
INFLUENCE



Morning, very nice to be here this morning, to hear this fine report of how the Lord's work is growing. That's what we're here for. That's what we're happy to always hear, the work of the Lord increasing.

2 And when I got up this morning, I—I thought I did you an evil, I—I brought some Indiana weather down to visit you. I, for—for my first time, I seen ice in Phoenix; outside of the ice house, you know. But—but this was on the street this morning, ice. My wife got up and she said, "Is this Phoenix?"

3 I said, "I think so." I said, "I didn't think we come in wrong last night." But it was certainly surprising to see ice in Phoenix. "Well," I said, "if you can just get roused up enough to come over to the breakfast, the ice will all melt over there, 'cause the Presence of the Lord always melts away all the coldness."

4 So glad to be here this morning with Brother and Sister Williams, and Brother Rose, and all the staff. And so happy to be back at the Ramada again. There is something about this place. I see it along the roads in my travel, I think about the meetings I been in here, before, of the Ramada. And we're here now to start a series of meetings with our brethren around through the valley, prior to the—the businessmen's convention.

5 And how many ministers are here this morning? Let's see your hands, everywhere. Oh, this is. . . Well, we're in business all right. We're still let them know that we're in business, too, the greatest business in the world, saving souls. And we ministers are certainly happy this morning to join hands with this staff of—of Christian laymen, too, for helpers and partners in this work, to help save souls to the Kingdom of God. So grateful for this effort!

6 I was listening the other day on a radio broadcast, as I was driving along, and there was an attorney that said a—a great remark that I thought was outstanding. He said, "How it is, that, in this day, that we know that we're facing the end time," he said, "and to see laymen and ministers just settle down and not get their righteous indignation stirred, to see the world so grossed in sin as it is, that both minister and laymen should be pressing every moment, to the Coming of the Lord, so close at hand. And we don't seem to be enthused about it, as we should be." I was speaking the other day on the subject of being sincere.

7 Now, we believe, as full Gospel people, that we have the Truth, the Truth of the Gospel. We realize that there's much we can improve on, on this.

8 And we're looking forward to the time that when . . . all the loose ends of these great revivals that's come across the world in the last few centuries, well, since the falling away of the church, and then the dark age. And then these great warriors came forth, for Truth, and they would live long enough to get it kind of halfway established, and then little loose ends would run out.

9 We're told, in Revelation 10, that there'll be a messenger in the last day, will gather up these little ends and will bring them together. And then the mystery of God would be finished, at the sounding of this angel, which was a messenger of the earth. Then One came down from Heaven, with His hands up, rainbow over His head, and swore that there would be time no more; an Angel taking an oath. And when we see this thing is materializing, oh, how sincere we should be.

10 All promises of God are true, but they're on condition. No matter how fundamentally right we are, we've got to approach it in the right way. Now, men can be fundamentally right, and still not receive the blessings of God because it's approached in the wrong way. It goes upon conditions.

11 For instance, when Ahab and Jehoshaphat was together. And Ramoth-gilead really belonged to Israel, fundamentally, because the land divided by Joshua, through Joshua, by God, had been given to Israel. And the Syrians was taking the—the land and filling the stomachs of the enemy, with the food that should been given to Israel. Fundamentally, Ahab was right. And that's the reason four hundred Hebrew prophets, with one accord, was prophesying, "Go on up to Ramoth-gilead." Fundamentally, they were right. But Ahab wasn't right, himself.

12 And when this one little man stood up, by the name of Micaiah, the son of Imlah, and saw a vision. Now, one man's vision, against four hundred trained prophets, but the man's vision compared with the Word. That's the reason he knew it was right. And, see, it's on conditions. We must be sure.

13 When Hananiah prophesied, and took the yoke off of Jeremiah's neck.

14 That, Israel was to be the vessels of the Lord, rather, down and under Nebuchadnezzar, and all the kingdoms around had been given to this heathen Nebuchadnezzar down in Babylon. Here was Israel making their sacrifices, and just as religious and fundamental as they

could be, but yet the sincerity had left it. And they was given down there for—for slaves to serve Nebuchadne- . . . Nebuchadnezzar for all these years. And Jeremiah had a yoke around his neck. And God had told him, “No matter what prophet prophesies, what dreamer dreams, or anything else contrary to what He said, it was wrong.”

15 And there stood up Hananiah. Hananiah, just as sincere as any man could be, and prophesied with a message, “THUS SAITH THE LORD.” Well, of course the people could clap their hands on that. That’s true. “THUS SAITH THE LORD. They, he’ll, they’ll be back in two years, in the sight of two full years.” And walked up to that vindicated prophet, took that off of his neck and broke it. And said, “THUS SAITH THE LORD.”

16 Remember what Jeremiah said? “Hananiah, amen. So be it. The Lord perform your words. But let us remember, there’s been prophets before us. They prophesied against great kingdoms, against war, so forth. But a prophet is only known when his prophecy comes to pass.” And Hananiah broke the yoke. And then you know what God told him.

17 I think we Pentecostal people. . . Fundamentally, full Gospel is Truth, but there is more goes with it: is that deep sincerity of what God has given us, we must approach it with respects, and—and love, and in a humble attitude. I think that’s what we need.

18 And now, in this coming meetings, I—I really don’t know where I’m going, Brother Williams. It’s around from place to place, amongst my brethren. All of you pray that God will help us, that there will be the sick healed. And there will. . . First thing, let me say, first, there will be souls saved, and—and believers filled with the Holy Spirit, the sick people healed, God receive glory, and His Church grow for the Kingdom of God.

19 And I’m here to help in every way that I can. In this, I have. I think it’s mostly full Gospel people, the—the Assemblies of God, and the Foursquare, and the church of God, and the Oneness brethren, and all—all together. And that’s the way I—I like it, where we can go to each place, and all come together.

20 Pentecost is really not an organization. It’s an experience. That, we find that our little thoughts that used to be, in years gone by, that, “Just one group, called the Pentecostals, was all that got this blessing.” We find that God just tore our little ideas all to pieces. He brought in Catholics, Presbyterian, Methodists, Baptists.

21 He gave those the Holy Ghost who serve Him, did His will, and He doesn’t change. He cannot change. His attitude must always be

the same. His decisions are perfect, to begin with. He has to alter nothing, His Words. He is sovereign. He has not to change anything, and He never does change.

²² So we're happy this morning that Christ lives. And as the song says, "How you know He lives? He lives within our hearts." And we know that. We're sure of it.

²³ So approaching the revival, coming on, from church to church, and then back here to the Ramada for the convention, let's go with reverence, deep sincerity, humble, praying, and believing God.

²⁴ Now, I know we stay a little long, each time, but I don't want to do that in these meetings. I want to get in there, and get the people out, and get home, and do what I can for the Kingdom. And take off somewhere, and pray the rest the night, if I want to talk awhile with the Lord, and not hold you up while I'm doing it.

²⁵ And now, this morning, feel like this breakfast is kind of an opening to the . . . This is the alpha, and at the last the convention is the omega of the—of the revival.

²⁶ And now let's just bow our heads a moment, sincerely, as we approach His throne of grace. And there's no doubt but what there's many requests in here this morning. But while we're praying, and you'd like to be remembered, would you just raise your hand, and hold beneath that the secret that you want God to do for you. Thank you.

²⁷ Most holy and reverent God, the Almighty, we approach Thy Throne now, as we come up from this place called the Ramada Inn. We pass beyond, by faith, the moon, the stars, over the milky white way, into the Presence of God, as we stand by His great White Throne, looking across to that golden Lights where God alone can dwell. We see, between we and this Altar, there is a Bloody Sacrifice laying There. As our brother and sister so expressed it, awhile ago, "That One named Jesus." And He promised, when He was here on earth, "If you ask the Father anything in My Name, I'll grant it." There we see Him today, standing there to make good every Word and every promise that He made.

²⁸ And we pray, Heavenly Father, that You will let us come into Thy Presence, with sincerity, and with faith, believing now that You will answer this that we are asking. And the first of all things, we ask for ourselves, the forgiveness of all of our trespasses, and all the things that we have did, which would be innumerable, Lord. And we pray that You will forgive us, and let that precious Blood of the Sacrifice on the altar, this morning, cleanse us from all unrighteousness, all selfishness, and all that's contrary, Lord, to Thy great commandments and Thy desires for us.

29 May we, this morning, Lord, in another way, or in another time, consecrate ourselves to Thee, and in our humility believe that You're going to stir a revival through this valley. And we are so weak, Lord. To try to undertake such a great effort, it would be totally impossible. But Thou, O God, can take the weak things of the earth and can make mighty works of God by them. We humble ourselves as believers, and asking that You will take these weak vessels, and will work Your works through them, that we might see a great results when this meeting is over, that the work of God has begin to be made manifest afresh in this valley.

30 Bless all our brethren, the churches, each denomination, all of its members. And this businessmen, this laity who has consecrated their lives to Thee, we pray, Father God, that You'll bless them in their coming convention. Altogether, Lord, work Your glory through us, that others might see the good things of God, and long to serve Him. We commit these things to You with love and respects, and faith, in the Name of Jesus Christ. Amen.

31 Now I would like, this morning, God willing, to open the Scripture, if you wish to now, to the book of Isaiah. And this being a businessmen's meeting, yet their main business is getting souls right with God. That's what they're dedicated to. And we are wanting to speak on the Gospel, and the sincerity and the approach to it. And let's begin reading now from Isaiah 6, the 1st chap- . . . Or, the 1st verse of Isaiah 6, reading down, including the 8th.

And in the year that king Uzziah died I saw also the Lord setting upon a throne, high . . . lifted up, and his train filled the temple.

And above it stood the seraphims: each . . . 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, . . . said, Holy, holy, holy, is the LORD God of hosts: the whole earth is full of his glory.

And the posts of the doors 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'm 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 has touched thy lips; and thine iniquity is taken away, and thy sin is purged.

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

32 I wish to draw from this little text, some context, on some notes that I have written down here. And if I should give it a title, I would like to call it: *Influence*.

33 You know, there is so many of us, and most all of us influence somebody by the things that we do, and the way we live, and the things we say. We influence somebody. Somebody is watching your life. And then when we profess to be Christians, what type of life should we live if somebody is watching us? And your life that you live will reflect an influence on somebody. That might . . . It might be the . . . Their Eternal destination will rest upon the way that you live and the things that you do, for they watch you.

34 In our text this morning, as *Influence*, we find that this King Uzziah was a—a—a great influence to Isaiah, the—the young prophet. Isaiah had been called to his side, and being a noted, vindicated prophet of his day. And he had a . . . I believe the way that Isaiah spoke it, he was a—a . . . had a great influence upon Isaiah.

35 Now, we find that Uzziah was called to be king at the age of about sixteen years old, after his father's death. And his father was a—a great believer. And he had . . . His mother also was a very fine woman. And this young king had been crowned at a young age, and quickly he taken the road that was right, because of the influence of a godly father and a godly mother.

36 And I think that's a very fine example for we parent today, is to set an example before our children. Now, you'll live your—your best and your worst at home. And I think that our lives . . . Though the children might not just exactly act like they're noticing it, but they are noticing it. Don't you never think that they are not, because they're watching.

37 Not only the children are watching, but the neighbors are watching. Not only the neighbors are watching, but the . . . all that you are associated with, watch you. The people at your church watch you. The people that you do business with in the markets, they are watching you, after your confession. And we should always try to reflect Christ in everything that we do.

38 I know a little motto that I had hanging in my house many years ago. I picked it up one day when at Billy Sunday's tabernacle, when I was at one of the meetings up at—at Winona Lake. And I liked it so much till I—I got it. I hung it up in my house, and I kept it until it just fell apart. It was something like this. "Go no place you would

not be want to be found if Jesus should come.” And, “Be saying nothing that you would not want to be saying if Jesus should come.” And it went on with many things, saying what you. . . Otherwise, whatever you do or say, or whatever action that you’re performing, do not do it if you would not want to be caught in that position when Jesus comes. If we could only do that, I’m sure we would be a great influence upon our associates. And you know the right. There’s two ways to do anything, that’s right and wrong.

³⁹ I had my little son, Joseph, on my lap, the other day. And I said to him. . . He’s eight years old. And some little boy had stepped on his toes, and he and the little boy had a fight. So I said, “Joseph, don’t, don’t do that.”

He said, “But, daddy, he did *such-and-such*.”

⁴⁰ I said, “But that doesn’t matter, see, what he did. Just remember, Joseph, that. You love your father?”

He said, “Yes, daddy.”

⁴¹ I said, “Then remember, that people are going to look at your life as a minister’s son. And then if you do anything wrong, then they’re going to say, ‘Does this minister permit his child to do such?’”

⁴² Now, we know they do it, anyhow. But we know that. As Christians, we know that we try to bring up our children right. But it’s a good thing to keep that before—before them all the time, to do what’s right. Don’t, don’t never take that other side.

⁴³ So I said, “Because, you see, that doesn’t only reflect on you, Joseph, but it reflects on your mother, reflects on your sisters. It reflects on your father and the very cause of the family, what we’re standing for. And then what we stand for, it reflects on that, on Jesus Christ. You don’t want to do that.” I said, “Our—our Lord told us if we’re. . . if somebody smites us on one cheek, just turn the other.”

⁴⁴ And, course, that’s kind of hard for a little boy with a high temper, to begin with, to—to think of such things. But place it before him, anyhow, see, that he should not do it.

⁴⁵ Now, this young fellow, Uzziah, had such a training in his early days, till, when he taken the throne, he never turned right or left, from the thing that was right. He stayed right with it. He never let politics influence him in any way. He was a man who was determined to serve God, regardless. And so politics didn’t. . . He ignored all those things. And another thing that I liked about Uzziah, was that he ignored popularity or popular opinion. No matter what anybody else thought, or what the popular trend of the day was, he wanted to serve God, regardless.

46 Oh! We need men like that in our political world. We need men like that in the White House. We need men like that in business. We need men like that in the pulpit, men that will not turn to popular opinion or popularity, but will stay straight with the Word, not turn right or left.

47 God, in commissioning Joshua, said, “This book of the law shall not depart out of thy mouth, but thou shall meditate therein day and night. And then thou shall make thy ways prosperous. Then thou shall have good success.”

48 And not only that, but you’re influencing somebody the same way you’re traveling.

49 And so I appreciate this stand that Uzziah took, to be determined. The first thing he begin to do, was to repair the house of the Lord, and to build up the places that had been torn down. And then go out to the enemy, after he had proved to God that he was sincere. And he—he was going to take the right stand, regardless of what his people around him, his advisors to influence him to a political side of the—of the kingdom. He would not stand for it. He wanted God’s will and that alone.

50 That’s the kind of men we need. The kind of mothers we need, a woman, a mother of this day, that will take the right stand and do what’s right. Regardless of what the other women does, do what’s right. It’s such a pity to see our nation in such a scimmal as it is today.

51 I got up, little late this morning, to get to the breakfast. I went to a place, and to get some coffee. And there’s a little lady come out to serve me. And she had . . . Wife and I were setting there. And she had her eyes blue, you know, that stuff—stuff over her eyes.

52 And I seen one of those in Los Angeles one time, the first one I ever seen, the ladies made up in that way. I—I—I thought that. I—I was going to walk up and tell her I was a missionary, and I had seen pellagra and leprosy, and, but I had never seen anything like that. And I was going to ask her if I could not pray for her, and—and, now, and tell me what kind of disease she had. And I was a little afraid of it. And I had never seen anything quite like it. And I, when I walked over . . . I was waiting for Brother Arganbright and one of the businessmen, and the officials. And another girl walked up, looked just like her. I thought, “Say, I—I might be wrong here. That, she might have did that herself.” And it was a very attractive girl, would have been, if she had just washed her face and looked like a human. But she was so . . .

53 Now, when some of these movie stars, or somewhere (I don't know where it comes from), when they will do a thing like that, some woman with some kind of an influence, then that influences the rest of the nation to try to do the same. That's right.

54 When our Pentecostal women was allowed to cut their hair, because some minister let down in the pulpit, then the rest of them said, "Well, *So-and-so's* wife does it. Can't we?" See, it's the influence that you place upon it, some of them.

55 This little lady this morning was such a nice little lady. She was very sweet, and just as respectable as she could be. And when we . . . She left the table, and turned around. My wife looked across the table at me. And I said, "You know, it's just a pity that some devil . . ." And I'm not reluctant to say, "devil." "That has coped up such a thing, to bring our American women under such influence as that heathen traits." Influence! Somebody started it.

56 But don't you never go by what some, see, somebody of this country, I don't care, other country, or—or some minister's wife, or somebody else. Don't you never be influenced by them. You let the Bible influence you to the thing that's right.

57 And that's wrong, now. And then we—we shout, and dance, and speak in tongues. And—and the glory of God, we claim, is on us. And then go out to such as that? There is something wrong.

58 Now, I believe in these things, these shouting, and speaking in tongues, and dancing in the Spirit.

59 But, brother, how could God tolerate such a thing as that, when He's against it? And He says so in His Word. And our women has become in our churches, which is merely practiced many times, dressing, sex appeal. It's very seldom ever spoke against from the pulpit. And yet we shout, and jump around, and speak in tongues. That's the reason that this great move called Pentecostal is not getting anywhere, is because there's no sincerity behind it. It becomes an emotion.

60 And because I say them things, many say, "He's a woman hater. He, he's different from . . ."

61 It's not trying to be different. It's trying to be sincere. I believe that we're in the last day. And we got a great Message, but all of our shouting and speaking in tongues will be of no effect. You can see it among us. You can see that we're growing in numbers, but are we growing in power? We're still on the same grounds that we were when we started forty years ago. Where, we should already be over in the promised land.

⁶² Influence! One minister's wife let down and did *this*, and one minister started *so-and-so*, and the rest just started. Oh, may we, like the Uzziah here, let—let's not let nothing influence us but the Word of God. Let That be our influence. Bring ourselves back to the Faith, back to the correction of the Scripture, no matter what the rest the world has to do.

⁶³ And we brethren, many of the brethren who belong to organization, which, practically, it's all got little groups, I have nothing against that. That's all right. But when we going to get the place that we feel, that, "Ours is the only group." That, "We got It. The other fellow hasn't got nothing to do with It." That is being influenced by the higher-ups in the organization, that, "We should make our organization to grow." We are to make the Kingdom grow. See? We are here to influence. And we will never be an influence to the outside world as long as we're trying to influence them to some organization, because they've been that before we were born. Let's take the stand for God and His Word, and fellowship and get all brethren. Let us not draw a line and say, "If you don't toe to *this*." Let's reach a hand across the line, be brethren.

⁶⁴ That's the reason that I have been so sold on this here Christian Business Men's Full Gospel Fellowship. That's the reason that Methodists and Presbyterians and so forth, where the ministers could not seem to reach across there, but the Business Men broke down those traditions. They're helping, doing that thing. Now, if we can just keep it beat out of their heads, to organize; which, it looks like they're headed that way. And when they do, that's me out, because I'm here to stand for what is truth. See? See? See? We never want that. That's the thing, the very . . . I wish to speak on, one of these nights, "Samson, stand in that same place," so somewhere along the line. Now, let's watch what our influence is.

⁶⁵ Now we see, Uzziah here, he was a great man. And we find out, because that he took those terrific stands that he did, that, you know, his kingdom was next to Solomon. He spread out. Even all the countries around about, loved him, and—and they paid tribute to his kingdom. And we find out that, even way down in Egypt, his influence was felt. And this being the way he stood, and this young prophet standing there before the king, he . . . It was a great influence to Isaiah, how that God would bless any man that would be true to His Word, regardless of what his politics tried to influence him to, regardless of what anything else tried to be. Uzziah was determined to stay with the Word, and God blessed him. And Isaiah saw it.

66 That, as usual, just like a group of people, just like the remark that I said about the Business Men, when Uzziah begin to feel secure, that he had just about got everything in the kingdom that God had for him, he got lifted up in his heart.

67 Now, that's what's happened to our denominations all through the ages. When they feel like they're big enough to say, "Now, we're *that*," then they get lifted up, and that's when God leaves them. And if the Business Men gets to that spot, where we have . . . As Brother Williams said, "Fifteen." But God can do more with fifteen in his hand than He could with fifteen hundred out of his hand. See? But we appreciate fifteen hundred in His hand instead of fifteen in His hand, if they'll all stay in His hand. That's the main thing, being influenced, not by what great numbers we are, but by what a great God that we're representing, and the kind of Life that is in us by Him, that will influence others.

68 Jesus said, "You are the salt of the earth. But if the salt has lost its savor, it is henceforth good for nothing; cast out, trod under the feet of men." We must never forget that. We are salt. But if its salt loses its strength, that's, its—its power to contact. And salt can only save as it contacts. And if it loses its power of contact, then it is no more salt, but it's sand. It's to be made walks.

69 And when we lose our influence as a father, as a mother, as a Christian, as a businessman, as a minister, when we lose our influence with people! Now, we can be very popular in the line of the world, and go along with the world; but I mean, as what we represent, we represent Christ. When we lose our influence as that, as standing out . . . How can we blend in with the day when God is so against the day?

70 How could Micaiah say, "Go on up and prosper. My vision is right with yours," when he knowed that God had cursed that evil people? His vision had to be contrary.

71 And a man's vision today, that could go with the trend of the world and still remain a minister, there is something wrong with the man's vision. You know what God said about this rich Laodicean church; put Him on the outside. We cannot stand with the popular belief and vote of the day. We've got to be against that thing. Now, so it . . .

72 This king got along fine until he found out that all the nations was fearing him. He become largely populated. His kingdom got built up. And he got lifted up in his heart, with pride. "You see, we're just . . . I'm just a big man now." And that's the way out.

73 The way up is down. How do you know which is up or down? Cause, if the world stand in space, how do you know which is up or down? So, always, “He that humbles himself, God will exalt. He that exalts himself, God will bring to abase.” He’ll bring him down. Always keep humble, and be little in your own sight. No matter what God does for you, just see how much more humbler you can be, all the time. More God blesses you, just keep getting more humble, all the time. He can continue to bless.

74 But when you get to a place, you think, “I got it,” you haven’t got it. You’re on your road out. That’s right. See? You lose your influence. You lose the—the your strength of your testimony.

75 When you women begin to want to be like the rest the women, there is something wrong. When you men, you ministers, they try to become like a pattern after somebody else, when you businessmen try to do business on the scale that somebody else would do it on, because they’re prosperous. Prosperity don’t always represent success in Christ, sometimes very much to the contrary. See?

76 Now, pride. He got lifted up, and he thought, “What a great fellow I am!” So much, he got lifted up, till he tried to take the place of a minister. He goes into the temple, which took, picked up the censor of fire, and went up to the altar of incense. Now, that was only consecrated men could do that.

77 Now, as I have said before, so say I again. Businessmen are not preachers. We preachers have enough time to try to keep this Thing straight, let alone businessmen. You all are businessmen, not ministers. And don’t take the place of one, or try to, because you’re not called for such. If you want somebody to speak at your conventions, get a preacher, somebody that’s called to do so. Because, you see what a struggle us ministers has got. And so you see what you do.

78 And Uzziah here, he tried to—to take the place of a priest. He thought, “Well, God has blessed me. Why can’t I do it?”

79 Don’t you never get that in your head. God calls, and predestinates, and foreordains, to His glory. Nothing. . .

80 You remember in the Bible, when Moses was bringing Israel out of Egypt, across, through, to the promised land? Do you remember one in there, Dathan and those who got lifted up, and said, “Now, wait a minute! Moses, you try to be the only one on the beat. There’s other holy men among here”?

81 And God said, “Separate yourself, ’cause I will destroy them.”

82 God had ordained a certain thing to be done, and it must be done that way. We're not to inject our own ideas. We're to respect His idea and His commandment.

83 Now, not referring back to our sisters, but at the . . . No matter what the other woman does, God has got your pattern laid *Here*. No matter what some other layman done in the Bible, God has got your pattern here, what to do. We'll get to it, after while, perhaps, what the layman is to do, and the minister. All of us has our places, and we must abide in our calling.

84 Now we find out that this man got lifted up. So he took the censor and went forth to the altar, which was only permitted, by God, to consecrated men to that office. He tried to take the minister's place.

85 And then the minister tried to correct him. We find out that fourscore priests, besides the high priest, come after him and told him. "Sir," in other words, like this, "God has blessed you. You're an honored man. You're a great man. And God has blessed you in your work. But you—you shouldn't do that. You're getting off of the beaten road."

86 Oh, how I could say some things here! Yes. "Getting off the beaten road." But the . . . Being that the thing is the way it is, let's try to conserve what we can get a hold of. See?

87 He said, "You're off the track, for the Word of God says *so-and-so*. Only Aaron's generation shall do this. That's for Aaron, and him alone, and his children. So, king, we honor you. We respect you. You're a great man. But don't try to do that."

88 And was he humble? No, sir. He thought, "God has blessed me, so I'll just do what I want to."

89 Now watch, my brethren. Be careful there. Because, no matter how much God has filled you with His Spirit, and how much that you have done, and how well you been blessed, you stay with the calling of God. Don't get off on some traditions, and organizational schemes, and so forth. You better come back to the path, better come back to what God laid down at the beginning.

90 Now, so we find out that this man, when he was corrected, instead of humbled himself and admitting that the Word was right, and God was right, he become angry. Other words, he was ready to kick him out of his organization. He was—he was very upset about it, very perplexed. And, oh, he got angry, and if to turn around and say, "Now, you just wait a minute. Do you realize who I am?"

⁹¹ Now, when you're corrected by the Word of God, you must be subject to the Word. And he said he would do as he pleased. He was the head of the thing, so he . . . he'd just do as he wanted to. And you know what happened? He was smitten with leprosy. And while his anger, rage was upon him, the priest detected the leprosy in his face.

⁹² Now, you say, "Well, what do you mean?" *Leprosy* represents, is—is a type, rather, "of sin." And when a man won't stand correction by the Word of God, he is full of leprosy, blows up and carries on. What does you? What do you do? You ruin your influence. See? Something happens. People knows and can tell, the Word that you're corrected by, that you're not going to do it. Therefore you ruin your influence.

⁹³ And it hurt this fellow. Anger got on him. And while he was in his anger, leprosy was in his face. And we find out that he . . . Not only did he drop the censor, but he ran from the house of God, to never be able to return again. Because, no matter how great he was and how much influence he had had, he . . . When he was corrected, then he refused to take his correction, because his social standing had become more to him than the Word of God had become. I'm sure you understand what I'm driving at. See? It become more to him. His position as king become more to him than the Word of God.

⁹⁴ When this Business Men's organization gets to that place, when the minister of his organization gets to that place, then he's done. "Don't faint when you're rebuked." When you read something in the Scripture, and you know that you should humble yourself and follow the Word of God, in the path that He ordained for you to walk in, then you don't do it, then, first thing you know, it's over. Your influence is spoiled. Now, we must remember that.

⁹⁵ And this young prophet, what a lesson that was to him! Then when he seen this king, by this very thing, Isaiah learned one of his greatest lessons. That, no matter how great a man might be, how much influence he might have, but when he fails to walk in Light, when he fails to obey God, then his influence is ruined, and he's took off the field.

⁹⁶ Another thing Isaiah learned: he learned, by this, that God orders his man to his place. Not you putting yourself in that place, but God puts His man in place. We must recognize that.

⁹⁷ I've often used this. I like to hunt, as you know. Up in the North, when—when the winter starts coming in. Little ducks is born up there, on the pond. And as soon as that first cold breeze tops the mountains, and a few flakes of snow falls . . . Now, that little duck was born in the Spring, up on that lake, and he never was off the

lake. He knows nothing about anything else but that lake. But just as sure as that breeze blows, and he feels that breeze blow, he runs right out in the middle of that, swims out there, and raises his little nose up in the air, and honks a few times. And every duck on the pond will come right to him. And he'll raise up, with that instinct in him, knowing that soon that pond is going to be froze over, or lake. And he'll go just as straight to Louisiana as he can go. He will.

98 Why? There is something in him. It's a God-given instinct, and he uses it. It guides him. Now, what does it do? What if he went a . . . If that instinct led him farther north, then he would know there was something wrong. And those ducks wouldn't follow him, because he's going contrary to the regular path.

99 And when we get ourselves to a place that we try to lead people contrary, they say, "Well, we, the Methodists, has got it. We, the Baptists, has got it." That isn't it.

100 God has got it. See? That's right. "And in the beginning was the Word, and the Word was with God, and the Word was God." And the Word still is God. So it's God that's got it. So let's lead that way, down the beaten path, and not try to lead some other way.

101 And then we find out that this little duck, being that he was . . . None of the rest of the ducks seemed to have any, anything but "amen." Because, there's something about that little fellow that they knew, the way, that honk, that bugle that he blowed. They—they knew that he had the truth.

102 And there is something about the Gospel, with the power of the resurrection of Jesus Christ. Paul said, "If a trumpet gives an uncertain sound, who will know how to prepare himself for battle?" Now, but when the Gospel gives a sound, "Jesus Christ the same yesterday, today, and forever," and we watch it and see that it's the Truth, and it's with the Word, that's the thing that influences a real duck.

103 Now, there is others on the pond, like water guineas and so forth. They have another way; mud hens and all such; but they stay their own way. But the real duck goes on. God placed that little duck there and give him that, because God placed him to be that.

104 And now, "God has set, in the Church . . ." "God," not the organization, not the achievement of man, to make bishops and so forth, presbyters. But, "God set, in the Church, first apostles," that's missionaries, "secondarily prophets, teachers, pastors, evangelists." God set them in the Church, and every bugle will blow the same, the same Gospel. See? If he's a prophet, he blows the bugle of a prophet. He foretells the things that is to come, and hits every time.

¹⁰⁵ Now, a little girl come to me the other day. She may be setting present now. And she said, "Brother Branham, I gave you a dream. And in this dream I—I had a certain thing. I—I want you to tell me." I set down. Now, if there's any out, in here, outside of Pentecostal realms, let me excuse myself to you, a moment.

And she said, "You never told me my dream."

¹⁰⁶ I said, "Honey, set down just a minute." And I said, "Your father and mother are very good friends of mine, retired farmers who came from a long ways, to sojourn with us." And I said, "They—they believe me, as a servant of Christ. You're just a child about twelve years old." I think she goes to school with my Becky.

¹⁰⁷ And I said, "Look, you're going to meet a lot things out here, honey, in the name of Christianity." I said, "When you find a man that's got every interpretation, just like *this*, [Brother Branham snapped his finger—Ed.] got every . . . [Brother Branham snaps his finger again.] just like *that*, in the Name of the Lord," I said, "you be careful about that. That's contrary to the Scripture."

¹⁰⁸ Jesus said there was many lepers in the days of Elijah, but only one was sent to him. One. Many widows in the days of Elisha, but only one was he sent to. Many things that Jesus did not do, many times.

¹⁰⁹ Those gimmicks that's got every answer, be careful. When somebody stands up and speaks in the Name of the Lord, that must be true. It must be exactly the truth.

¹¹⁰ You might, in your mind, be impressed. I said, "Now, honey, I believe I could tell you what I think your dream is. But to tell you, in the Name of the Lord, no, sir."

¹¹¹ Cause, she knows the things. I said, "Have I ever spoke to you in the Name of the Lord but what it happened?" I said, "Thousands has come, and said *this*, *that*." I said, "I cannot tell you what your dream is till I see it over again, and then He tells me, then I can say, 'The Lord told me.' Until then, I don't know. I don't want to take my own influence and my own opinion. I can't say **THUS SAITH THE LORD**, because that's me thinking it; that's best, to my opinion."

¹¹² We must be sincere, because we've got the greatest thing in the world. The greatest treasure of Heaven is Christ among us. Why do we want a substitute of some little influence, to try to make ourselves somebody big among somebody here? Why not be a humble servant to Christ?

¹¹³ And I said, "That's the reason I can tell you about the Bible." I said, "If I told you we was just going to Arizona . . . I suppose your mother and father is going along, to the Business Men's convention."

Said, "They are."

114 I said, "What if I told you, the first night, 'I told you now, in the Name of the Lord, that there would be a woman come in, crippled, and she would be *such* a way,' as you've heard it said? 'And then that woman, who has been crippled for so many years, immediately after prayer she'll get up and walk away.'"

115 I said, "What if I would tell you then, 'In the middle of the meeting, a lady had a waterhead baby, and as soon as we prayed, the baby's head was going normal'? That, 'At the end of the meeting, there would be four men bearing a dead man that'd been dead for *so-many* days.' They had brought him. 'They were wearing dark suits,' and describe them. And as soon as I ask our Heavenly Father, his spirit would return to him." And I said, "Which, you know, it has taken place."

116 Now, I said, "Then I'd say, 'Your little brother,' he's a little five-year-old tot. And I say, "What if he gets killed on the street? 'And he's going to get killed, and you're going to bring him to me. And I'll be standing by a—a doorstep, where there's a man with a light suit on. I'll be speaking to him. And your little brother is going to be made whole.'"

117 Now I said, "Then if that taken place, what if you went out there then, and that woman, arthritic or whatever it was, paralyzed woman, wasn't there? What if the waterhead baby wasn't there? Then you're all mixed up in your mind. You don't know. And I spoke to you and told you, 'THUS SAITH THE LORD.'" I said, "Then my influence is lost. You might need me sometime, real bad."

118 I said, "But what if the woman is there? What if the waterhead baby is healed? What if the man is raised from the dead? Then, your little brother gets killed, you wouldn't even cry. You'd say, 'Daddy, let me have him. I'm going to show you the glory of God.' Why? It was right, *here*. It was right, *there*. It was right, *there*. It was right, *there*. Every time, it's right, then you know it's right." I said, "That's the reason we want to believe the Word of God."

119 In the garden of Eden, it was spoke of a Messiah to come, for a Saviour. The prophets foresaw it. He came just exactly the way the Bible said.

120 Nebuchadnezzar dreamed a dream, and Daniel interpreted it, him, of the kingdoms of the Gentiles, perfectly, every time.

121 And everything the Bible has ever spoke of, the Bible says it *here*; history says it happened. The Bible said *here*, history says it happened.

¹²² Now, we're at the time of the Rapture. It's going to happen. Because it's been perfect, every other time, it's got to be perfect this time. God is calling out a people, see, and it's the time. We got to be sincere.

¹²³ [Blank spot on tape—Ed.]...the Lord. Now, you've got something, but be careful with it. You'll ruin your influence if that thing doesn't come to pass. You know what I mean? [Congregation says, "Amen."] "Oh," you say, "I belong..." I don't care where you belong, brother, sister. It's got to happen exactly the way you said it. If it isn't, you've only made yourself a laughing stock. You've only brought disgrace upon yourself, ruined your influence, and ruined the testimony of Jesus Christ that you're bearing. Be careful. Now, your doctrine on them things are all right. But it goes by a promise and under conditions, so be careful about your influence. Here, God...

¹²⁴ Sometimes we find that someone spoke in tongues. The other wants to imitate him; he'll speak in tongues, too. One sees one give an interpretation; the other one say, "I got it, too." And you go by impressions, and then say, "THUS SAITH THE LORD." Well, that's wrong. And God will never move you any further, what you are right now, just an organization, until you get out of that.

¹²⁵ Now, you might not like me now. But at the Day of the Judgment, you'll love me. See?

¹²⁶ Be sure. Don't you say it unless God says so, and you know that it is the truth, that God said so. Not your opinion, but not some impression; because, you can be impressed any way.

¹²⁷ Those prophets down there, when Jehoshaphat and—and Ahab were setting in the gates, them men were sincere, and they were inspired. But, you see, their inspiration didn't cope with the promise of the Bible. Cause, the prophet Isaiah... Beg your pardon. The prophet that prophesied before them, Elisha, Elijah, and cursed Ahab and Jezebel, and said what would happen to them. So how could this blessing be on what God had cursed?

¹²⁸ And how can the blessing be upon people that's doing and acting the way God said not to do? "Though we dance in the Spirit, though we speak with tongues like men and angels, and have not charity, it becomes as a sounding brass or tinkling cymbal."

¹²⁹ Now, you got Truth, but you've got to come to it different than just a—a big hilarity, you know what I mean, just something to be hollering about. And I believe in hollering about it, has got something to holler about. But be sure you approach that with the

very depths of sincerity. If you live a different life than what you should live, keep still until you get that Life; gets to living in you, then, automatically.

¹³⁰ You know, the sheep isn't asked to manufacture wool. No. He can't manufacture it. These gifts cannot be manufactured by emotion. This Church cannot be manufactured by organization. A sheep bears wool because he is a sheep. He can't help bearing wool, for his whole system is made up to bear wool. We must be what we are inside, not something outside.

¹³¹ How can we know what's right, then speak something contrary? Did not Jesus say, "You hypocrites! How can you say good things, when, out of the abundance the heart, speaketh the mouth?" See? We must be sure that when we speak these things, that they're correct.

¹³² Now, to hurry up. And I must hurry, because I guess I'm too late now. Will you bear with me just a minute longer? [Congregation says, "Amen."—Ed.] Yes.

¹³³ Isaiah learned right here. No matter how great the organization was, how great the man was, though God had give him thousands and millions of dollars of this age that we're living in, that meant not one thing before God. His Word was . . .

¹³⁴ His Word is His ultimate, and that settles it. You must keep His Word. Humble yourself, with It.

¹³⁵ Notice. Then we find out that he done something contrary to the Word, and he was cursed by it, no matter how great he was.

¹³⁶ How great David was, a man after God's own heart, yet got away from the Word, "Thou shalt not commit adultery."

¹³⁷ But David was lifted up. He thought, "Well, God don't pay no attention to this." God pays attention to every thought that you think of. Let your thoughts be exactly right. What was the matter? Now, it's because that he forgot it. He for- . . . He went away from it. Never forgot it, 'cause he was told better.

¹³⁸ Now, God puts his man in a place, and he will not accept another. There's no one can take the other man's place.

¹³⁹ A Brother Green here, a few moments ago, that music. I—I . . . Long time since I heard Brother Green, and it really thrilled my heart, a good man.

¹⁴⁰ But I was reading, in the days of Mrs. McPherson, when I seen some of the things that went on. Mrs. McPherson was a—was a influential woman, but I noticed that every lady minister had to carry her Bible just the way Mrs. McPherson. Oh, my!

¹⁴¹ And we—we find the same thing, there is ten thousand Billy Graham's today. Did you ever notice them, try to talk just like him?

¹⁴² You be what you are. Stay what you are. You can't be Billy Graham, and Billy Graham can't be you. Your place is just as important as Billy Graham. If you're working for the popularity of the world, you might try to impersonate; you'll get nowhere in the Kingdom of God. "I'd rather be a doormat at the house of God." Stay with what you are, what God made you. Oh! How we could say . . .

¹⁴³ The reason they do that, is because they're not conscious that God is watching. See? You lose the very thought of God being there, listening at you. God is putting down everything you're thinking about. And He knows it, in His recording book. Your thoughts are louder in Heaven than your voice is on the earth. Think the right thing.

¹⁴⁴ As I said to little Joseph, I said, "A—a little boy is born in this world, he stands right in the middle of the road, and he's pointed to Calvary, to Christ. There's a tree on either side of the road. One on the left side, which I'll call 'the wrong,' if he just starts smacking little boys in the face because they smacked him. And if they start doing these things, it pulls that little boy, with the influence, and makes him crooked. But if he takes this other side of the road, which is the Holy Spirit, He points him straight to Calvary, and keeps him that way. It makes you grow straight. Your thoughts, it's just as easy to think good thoughts as it is to think bad. Just as easy to think good of those who speak evil of you, as it is vice versa. And, a lot better, it'll make you grow straight." See? Stay straight with God.

Now, to hurry up.

¹⁴⁵ The vision at the temple, he saw God upon His throne, lifted up. Oh, note the Heavenly *Seraphim*, which means "burners," a special designed Person. When this Isaiah went down to the temple, he had been leaning upon the shoulder of—of Uzziah, and wherever the king went. He . . . But he found out that, when the king, no matter how influenced he had been, influentially he been to him, and the things that he had done, that was great, he found out that, when he tried to take another's place, he failed.

¹⁴⁶ We have so much today, of carnal impersonations. What does it do? Let—let me take . . .

¹⁴⁷ [The brethren say, "It's all right. All right. Go ahead with it, brother."—Ed.] Go ahead? All right. Thank you.

¹⁴⁸ Notice, today, God sends something on the earth. And when we do, what happens? Everybody has to be the same.

¹⁴⁹ Not long ago they brought a little Pentecostal boy up, by the name of little David Walker. And that little boy was a preacher. I've heard little boys say, "Little baby Jesus, born in a man- . . . Mama, what was that next?" See? But not that little boy. I went to hear him. He threw off his coat, and took a text, and handled it like a clergyman. But, I believe he belonged to the oneness group.

¹⁵⁰ Well, now, the trinity group ain't going to stand—stand up for that. I'll tell you that. So they got them a little David. And when the little boy got down in Florida, he called for me to come down there and help him. And I took the front page of the paper, and they had to put an extra section in it for the little Davids: little boy, little girls, little bitty three-year-old, two-year-old, everybody trying to hold their little group together. It seems to me like it become a Pentecostal meal ticket.

¹⁵¹ If all of them brothers would have got around that little boy and kept him, prayed over him, and things, that he wouldn't get exalted up, and sent him into all the groups, and make him keep his—his doctrine to himself, but just go ahead and preach, and for all, he'd have won tens of thousands of little children.

¹⁵² But they got little impersonations up, and the outside world come in here. They heard of a little David, and here is one greater than little David, so they come around and look at it. And say . . . Well, they go in there and see a total flop, so then they go back and say, "There you are."

¹⁵³ When they hear somebody speak in tongues and give an interpretation, say, "The Lord is going to do a certain thing," and see it happen just like that.

¹⁵⁴ Then they go to another, and see just a bunch of carnal impersonations come back. They go around, say, "You're all mad." See, it's carnal comparisons. Don't do that.

¹⁵⁵ "They that wait upon the Lord shall renew their strength." Let me humble my pride, and just call on His Name. "Let me wait, Lord." If He never do no more for me than save me, that's what I want. "If You had need for me, show me, and so that I'll know, and then I'll go. But You tell me, first. I'm here, Your servant." Do that and your influence will be great. Notice, God is all holy.

¹⁵⁶ This prophet had been leaning upon this king's arms. But when he found out that something taken place. . . No matter how much a man was blessed, yet when God . . . he steps across that boundary line between error and truth, God calls his hand. Then Isaiah went

down to the temple and he fell down on his knees. No doubt he had said, "Yes, honorable king! Your holiness, sir," and so forth, but it—it was . . . or "Your majesty, sir." It would have been different now.

¹⁵⁷ He fell down on the temple, on the altar, and begin to cry out. And as he cried, God came down in a vision. And he saw Angels going back and forth through the temple, wings over Their feet, and wings over Their face, flying, crying, "Holy, holy, holy, is the Lord God Almighty."

¹⁵⁸ And he said, "I saw God lifted up," way up above any man here on earth, above a Solomon, or a David, or Uzziah. God was lifted to a place that man cannot come, then he become influenced of another way. He saw God lifted up, high, way up, and His train. And when he saw those mighty Beings, the place was filled with smoke. And he looked, and the pillars of the temple, the posts, begin to shake at Their voice. He never saw that by Uzziah. He saw that a mortal man can fall. No matter how much he's blessed, he can still fall. But he looked at One that can't fall, whose foundations is sure, even the pillars of the temple moved at Their voices.

¹⁵⁹ Think of it. Two wings, They covered Their faces. Think, even Angels cover Their holy faces. Those Seraphims, they're next to Cherubims. They are same as Cherubims. They're the burners of the sacrifice. And that's making, the—the children, the worshippers way in, assuring them the way. And these Seraphims, who stay in the Presence of God, have to cover Their faces.

¹⁶⁰ Then we just take the Name of God and use it any way, prophesy in It, when means nothing but some kind of carnal influence and so forth, and say things that never happen, and act like it never pay any attention. If you say something, and honestly, and it didn't happen, repent and tell it, that you were wrong. Then your influence will come back, the man is honest.

¹⁶¹ These Angels, Seraphims, never knowed sin or nothing about sin. They just burn the sacrifice, to make a way of the worshipper, the saints. And they have to have Their faces covered. What would that be, up the side of Uzziah? Cover Their holy faces, in the Presence of God, with reverence.

¹⁶² Now there's no reverence. There seems to be that we can just do anything, in the Name of the Lord, and get by with it. Just as long as we belong to some certain group that's got a good social standing, and they don't take our papers away from us; the presbyters and the bishops, and so forth, don't call our papers, and we still have a good influence amongst the people.

163 But what kind of an influence do we have in the Presence of God? Does our prayers return void, or are they answered? "If ye abide in Me, and My Word in you, ask what you will and it shall be done. He that believeth in Me, the works that I do shall he do also. Even more than this shall he do, for I go to the Father."

164 Where are we, Pentecostal people? Find ourself on the road map, this morning. Let's not get bypassed. No, sir. There's one road to Heaven, and that's the road of holiness. The righteous walk in it. The unbeliever laughs at it. Depends on what you are.

165 Now, the people don't have reverence. And those who try to live right, some of them that ought to be respecting that stand that the man has took, or the woman has took, laugh at them.

166 A man, the other day, 'cause a woman had her hair pulled back and made a bun on the back, took Isaiah 5, and said, "Cut that hair off," said, "because It said, 'the round tires.'" Any man that knows no more about the Word of God than that, when the Word of God said it's a disgrace, a shame, a dishonorable thing, for a woman to cut her hair. Said, "Deflate your spare, spare tire, you're going to come to this church," and women laughing at her. Because, there you are. No reverence! Don't know the Word! Don't respect It when It is told them! Ministers see the Word of God and refuse to walk in It.

167 Reminds me, coming down, I had one of these here cameras. And it's—it's kind of a new thing, to me. Billy works it, right smart. And it's got one of these here range finders, ever what it is. And I looked through something, I seen three or four objects, and they all looked a whole lot alike. I said, "That can't be so." I looked *this* way, and I only see one. And I looked *this* way, and I seen three or four. I got a hold of this little thing and focused it until it come into one.

168 That's what the church needs, a range finder. Use your range finder. What is it? *Here* It is. "For whosoever will take one Word from It, or add one word to It, the same will be taken, his part, out of the Book of Life." Your range finder. You got three or four, don't know what to do with it, pull it down into One. "God is One." His Word is one. His people are one, not fifty-six hundred and sixty-six organizations. They're one, just one. "That day, you'll know that I am in the Father, the Father in Me; I in you, and you in Me." Right. Take your range finder, pull it in.

169 No reverence. The people try to do right. Men take a stand for the Word of God and say, "I'm going to have my congregation cleaned up." The first thing you know, a complaint comes in from somebody else, and they oust him. He has to get out on the street. Why? They're not convinced of His Presence.

170 You ought to do like David said, "Put the Lord always before my face. I shall not be moved. Let the Lord be before me. I'll have Him on my right hand now. He'll be before my face."

171 "Wherever I see, I want to see Jesus in it. I'll go no place; I'll do nothing; my influence, just let it be for Him." Then your range finder has found the Truth. "For if the Life of Christ . . . Let the mind that was in Christ be in you."

172 And He always was about the Father's Word, to do His business. Said, "Which one of you can accuse Me of sin, unbelief? Everything the Bible said that I would do, I proved it. God has proved it through Me, that I am the Messiah. Which one of you can accuse Me of sin? Until you can do the things that I do, and make the Word prove, by you, that the Word is proved by Me, then keep still. Because, sin is unbelief in the Word of God. He that believeth not is condemned already." See? Oh! Where we're standing, church, where is it at?

173 Now, They had two wings over Their feet. What was that? Humility in His Presence.

174 Moses took off his shoes, in the Presence of God. Paul fell down to the ground, to kiss the ground, as it was. He was in the Presence of God. John the Baptist said, "I'm not even worthy to loose the shoes on His feet."

175 Wings over Their feet, humility, watching where They walk, what They do, realizing They're on holy ground. Oh, if we would do that, we'd never walk in the . . . these places that's wrong. We'd never do these things, and that's wrong.

Now notice. Always listen. Be conscious of your littleness.

176 Who are you? Stick your finger in a bucket of water and pull it out, and find the hole you put your finger in. Then say, "That was me." You're nothing. You'll not be missed after, little while after you're gone. They have a funeral procession out here, and that's all. But your influence will live on, and on, and on.

177 That's why today, in the midst of infidels, they've never been able to explain and get away from the influence of one Man, Jesus Christ, Who was God made flesh. When He stuck His life down here on earth, it made a suctional place that draws all men unto Him, in the great whirlpool of His life that was once on earth. You can't get near it without being drawn into it.

178 But, you and I, we're nothing. We're nothing. Let's think what is drawing us. I . . . My little boat, upon the sea of time, don't mean nothing. But that great thing that's drawing me, it's what I'm trying to point to. *This* is it, oh, yeah, good. Be conscious of your littleness. Thirdly . . .

179 Let's think. He, with two wings He had over His face, in the Presence of God, humility and . . . or reverence. And secondly, He had two wings over His feet. What was it? In humility. And third, He flew with them, put Himself in action. He—he put Himself in action, with two wings. While, two more wings covered His face, in reverence; two wings covered His feet, in humility; and two wings, He was in action. What was He doing? He was showing the prophet. By this, He was showing the prophet how His prepared servants must be. God-prepared service must be reverent, humble, and in action.

180 But now, if you uncover your face, uncover your feet, your action isn't going to do no good, because you're stirred wrong. See? Takes it all, to guide you. Reverent, humble, and in action, that's what God wants this Pentecostal group to be, for God wants His Church to be in action.

181 Like the woman at the well, as soon as she stood there and looked upon this Jew that was speaking to her. And He said, "Woman, bring Me a drink."

182 And she said, "Well, the—the—the well is deep." And said, "You have nothing to draw with. And by the way, first," said, "we have no dealings with one another. You know, there is segregation here. Well, we don't have any dealings. You're . . . I'm a woman of Samaria, and—and you're a Jew. We don't have anything. . . ." See? She went with the old trend.

183 But He said to her, "If you knew Who you were talking to, or Who was talking to you, you'd ask Me for a drink."

184 She said, "The well is deep. You have nothing to draw with."

He said, "Go get your husband and come here."

"Why," she said, "I have no husband."

185 He said, "You've told the truth. You've had five, and the one you're living with now is not your husband."

Look. Quickly she backed off. What was it?

186 Not like the Pharisees. When they seen that did, they said, "This Man is Beelzebub, a fortuneteller. He has mental telepathy. See? We'll have nothing to do . . . We'll explain It all away, to our congregation. After all, He don't know the Word. We come out of school. We have no record of Him ever coming out of our seminaries." Uh-huh.

187 But He had Truth, vindicated, God-given Truth. What happened? Her wings quickly went over her face, the wings went over her feet. She said, "Sir," not Beelzebub. "Sir, the best I know, You must be a prophet. Now, I know we haven't had a prophet for

hundreds of years. But the Scripture says, that, ‘When the Messiah comes, He will be a prophet like Moses.’ And we know, when Messiah come, He will do these things. But I don’t understand. Who are You? You must be a prophet. When this Messiah comes, He’s going to do this same thing that You did, because He will be the God-Prophet.”

He said, “I am He, that speaks to you.”

Then she went in action. “Come, see a Man!”

¹⁸⁸ What did He do today? What do you say today? “He don’t belong to our organization,” no reverence, no humility, “to join up with our groups.” When they see a church rise up like that, “It’s—it’s a pentecostal rank. Look where It come from, ‘Birds of a feather!’” That’s good. Doves always are together. So He . . . Fine. Said . . . Certainly. They eat dove Food too, not crow food.

¹⁸⁹ A crow is a hypocrite. He can eat dove food, and be a vulture, at the same time. But a dove can’t eat crow food. He hasn’t got no gall. That’s right. He’d eat it, it’d kill him. But the old crow can set down, eat a mess of—of—of his own scavenger appetite, fill it, and go right out and eat corn with a dove. But, huh-uh, can’t do that with a dove. He can only eat his own food.

¹⁹⁰ And a real dove of God only eats the Word. He can’t take the things of the world. No, sir. He can’t stomach it. That’s all. It’d kill him. So he just can’t stand it.

¹⁹¹ But they all set on the same roost. So, there, that’s it. They did it in the ark, and they’ve done it ever since, so there you are. Jesus said, “Let them alone.” Said, “At that day, the wheat will be taken in the garner, and so forth.”

¹⁹² I’m holding you long, but I’ll hurry if I can. Notice. Just quick, I don’t mean to say it any . . . You know, this is not a joking matter, friends. This is Scripture. See?

¹⁹³ Humble, the woman went into action. Why? First, she revered. “Sir, I perceive that You are a prophet.” Wings over her feet, over her face. She recognized Him. “You are a prophet. I believe that. We know when the Messiah come. Now, we haven’t had a prophet since Malachi. But we are taught down here, that someday there will rise one on the scene, among the Jews, and He will be the Messiah. And Moses said, the one that we’re told, ‘If there be a man among you who is spiritual or prophet, and what this man says comes to pass, then you know it.’ That’s just the same thing that Jeremiah said to Hananiah, and so forth, ‘If this comes to

pass, then we know it's vindicated, it's the truth.' And now, here, you tell me that I had five husbands, and that's the truth. And I'm living with another man now."

194 "So I know that You must be a prophet. I know it's time for the Messiah to come, and He will tell us those things."

And He said, "I am He."

195 And as soon as He identified Himself, she went into action, right down through the city, and said, "Come, see a Man Who told me the things I've done. Isn't this the very Messiah? Don't miss it, men. He is setting out there on the stump."

196 Oh, could I say this morning, that same Messiah, in the form of the Holy Ghost, is right here now, (don't miss it, church), showing the same signs and same thing. "The works that I do shall you do also." Same signs, it has to be.

197 If a life is in a grapevine, growing. . . If—if you could transfer the life of a pumpkin into a grapevine, why, it would grow a pumpkin, or watermelon, whatever life is in it. And if the Life of Christ has been transferred into you, by the Holy Spirit, you bear the fruit, you live the Life.

198 So, you see, if we are bearing pumpkins over here, and should be bearing grapes, there is something wrong. See? So, get that life out of you. You don't have to take that.

199 The transfusion is open, this morning. "There is a Fountain filled with Blood drawn from Immanuel's veins, where sinners plunge beneath the flood." Impersonators can plunge there and lose all their impersonation, and get something that's real. And then your influence will be greatly among the people, in the Presence of God.

The woman went into action.

200 Peter, one day he was a little in doubt, maybe. He loaned his boat to a Galilean Man that was pretty-well down in the low bracket amongst the people. As Beelzebub; a fortuneteller; some evil spirit was upon Him. We know that Thou art a Samaritan, and mad. We know You have a devil." And all the churches had ousted Him out.

201 And yet He was just as straight with the Word as could be. Dare any of you say He wasn't. That's right. Don't say He wasn't. He was all contrary to any of their beliefs, but He had exactly the Word, could prove it right in the Scripture. Said, "Who can accuse Me of sin?" Now, He had it.

202 And when Peter loaned Him the boat, He said, "Cast out into the deep, and let down for the draught."

Said, "I fished all night. There ain't nothing out there."

Said, "I said, 'Cast out into the deep.'"

203 "Well, if this Man is the Messiah, He is prophet. So I'll pull the boat out here." And he threw the net over, and he said, "At Your word, I'll take it. Cause, I don't know You, but Your—Your—Your speech sound all right, so I'll throw the net out and see. And I throwed the net out." And when it went down, he said, "Depart from me, Lord. I'm a sinful man."

204 Same thing that Isaiah had to say, "Depart from me. Lord, I'm a man of unclean lips. I dwell among unclean people." He found out that the Word of God worked, when you take God at His Word.

205 The blind man, when he was healed, he couldn't hold his peace. Why? He was in action. Peter went in action. The woman went in action. The blind man, he couldn't hold his peace. He said, "Is this Man a . . ."

"Give glory to God. We know this man is a sinner."

206 Said, "It's a strange thing that you all don't know Who He is, and being leaders. It's a strange thing the day has arrived on us, that a Man could open the eyes of a blind man, and you clergymen don't know Who He is." That man had some good theology.

207 Said, "That's a strange thing, among you people are supposed to be the spiritual leaders of the day. And a man's eyes has been opened here; me being blind. You know I'm blind. You know I was blind, and now I can see." Said, "Whether He's a sinner, or not, I don't know. But I do know one thing: I can see; where, I was blind, before."

208 He went in action. He had covered his face, covered his feet. He said, "Lord, Who is this, that I might worship?" Then He wanted to know. The blind man, sure, he scattered His fame abroad, everywhere.

209 Listen. The people at Pentecost, they covered their feet. They covered their faces. They didn't care what the Jews said. They had a commission from God, a Word of God, to go up to the temple, to Jerusalem, and wait up there at Jerusalem until the Holy Spirit came. And there they was, obeying His Word. Humility; bowing.

210 When, the church was laughing at them. "A bunch of heretics is in the upper room up there."

211 Faces covered, in the Presence of God! "Oh, Lord, You gave the promise. If there's any evil in me, cleanse me, Lord." All at once there came down wings of action, and they went into action. They who were scared, wouldn't give a testimony out on the street. They were in the street, speaking with other tongues, and—and in action.

Insomuch that the people said, “These men are full of new wine.”

212 And then Peter, the one who could keep the Scriptures, Scriptures straight, said, “These are not full of new wine. But *this* is That.”

213 And I’ve always said, “If *this* isn’t *that*, I’ll just keep *this* till *that* comes.” So I—I like *this* so well, I’ll just stay with *this* until That gets here. I believe *this* is That. All right. All right. Yeah.

They seen God’s promise fulfilled. It put them in action.

214 And what we have seen, what we have seen, His promises in these last days, what we have seen, ourselves, ought to put each one of us in action.

215 But you know why? We don’t cover our faces and our feet right. Our wings won’t work. See? We got *these* wings spread out, and *these* wings spread out, and trying to spread *these*, too. We’re just fanning air. See? Cover yourself, humble yourself, then get in action. Oh, my!

216 What we’ve seen happen should put every soul in action. It should make a church that would make a revival here in Phoenix, that people would be flying in from Europe, to see what taken place. They’d say, “There’s a place in Arizona called the Maricopa Valley, a city called Phoenix. There is something broke out there until the seven thunders of Revelation 10, that’s not even wrote in the Bible, is being manifested.”

217 The power of God, the end-time is here. The angel has gathered up the loose ends and we’re here. Amen. “He was about to write those thunders, and He said, ‘Don’t write them. Seal them up.’” “And at that day of the sounding of this last, seventh angel,” seventh church age, the Laodicean church age, “the mystery of God,” all about God, how that God is not a big bunch of gods, but one God, “and all these other things should all be finished in that time.”

218 The great battles, back before, had got the loose ends hanging out. It ought to be all wrapped up together, in this last age. Said, “Then when that sounds, an Angel come down and said, ‘Time shall be no more. I’ll swear by Him that lives forever and ever, time shall be no more.’”

219 Oh, we are here, brother, sister. We’re at the time. Let’s let the Holy Spirit influence us to the Word of God. Let’s let God do the influencing in our hearts, and not be influenced by others. See? This ought to put us in action with reverence and humility, the Pillar of Fire vindicated among us again, like it was, bringing the children of Israel. Signs of His Coming is at hand. Oh, my! The Word, by the Word being fulfilled, we see the promise, “The last days, He would pour out His Spirit.”

220 Look at the Presbyterian, Methodists, and Baptists. They're coming into this move. Did you know that? Listen, brethren. Do you not understand the Scriptures? The Bible said, "When the sleeping virgin come to buy Oil, that was the time that the Bridegroom came."

221 I notice in your Full Gospel Business Men, how you bring in "Father *So-and-So*," the Presbyterian; you bring in "Father *So-and-So*," the Catholic, and all this. By the way, they're not "Fathers." The Bible said, "Call no man Father on this earth." They are ministers. And I respect them in every respect they can be respected, but you're not to call them "Father."

222 And, you Business Men, I hope that editor is here this morning. Yeah. How comes you write a declaration on the back, of what your creeds are, and things like that, and be interdenomination? You better get out of that. Uh-huh. All right.

223 Notice, my brethren. Listen. When the Bridegroom came, the sleeping virgin woke. And the—the sound come, "Behold, the Bridegroom cometh." Is that the day we're living in? [Congregation says, "Amen."—Ed.]

And the sleeping virgin rose, the Methodists, and Presbyterian, Catholic, and all, come in, "Oh, give us some, this Oil. We see It."

224 They said, "We just got enough for ourself now. You have to tarry for It, yourself." And while they were tarrying, the Bride come.

225 And never in the history of the church age, never in the history of the pentecostal realm in these last fifty years, has ever been a time that the denominational world is sweeping in like it is right now. Don't you realize that this is the last call? And, yet, we just haphazardly go on like it wasn't even nothing happen. "Glory to God! I can dance in the spirit. I . . ." Oh, oh, oh, oh! My!

226 Jesus said, "Many will come to Me in that day, say, 'Lord, Lord, haven't I done these things?'" Sincerity! Your influence! My! Yes.

227 What we've seen come to pass should put us in action. We, like the prophet Isaiah, we have seen the self-exalted denominations lose their place.

228 What happened when the revival come with Luther? What did they do? Just a little while, and they organized, made the Lutheran organization; drew a little line, said, "We are Lutherans. The rest of you is out." God broke it up, with John Wesley.

229 And then when John Wesley left; Charles, and John, and Asbury, and so, when they left off the scene, they organized it. What'd you do? Drew a same line like the Catholic church did, made a organization.

230 Never was an organization till the Catholic church. It's the mother of all of it. Now, you that know history, know that's true, the Nicaea Council.

231 Now, we find out, that there you organized. What did you do? It died. The Methodists died right there. It's never moved, since.

232 Up come the Pentecostals, and what did you do? The General Assembly, known as the Assemblies of God, oh, you organized yourself. What did you do? Begin to corrode.

233 Then along come the Oneness, called, "The New Issue." What'd you do? Went out and organized yourself. God added a little something to the church, and you, "Oh, we've got It, and you all are out of It." Oh, my, brother! That's not God. Don't you see? What did you do? Died right in the track.

234 God raised up the Christian Business Men, here in the last day. And if they start the same thing, they'll die right there. That's exactly right. Don't you never do that.

235 What? What happened? Isaiah saw a great man lose his influence and die.

236 And so have we seen the time, in this last day, that when, God, He, don't have to raise up a Pentecostal. He can raise up a Presbyterian, a Baptist. He could raise up somebody that's from none of it. Right. "He's able of these stones to rise children to Abraham."

237 And we see Him go right outside of the ranks of Pentecost, and raise up a man that knows nothing about you, make—make you ashamed of yourself. Then you turn him down, say, "Oh, nonsense! Why, the presbyter would put me right out." Oh, brother! You see where you got? Isaiah saw that lose its hold, and we see those denominations lose their hold.

238 Oh, you're great in number. That's true. You'd be better. . . . God said, "When you was little, you revered Me. And—and I. . . . When you was little, I could talk to you. But when you got so big, I couldn't talk to you, then you had to run on your own."

239 That's what we're doing, like a great regime, a sixteen-cylinder Duesenberger. We got a political machine and a—and a regime in the—in the movements. It's presbyters and—and all these other different things that dominate the thing, and the Holy Spirit is counted out. You try to do something that's a little contrary to your doctrine, they say, "Aw, nonsense!" Check it with the Word. It's the Word, believe it; if it's not, leave it alone. God will vindicate His Word. Right.

240 Now, Uzziah seen that that man. . . . I'm going to say something. And I don't want to hurt, but I want to make it stick. Uzziah. . . . He

saw a man with great influence (what?) lose his hold, because he failed to keep the Word. Is that right? Now, we have lived to see the same day, that all these great denominations are losing their influence. God reaches over in another section somewhere, picks up something that's nothing to do with you. See? We see it.

²⁴¹ These great denominations, by their creeds, lose their hold. Why? They're trying to manufacture something to take the place of the office of the anointed. Whew! You know that's the Truth. You'll never be able to do it. God will take His anointed, and you cannot impersonate that office. God anoints. He chooses who He wills. He condemns who He wills. It's God that does the justifying. It's God that does the choosing, and He raises it up. And we reject it, and then we see the influence lost. God moves right on, in His humility, in His way of humbleness; and brings a group right out, for His Name's sake, as He promised He would do. Yeah.

²⁴² We, like Uzziah, we see the great denominations lose their place, because they try to take the place of the anointed, with a denomination, instead of taking the anointed Word.

²⁴³ Uzziah was a great king. God made him a king. That's all right. But when he tried to take, hisself, and make himself a priest, he couldn't do it.

²⁴⁴ We can make ourself nothing. You can't make bishops, and prophets, and so forth. You can't manufacture it. It's got to be born in you. Got to be the Spirit of God, predestinated from the foundation of the world. "God set in the church." God did what He did. And when we try to impersonate, we lose our influence. Oh, church! Why can't we . . .

²⁴⁵ Listen. It's like a ball game, somebody at a football game. Somebody gets the ball, and every one of his own players try and take the ball right away from him. You can't win the game.

²⁴⁶ Be a guard, guard the ball, not try to take it away from next man.

²⁴⁷ "Glory to God! If he can do it over here on *this* corner, God bless him."

²⁴⁸ "I—I—I'm a Oneness, I can do it." "I'm a Trinitarian, I can do it." "He ain't got no business doing that." You're knocking the ball out of your own players' hands.

²⁴⁹ All you Methodists, Baptists, Presbyterian, Lutherans, oneness, twoness, threeness, if you're riding a one-hump camel, two-hump camels, or if you got a dozen humps, what difference does it make? Let's all come to this well, "A fountain filled with Blood, drawn from Immanuel's veins, where sinners plunge beneath the flood."

250 Let's guard the Ball. *This* is the Ball. The Holy Spirit is trying to pack It. It'll condemn communism. It'll condemn sin. It'll condemn unrighteousness. It'll manifest and glorify Jesus Christ, and bring His Person into the midst of the people. Amen. Sure. No. Yes, sir.

251 The vision of the prophet caused a confession. You just get in the Presence of God, once. You see a vision, a true vision from God, you see how little you are. That's why I'm on the West Coast now. Notice. Just get in the Presence of God, once, and see what happens. See? It caused a prophet . . . What did this prophet?

252 I really am going to close. The prophet, a man of influence, a called man; beyond a bishop, beyond a state presbyter, beyond a clergyman, a doctor of degree. He said, "I'm a sinner, and I'm a man of unclean lips." Whew! A man who had an office as a prophet, and, when them Angels come around, and he recognized that he was a sinner.

253 And yet our women can wear short hair, dance in the Spirit. "The rain falls on the just and the unjust."

254 Our men can cling to their organizations, and call everything else a devil, that's not with them; and still dance in the Spirit, and preach the Gospel, and call themselves . . . Oh, brother, there is something wrong. That's right.

255 Now, don't—don't get angry with me. You believe. Just—just—just be sincere before God, while I finish here, a minute.

256 It caused this great prophet to say, "I'm a sinner. I, I'm a man of unclean lips." Then, when he ready to confess, then come the cleansing. Did you notice that? He said, "Oh, I'm a man undone. I'm a man of unclean lips, though I'm the highest order of spirituality, or the spiritual office, in the land. I'm a prophet of this land, but I'm unclean. My lips are not clean. I'm all undone. Woe is me. I see the Lord God of hosts."

257 When them Angels had Their faces covered, to stand in His Presence, then you realize. If the church could only realize that this Holy Spirit is the Lord God of hosts! Cover your face, your feet. Get down.

258 He confessed, notice, then come his cleansing. Now I'm going to say something, but don't get hurt. His cleansing never come by a creed. It come by Fire. His cleansing never come by the declaration of some book, what *So-and-so* said. His cleansing came by the Fire. The Angel went and got Fire off the altar and laid It on the prophet's lips. The cleansing comes by Holy Ghost and Fire, not a new bachelor of art, or a doctor's degree, or something.

259 As Parris Reedhead said not long ago, when he received the Holy Ghost, in my front room, he said, “Brother Branham, I’ve got enough degrees to plaster your wall. But where is God in all of it?” He said, “Has the teachers been wrong?”

260 I said, “Me, with a seventh-grade education, say the teachers are wrong? I’m not that. They were right in what they taught, I guess, but they never taught far enough.”

261 Like the man eating watermelon, he said, “That part was good, but there’s some more of it?” Just give him a bite, then take it away from him? No, sir.

262 Like feeding a canary bird, great big hunks of vitamins, to make great big fine speckled wings, and of wings, and make fine bones, and make him a big strong bird, then put him in a cage. He can’t use it.

263 Let him loose. Let God go to work on him, put him in action, if he’s ready to cover his feet. That’s right. But now, remember, it won’t work until you cover your feet.

264 You’ll just stand, fan wind, “I’m Assembly. I’m a Oneness. I’m *this*.” You just stand there, fanning the wind, get nowhere.

265 But once cover your face, cover your feet, then go in action. “Lord God, here am I.”

266 First there comes a cleansing. Notice. And following the cleansing was a commission. Oh, my! Yes. First a confession, then a cleansing, and then a commission. Why, after the cleansed Isaiah was cleansed by the Fire, then he cried out after he was cleansed, “Lord, here am I. Send me.”

267 Oh, church, businessmen, let’s not lose our influence. (I’m closing.) Let’s cover our faces this morning. “Lord, I’m nothing. Lord, mold me and make me anew. I’m down in the temple. Let me cover my feet. Lord, I’m nothing. I’m willing to forget all I ever knowed. Like Paul, ‘I know nothing, but save Christ, and Him crucified.’ Let me, Lord, humble myself.”

268 And then when you raise up from there, with a real confession, real cleansing, then when the call comes, “Who will go for us?” then, Isaiah, you can answer, “Here am I. Send me.” Your life will influence your family. It’ll influence your neighbor. It’ll influence your church. It’ll . . .

269 You just put one or two good members in a church, that’s really on fire for God, it’ll do something for that church, more than forty revivals you could have. Right. A good, cleansed member, set an example, with a the face shining with the glory of God, with sweetness and humility, to stand there in the power of God. And,

watch, when somebody gets sick, they'll call that person to come pray. Or, you might make fun of them, and their tire is deflated, and so forth. You might all this nonsense say. But let death strike you one time, you'll find out, when them struggles begins to come, who that real sincere person is in the church.

²⁷⁰ "Here am I, Lord. Send me. Let my influence be upon others, Lord. 'For me to live is Christ, and to die is gain.' Let this Word influence me. And my prayer is, Lord, while I'm in this valley here, of the Maricopa Valley, the little sun spot of the world, may I be able to be in contact with the Son of God, that would scatter sunshine of the Holy Spirit throughout the valley. And it'll cause brethren, and women, and sisters, and even sinners, to find this fountain filled with Blood."

²⁷¹ May we all come to the place of the temple, where we can recognize ourselves unclean, and live such a life that will influence others to love Christ.

Let us pray.

²⁷² While we have our heads bowed, I'm going to hum. Real . . . I can't sing. You all just hum it with me, when I speak the words.

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, send me."

Speak, my Lord.

All together, 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."

Sincerely now, listen.

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

All that wants to go, raise your hands now.

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

²⁷³ Heavenly Father, let that be the depths of our heart, Lord. Truly millions now in sin and shame are dying. Right here in the city of

Phoenix, literally thousands groping in sin. And here we stand, this morning, enshrouded with the Presence of the Holy Spirit. We're all conscious of His august Presence. I feel Him in my heart. I feel Him upon the people.

274 O God, may a vision come to us, that we can see the holiness of God, see how little we are. May the temple posts be moved in our presence, and there while we're in His Presence, Lord. May the power of the Holy Spirit just shake us so, Lord, that not only the temple posts will be moved, but the posts in our heart will be moved, the post of indifference, that'll let the door of God's opportunity to come in. Be moved away, the stone of unbelief taken away.

275 And let us, Lord, answer quickly, "Master, I humble myself. I want wings over my feet, over my face." First, Lord, humble me, that I might be influence to the others. Grant it, Lord.

276 Bless this convention. Bless this meetings coming on. And these churches, these, my brethren, Lord, in the face of opposition, they've called me and asked me come down, speak in their churches. O God, light each candle. Grant it, Lord. May there come such a Light, such a great revival across Phoenix. Grant, Lord, that this will be done amongst all the churches, and all Your people, in all the places, in all the denominations.

277 And many of those precious souls out here on the street are looking, and wondering, and waiting to see the Life of Christ being manifested among His people. Grant it, Lord.

278 We might not be able to influence the whole city. Hardly ever that was ever done, because in there the wheat and tares are together. But, Lord, may we be so enthused, that we'll try to light one little candle each day, by telling someone else, doing something that'll influence others to know You and to love You, for to know You is Life. We pray this blessing.

279 Bless our Brother Williams here, Lord, and Sister Williams. We love them. They, they're—they're Your servants. We believe in humility, Lord. They are bowing at Your feet. We're so glad to see how You are working among their family, and with their—their daughters and their—and their son. And how gracious You are to them!

280 Brother Rose, and so many of the others here, Lord, of men, of great men; and my minister brothers that's around over the town; and my sisters, Lord, that's that . . . They're Your children. And I—I want to put my shoulder with them—with them, Lord. I want to

press hard. Help me, O God. I'm small. I'm little, and I can't push very hard. Lord, let me stand there, and You do the pushing. Grant it, Lord, that we might be able to move the great load of God, into the Kingdom of God. Grant it, Father.

281 We commit this all to You, now, as we go forward from this day. And we commit ourselves, and we pray for a great revival. And may the Christian Business Men be able to pick up from there and go right on. And may, as soon as they . . . the convention is over, may the churches be all on fire, and the revival moving on and on and on. May we be able to start the fire, Lord. And may the Holy Spirit fan those blazes, until the whole community around is burning with pentecostal fire. Grant it, Lord. We commit it all to You, in the Name of Jesus Christ, Thy Son. Amen.

282 I'm sorry to have held you so long, because now it's almost noontime. We might as well stay for dinner, I guess. And so, but, I'm—I'm grateful to be here. Your fellowship, your cooperation has been much.

283 And my brothers, how many in here that I'm going to be in your churches this week? Raise your hands around. That's fine. Brothers and sisters, around, thank you. And we all invite you over, this week, to the meetings.

284 Now I'll turn it to Brother Williams here now, for the closing. [Blank spot on tape. Brother Williams says, "He can do this job better than I can."—Ed.] All right.

Bow your head just a minute then.

285 How many wants down at the altar this morning, really truly wants an altar call in your heart? Raise up your hand? Say, "God, make me what I ought to be. I, I'm the clay. You're the Potter." God bless you. God bless you.

286 Now, as you put your hands down, is there someone here that never has accepted Christ, don't know what it means? You may be . . . You just, oh, may be under some influence that never did you a bit of good. As soon as the influence, like, went off, some little spell of emotion, but you went on living the same life.

287 Or maybe you never have accepted Him, at all, and you'd like to say, this morning, "God, let that Word sink into me until I can cover my face in humility, and cover my feet, and kneel at Your altar, until the—the Seraphims will wave the glory of God over my soul, and cleanse me with His holy Fire." Would you raise up your hand, say, "Brother Branham, pray for me. I'm here in need of

prayer?" God bless you. God bless you. God bless you. Oh, God bless you. That, you raise your hand, you make a decision in your heart. God bless you, my brother.

²⁸⁸ Someone else, some of our sisters here raise your hand, say, "Brother Branham, I don't believe that it's so, that you're . . . that you say. They call you a woman hater. I don't believe that. I believe you love me, as your sister." And I do, sister. But I'm only trying to tell you. I don't want you be influenced by Marilyn Monroe. I want you to be influenced by Jesus Christ, see, and by His Word. He is the Word. If the Word don't influence you, then Christ can't, because He is the Word. You know that.

²⁸⁹ I dreamed a dream not long ago, or vision, rather. It wasn't a dream. I was standing right there. I was out in the woods, on a patrol. And I seen two women. And one of them had . . . One Pentecostal church wrote it, and the other the other. And said, one said, "Sister, do you think it's right for Brother Branham to bawl us out like that?" Said, "If Jesus was here," said, "He probably wouldn't say it."

²⁹⁰ And they didn't know who I was, and I was standing there. I said, "Well, now, listen. The man must be right. No matter, whether you've never seen Jesus, yes or no, whether He's here, He can't change His Word. It'd be just the same."

They said, "Well, that's really right, isn't it?"

²⁹¹ Oh, can't you see it's right, brother, sister? Can't you see that Christ can't change His Word? He is the Word.

²⁹² Would there be some more? Raise your hand, say, "Remember me, Brother Branham. I know I'm not right. Pray for me now." Would you just raise your hand? God bless you. You mean that. Bless you. Bless you. That's good. That's fine. God bless you. Just really mean it, from your heart. We're coming to the end of the road now, just a little while longer.

²⁹³ Maybe in the convention, the nights I speak; and I have a night, one night, at least, in the convention. I want to speak on some of those things, just something that's from my heart, and the very reason I'm standing here this morning. There's people right in here can say, "Amen, and Amen," the reason I'm standing here this morning. Something has happened that never happened before in my life. That's right. It's just happened, and it called me right here to Arizona. I'm here for something.

Millions now in sin and shame are dying;
Just listen to their sad and bitter cry.

294 What makes people do wrong? It's a thirst in them. God made them to thirst, see, thirst after Him. And they're trying to satisfy that—that holy call with things of the world, joining a church, being influenced to a dance or something. They're trying to satisfy that holy thing that God put in them to thirst after Him. And what they're doing, they're trying to—to let the devil satisfy them by giving them some other thing that isn't satisfying.

O God, let it be taken away this morning.

295 Oh, how I'd like to see this group of people just so anointed with the Holy Spirit! That you go out of here. . . There'd just be something happen to you, just something that would take us all from here, me with you, friend, all of us together, go out of here under the influence of the Holy Spirit, to win souls for Jesus Christ.

296 Now with. . . been about thirty hands up, that wants to come, to get right with God. There's been at least eight or ten, or more of that, that's sinners, that never has accepted Him.

297 Let us pray, and down in your heart you believe it. That's all you can do, is believe. It's up to God to do the rest. "Abraham believed God, and it was imputed unto him for righteousness." That's all Abraham could do. He had to believe. God had to do the imputing. That's all you can do is believe. Just sincerely now bow your head over your table or wherever you're at, and let's pray.

298 Lord God, I do realize, if there had only been one hand, what sort of a prayer could I make for that person? Just as the Holy Spirit would lead my heart.

299 I once set where they are, as a sinner, knowing not Christ and His salvation. One day I accepted You, Lord. I didn't know how to. . . [Blank spot on tape—Ed.] I'll never forget it. Lord, it changed my life. And I know that's not contrary to the Word. It's with the Word.

300 So, Father, in my humble way of doing it, will You receive those who raised their hands? And even those who did not, if they have need, receive them, Lord.

301 Take all the world out. Take all the desires of the world out. Take it from my brethren, from my sisters. Take it from me, Lord. I'm with them. We're all in the temple of God. And we realize that, our littleness, how little we are, Lord, how small and insignificant we are, and how great Thou art.

302 O Jehovah, be merciful to these sinners. I plead for us all, Lord. Take this little group and I, this morning. Cleanse us, Lord. Make us new creatures. Won't You, please? In my little humble way of asking You, Father, I offer this in the Name of Jesus Christ, that You'll receive them.

303 I now commit myself to God. I commit my ways, all my thinking, my doing. May I not think no more my thoughts. May I not more have any ways of the world. May they all be cleansed. May I just have pure, holy thoughts, from this day on. May my whole life be His.

304 Speak through me. And, Lord, I—I wouldn't say, do that, unless You had ordained it. You ordained Your Gospel to be preached by men. You could ordain the wind to preach It. You could ordain the stars to preach It. You could ordain the moon, the sun, to preach It. But you ordained men. He won't change it. You're waiting on men. You're not waiting on the stars; they're obeying You. The winds will obey You. But, Lord, we men, we're no good, we don't obey You. Lord, forgive us, won't You? Won't You forgive us?

305 Forgive us, Lord, and make us ministers, all of us, each one in his own—his own way, each one in his—his own environment, each one in his own way, where he can do the best. We just commit ourselves to You now. Make us servants of Yours, ministers of the Word. In Jesus' Name I offer this prayer.

306 And You taught us all that we must pray like this.

Our Father, who art in heaven, Hallowed be thy name.

Thy kingdom come. Thine will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us of our trespasses, as we forgive those that trespass against us.

. . . lead us not into temptation, but deliver us from evil: For thine is the kingdom, . . . power, and the glory, for ever. Amen.

307 Don't never let it die. Amen.

He careth for thee,
He careth for you,
Through sunshine or shadow,
He careth for you.

308 Did He not express it? Now, right across the table, let's shake each others' hands. Just remain seated.

He careth for . . .

Say, "God bless you, pilgrim."

He careth for you,
Through . . .



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