speak, my Lord, (really mean it now) 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."

229 Let's place our hands over our heart, while we're humming. Make your confession, say, "Lord, I'm a man of unclean lips. I'm a woman of unclean lips." Let's have a real confession, we'll have a real revival. First be cleansed. Watch, the prophet had to be cleansed first. The Fire touched him, then he was in action. "Lord, give me a zeal in my heart. Place something in me I haven't got, Lord. Put Your love and Fire in me, then send me." Now make your confession, believe God with all your heart.

Speak, my Lord, speak, my Lord,
Oh, speak, and I will quickly answer Thee;
Speak, my Lord, speak, my Lord,
Speak, and I will answer, "Lord, send me."

[Brother Branham begins humming—Ed.]
Making him as pure as pure can be,
When the Voice of God said, "Who will go for us?"
Then he answered, "Master, here, send me."

²³⁰ “Speak.” Now let God speak to your heart now; real humbly, sweetly, reverently in His Presence. Every sinner, every saint, this is for all of us. It’s for me. It’s for all. Here is His Presence, He is here what He said He would do. The sign that He said we would get, here He is. While the music is playing sweetly, let’s just confess our wrong. “I’m not nothing, anyhow, Lord. Speak to my heart. Cleanse me first, Lord. Send the Holy Ghost and cleanse me. I know I’m in Your Presence. I see You as Isaiah saw You, moving. The place is full of, not smoke now, it’s full of Light, full of Glory.”

²³¹ O Lord God, Creator of heavens and earth, as this is on our mind, we see what happens to high-exalted people. They were all examples to us. We see what humility and prayer, to the saved, means.

²³² I pray, Heavenly Father, just now for this audience and for myself. Lord, take from me anything that’s not like You. I—I—I—I want You to live in Me, Lord. I want Your Spirit with the—with the pre-eminentes. I want You to live so completely in me, that I’m no more myself, that I—I just walk and talk and live in You. Grant it, Lord. Here am I. Cleanse me, Lord. Cleanse this church. Cleanse us all, together. Take sickness, take sin, take unbelief, take doubt, take it all out. Let the Holy Ghost come now with a coal of Fire from the Altar, a new spark of pentecost, and cleanse every heart in here. Take us, Lord. We are Yours. We believe You. Grant it, Father.

Speak, my Lord,

Speak, and I will answer, “Lord, send me.”

²³³ All that wants, and will, and have consecrated your lives to Christ, anew, right now, and want to consecrate yourself in His Presence!

²³⁴ If I would start calling what I have seen, I’d...it’d take everybody in here, I believe, right now. I know you. You know I wouldn’t stand here and say that as a servant of Christ without It’s just everywhere. You’re in a condition right now to start a new pentecost. It certainly is true, friends.

²³⁵ Just humble yourselves. Cover your face, cover your feet, just get close to Him. Bow down and make your confession, and believe. Do you want to do that? If you do, just raise up your hands, while we sing “*Speak, My Lord.*”

Speak, my Lord, (pray now) speak, my Lord,

Speak, and I’ll be quick to answer Thee;

Oh, speak, my Lord, speak, my Lord.



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