
INFLUENCES



That's right. I think we ought to stand when we read His Word. Don't you think so? [Congregation says, "Amen."—Ed.] So let's stand just a moment, as we read His Word. I'm reading, tonight, for a Scripture lesson found in the Book of Isaiah, the 6th chapter. Listen closely.

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

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

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

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

Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for my 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; . . . thine iniquity is taken away, and thy sin is purged.

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

2 Let us bow our heads now.

3 Father, "woe," we feel the same way that Isaiah felt, "Woe is us! For our eyes have seen the King, the Lord of Glory." We thank Thee, Lord, that there is a cleansing process, tonight, that can touch not only our lips but our hearts and our souls, and cleanse us from all of our uncleansedness. For it is, truly, we dwell among people with unclean lips, and our lips, also, is unclean. We pray that the great Holy Spirit will come and touch our lips and our hearts with anointing, the Fire of the Holy Spirit from the altar of God, and cleanse us from all of our unbelief and doubts, that He might come in and make His abode with us. For, we love Him, and we adore Him,

and we worship Him. We pray, Father, tonight, if there is any here that hasn't yet had that cleansing touch of the great Holy Spirit, the Fire of God, that this night that this work will be wrought in them for the Kingdom of God's sake. We ask it in Jesus' Name. Amen.

May be seated.

4 Now I'm . . . will try to be out early. I don't want you to miss Sunday school. Now, it's all right for you to miss a day's work, you won't miss that too much; but keep you till nine-thirty, or something, on the other night. But don't miss Sunday school, whatever you do.

Now my subject tonight is: *Influences*.

5 We want to read this story, we should turn to Second Chronicles, the 26th chapter, and you could read it. This Uzziah was a shepherd boy. And he, Second Chronicles 26 tells us, he was anointed king at the age of sixteen. And Uzziah's father, a godly man. And this man was a good man, having godly parents, "He did that which was right in the sight of the Lord." Now we find that usually . . .

6 I—I think today, our great problem, of what we believe to be juvenile delinquency, is a parent delinquent, a home delinquent. Our—our people got away from the things that they—they should have stayed with. The church got lukewarm or cold, and the—the children got out into the world.

7 Now Hollywood puts out lots of movies and—and televisions, and so forth, that even uncensored, where they curse and—and—and use God's Name in vain. And—and it used to be it was wrong for the children in the holiness churches to go to—to—to bioscopes or picture shows, and now Satan got one jump ahead, by bringing it right in the house, in the form of television, and then uncensored, and—and so forth. And that's the Satan's way of gradually entering in.

8 Like the old toboggan slide used to be. Many of you don't remember it, 'cause you're too young. Used to have entertainment for the children; you set down on your toboggan and just move around, around. There was a hole, a shoot, and everyone would dare one another, who could go the closest to it. And after a while, before you knew it, [Brother Branham snaps his finger—Ed.] down you went.

9 That's the way sin is. Don't trifle with it. Don't see how close you can get to it. See how far you can stay away from it. See? Don't take no chance. If you're going to take a chance . . . I don't want no chance.

10 An old Scotchman, one time, they said, was going to cross a mountain. And the carriages was waiting, each man wanted take him across. He said, "I want the best teamster to take me."

11 One of them said, “Well, I can drive my six head of horses at a full gallop within—within ten inches of that rim around that mountain.” Fall off, it’s death. Said, “I’m a good enough teamster to drive my horses, safety, around there, within ten inches of my wheels, and not fall off.”

12 The other one said, “I can beat that. I can drive within six inches, or four inches, and never fall off.”

He said, “What about you, sir?”

13 Said, “Well, I don’t know. I don’t like to do that. I—I just hug the bank.”

He said, “You take me.” That’s right. That’s the one.

14 It isn’t how close you can come, and how well you think you are fortified, stay just as far away from sin as you can stay. Just get just as far away as you can. Say, “Well, I can do *this*. There is no harm in doing *this*.” Well, if there is a question in your mind, don’t you do it at all. Anywhere there’s a question, stay away from it. Then, you see, then you’re absolutely living by faith, if there’s no question. If there’s a question, then leave it, don’t go around it at all.

15 And I think that many times that it’s the parents that get away. I know there is sometimes that the—the schools, and things. And Sunday school about a half hour, or hour on Sunday morning, and the world has the kids the rest of the week, and cram into them more than a teacher. And many times, too many times, the teacher has got a little quarterly that she teaches about, while she paints her lips and fixes her hair, let the children do the best they can.

16 And then at home they get no Christian training at all. Mother is out somewhere to a card party, and dad is down at the bowling alley, and—and sis is out with somebody with a hot rod. And here you are, see. What, where do we—where do we go? You just, it’s just it’s. . . . It’s terrible. And then we find out that all these things together. Junior out, beating up-and-down the street, on his motorcycle. And, oh, it’s some of them down playing golf, and others playing pool, and it’s just something another for entertainment. And the church is let go.

17 Many times, then they got a board there; if that pastor would happen to hit a little wire that was—was kind of a little contrary, or say something about it, that board would have him up, his name would go up to headquarters and he would be excommunicated. So, you see, it’s become a meal ticket, in the stead of anointed servant to preach the Gospel. See? That’s right. It becomes a thing that they want to. It’s—it’s a meal ticket. They’ve got to stay there, get good pay. Listen, brother, God have mercy upon a man that would sell his birthrights for that. Listen!

18 We need man that will handle the Gospel, bare-handed, not with any kind of a denominational glove on. Just lay it out there the way it's wrote, and—and let the chips fall wherever they want to. "If the shoe fits," mama used to say, "wear it." Said, "Don't trim your corn." Now, so we have those things that we ought to be listening to.

19 Now, this king, Uzziah, being such a wonderful child. He had a godly father. His mother came from Jerusalem, and a godly father who was king before him, and that kind of a teaching melted into that boy.

20 I'm neither Democrat nor Republican. I just made one vote, and that was for Christ. And He is—He is. . . I'm going to win on That.

21 Now, I—I think the greatest President, though, that we ever had, was Abraham Lincoln. Not because he was a Kentuckian, too, but it was because that the man come up from nothing. And all the books that man ever owned, from the time he was a young boy, until he was of age, almost, was the Bible and—and Bunyan's *Pilgrim's Progress*. See, that molded into him (what?) that "honest Abe." He. . . What you read, what you do, molds your character. It—it tells what you are. And now, you see, he read where "if you did wrong, you paid for it; if you did right, God would honor it," and that molded him what he was. And his mother, a—a godly woman, too. He said, "If there is any credit given anybody, it was a godly mother," that raised him right. Now that made, I think, I would say at least one, if not the greatest, President that we had. He come up from nothing, and God made him President because he was an honest man and a good man.

22 Now, we find that this boy was the same. Having these godly parents, he did that which was right. When he was made king, and when he was sixteen years old, he ignored all the politics and the popular opinions of his day, and served God with reverence. That made him a real king. To ignore the politics and the modern opinion, and serve God with reverence, that was very good. His kingdom, God blessed it, was so great till it was next to Solomon's. And Solomon had the greatest that there was; but this boy was next to Solomon, in his kingdom.

23 It was a—a great help to the young prophet Isaiah, and him being a young chap at that time, just coming on. Being born a prophet, he watched the influence that this man had upon the people; and seen where his influence come from, because he trusted God, emphatically. And had. . . He noticed again, Isaiah did, how that God will bless them that will be true to God's Word.

24 Now we realize that this young fellow wanted to stay with the principles of what God said. He kept His laws. Uzziah wouldn't

turn right or left. He stayed right with what the Word said, and God honored him and blessed him in everything he done, prospered, went right on. What a—what an example that is for any young person!

25 I think if we had people today, our churches who claim to be Christians, if they would abstain from the things of the world and live that kind of a life, it would influence the younger Christians to do so. But, today, when they let down, and drink and smoke, and carry on, and still try to hold their confession as Christianity, that puts a bad stumbling block in other people's way, and it makes it very hard.

26 Remember, the Bible said, "You are living, written epistles, read of all man." Now, many people won't read the Bible, but God has made you a living representative. You are a walking letter, should be a walking Bible, Christ in you. You should be the walking Word of God. And if you profess to be a Christian, and not that, your influence, your . . . What you're influencing, will make you have to answer for many souls that you've turned aside, away from Christ, in that Day of the Judgment.

27 I think it behooves us, tonight, to think about that, for every man, woman, boy and girl, knows that you are coming to the Judgment. You might escape *this*, *that*, or the *other*. You might beat the income tax, and you might escape the Internal Revenue. You might do one thing or another. You might have run over the speed limit and the cops never catch you. But, one day, Judgment is going to catch you. That's certain!

28 "And we know that man must die, and after that the Judgment." Death is not a hard thing. It's the Judgment after death, that's the bad part. And there, what you've done on life, and how you've influenced others, you'll have to answer for it at that Day.

29 "How much more ought we to set aside every weight, and the sin does so easily beset us, that we might run with patience this race that's set before us, looking," not to the creed, to the denomination, to some other person, but, "to Jesus Christ Who is the author and finisher of our Faith."

30 How we should think them things, friends, sternly and reverently, as we see this Day approaching, and knowing that any time your life's pages, the book, may be closed tonight, and tomorrow will be too late for you to do it. Don't put off what you can do today, for tomorrow, for tomorrow may never come. Men and women, boys and girls, may be sitting here tonight, will be in the morgue before daylight. It's true. And then your book is closed, and you'll never have another chance. This may be the last chance that

you'll ever have. Think of it, seriously. You say, "Well, it probably isn't." It probably isn't, but it could be. But, remember, someday the book is going to be closed, and what you are doing now.

³¹ And especially you people who are claiming to be Christians, separate yourself from the things of the world. Have nothing to do with the world. Shun it, for some person is watching you. Somebody is watching you. And you're going to not only send yourself there, but going to take them to the bad place, and you are going to have to answer for your influence.

³² How this prophet watched this man, and seen that God blessed him, and how what an influence that was! How that man prospered, what God did for him. He lived a—a life that was wonderful, blessed of God, and he wouldn't turn right or left.

³³ Now here we find another example here in this man, this man Uzziah, a great king who once walked with God. The Bible said, "When the king felt that he was secured, felt that he was all right, then he was lifted up in his heart, with pride."

³⁴ Let me stop here to say this, solemnly, my brother, sister. God has made you my audience tonight. I must be dead earnest in what I'm saying, and you must listen with dead earnest.

³⁵ That's what's the trouble with many people today. They think. . . We have some of our ministering brothers, some of them gets to a spot, maybe, and big ministries, until they feel secure. We've had this, know this to be true. Many ministers in the land today begin to drink. Some of them think, "Well, I've got my little kingdom built around me. There is no reason for me. . . Them people love me so much, until they'll never pay any attention if I do *this* or I do *that*. Let me tell you, brother, there is One Who is looking, and that's God. No man is secure outside of God.

³⁶ Sometimes then we get to a place, we think, "God blesses us. He give me a Cadillac. He give me a better job. He give me *this*." That's no sign that you can't turn His blessings from you.

³⁷ When you get lifted up, and feel, "Well, I once laid all night and prayed, I once did *this* and I do *that*, but I didn't do it anymore," you're on dangerous ground.

³⁸ That's what's the matter with our Pentecostal people. While, back yonder, a long time ago, when we had little missions down on the corner somewhere, and the women with no stockings on and beating a tambourine down there, had to pray all night, and everything; cops locked you up, and stayed in jail, and so forth. You prayed. The churches, all the denominations, laughed at you and

made fun of you. But now God has lifted you up, till you got some of the best churches in the country, a great powerful denominations, you begin to feel secure. Be careful, that's when you get lifted up. Then, when God sends Something, you can't accept It, anymore, because you've already witnessed to this *thing*. Then you begin to feel secured, that's the time that you're on your road to your fall. That's for denominations. That's for nations.

39 Look at our nation, once one of the great moral countries of the world. Look at her today, it's the laughingstock of the world, filthier than anything I know of.

40 When I got off the plane, and come in at Rome, and went up to Saint Angelo, to go into the catacomb, I was embarrassed when I seen a sign setting at the—the Saint Angelo catacomb, said, “A word to all American women! Please put on clothes before entering the catacomb, to honor the dead.” Coming in there with shorts on, and trousers on, in a place like Rome; and then had to say, to the American women, “to honor the dead; and put on clothes.” Why, it's become a stench in the nostrils! And all of our overseas money, and leased loans, and everything like that, will never buy friendship.

41 What we need in this nation, and we'll never have it, but what we need is a—a housecleaning time; not a political housecleaning, but a Holy-Ghost-sent revival that'll sweep her from tip to toe. That's what our churches needs. That's what our people needs. That's what, as individuals, we need. That our influence. . . . When we get lifted up and say, “I'm Pentecostal. I spoke with tongues. I shouted. I danced in the Spirit.” You might have done that, but let me tell you something, brother, that's no security to you, not a bit.

42 We find out when Uzziah got lifted up in his heart, we find out that God smote him. What did he do? He tried so much to try to take a minister's place. He thought because he got lifted up, God had blessed him, made him a great man, he could just do anything he wanted to.

43 I heard a young man tell me not long ago, he said, “You know, God loves me so much, Brother Branham, He just lets me do anything I want to. He don't care.”

44 I hear so much today about God being a good God. He is. I'm not disputing that. He is a good God. But He is also a God of wrath. His Holiness requires righteousness. His law requires judgment. If there is no judgment to law, law is of non-effect. What good would it do to say, “It's against the law to run this redlight down here,” without being a penalty behind it? See, it would be no law. They

couldn't do nothing about it; there isn't a penalty. There is a penalty for transgressing God's laws, and, it will, you'll have to pay to the utmost farthings before you're brought out.

45 Now many man today makes that sad mistake like this fellow did, when he got exalted, got big, got so he had everything in his own hands, he felt secure, "God loves me so much, till there is nothing can bother me now." When he did that, he threwed hisself in the same shape that Nebuchadnezzar did one time, as you Bible readers know. Then we find out that he was smitten with leprosy because he tried to take a minister's place.

46 Not long ago, I speak international for the Full Gospel Business Men. Sometime ago, I was sitting in a place, it was over in Jamaica, we was having a meeting.

47 I love them, because it's people out of all the churches. It gives me a chance to—to speak. Sometime the churches won't cooperate, but their businessmen are cooperating, they—they'll have to kind of hold their face for the businessmen's sake.

48 So now we find out, that in there, I was having a meeting. That night when we come back over to the Flamingo Motel, I said, "I'm ashamed of you fellows." I said, "It's a disgrace. All you talked about, before all the political leaders and things, and businessmen up-and-down here, was about, 'I had a little bitty business down here, and I got sixteen Cadillacs,' or whatever more." I said, "Them man, you can't compare with them."

49 That's what's the trouble with the church today, you are trying to compare with Hollywood. You're trying to make it like Hollywood. Remember, Hollywood glares; the Gospel glows. You can't go over on their ground; you've got to bring them on our ground. That's where we've got to get them. Got to get them over here, not us go out there. We could never compare with them. We don't want to. They shine and glitter; the Gospel glows with meekness and humility. That's just the difference between a glow and a glare.

50 Now we find out, I said to these man, I said, "The thing of it is, you man which are just businessmen, are trying to preach the Gospel. You ain't got no business doing that. We preachers have hard enough time keeping it level. And you fellows oughtn't to be doing that. You're trying to take the wrong place. You're businessmen, but don't try to take the Gospel's place.

51 And I—I said, "The thing of it is, today, you're trying to say how much you got. What a difference it is from the first pentecostals! The first pentecostals got rid of what they had."

52 Some little singer there, was a fine little man. I love him. He was a nice man, but he said, "Brother Branham, I never want to dispute your word, or say anything against it."

53 I said, "That's all right. If it's not the Word of the Lord, then you got a right to, brother."

And he said, "That's one time you're wrong."

54 I said, "Oh, no. No, no." I said, "The first pentecostals sold everything they had, and throwed it into missions, and—and went out."

55 And a preacher there, he said, "That was the worse thing they ever did."

I said, "What? The Holy Spirit make a mistake?"

56 He said, "I don't say that; but it was the worse thing they ever did." Said, "Then when the dispute come in the church, they had no homes to go to."

57 I said, "Just exactly the reason God had them to sell their homes, then they went everywhere, scattering the message throughout the country. They had no other place to go." God knows what He is doing, just let Him run the Business.

58 We find out that this man took a censer, started in to—to—to make a—a wave, a—a—a censer, burn incense. That wasn't his job. He was king, not to be priest. And the priest run behind him, and told him, said, "You shouldn't do this. It's only for a Levite to do that, and you're not a Levite. It takes a consecrated man for that, and you're not consecrated to the Lord. You're a king. God is blessing you. That's good. But you're not consecrated to do that."

59 So many times have we seen gifts tried to be impersonated, when they wasn't consecrated to the call. And we've seen all this. We see it today just as it was then, see somebody try to impersonate a person having the Holy Ghost; shout like them, speak in tongues like them, and still they know no more about God than a Hottentot would know about Egyptian night. That's right, just impersonation, acting like it, putting on something.

60 But let me tell you, you that's looking on that, remember, where you see somebody impersonating it, there is a genuine something somewhere. If I found a dollar, and it was a bogus, it's only a sign it was made off of a real one.

61 But we find this man, Uzziah, trying to take the place of this priest. And when they run after him, tell him, he got angry. He turned around and let them know, "I'll do what I want to do. Who are you to tell me what to do? You tell me what I'm supposed to do?"

I'm king, I'll do as I want to!" And God smote him with leprosy, right there. And he died, a leper. In his anger, when his anger had kindled up, then he was smitten with leprosy.

⁶² Then was a lesson for the young prophet, sure enough. After he had watched this man come up, and get his Ph.D., his LL.D., and so forth, and then try to take a place that didn't belong to him. He found out, and got angry about it. When somebody tried to tell him what was THUS SAITH THE LORD, he failed to recognize it. And God smote him with leprosy, which is a type of sin. All right, by this, Isaiah learned that God orders His man to his place. God does the ordering. We can't take a man sometime and do this to him.

⁶³ A young lady, here not long ago, she told me she . . . or she had a little boy she was going to . . . Said, "He felt he had a call." She was about thirty-five years old, I guess. She said, "My son, about fourteen years old, he feel he's got a call. Brother Branham, would you send him away and get his Ph.D., or something another like that, send him to some college? What would you advise?"

⁶⁴ I said, "The best one I know is the college of kneeling-ology, down on his knees." I said, "He'd get out there amongst that, and, the first thing you know, it's begin to learn mathe- . . . mathematics and all about *this*, and so about *this*, and they give him a mental test and an IQ, and all like this. And then they got all of God, that was ever in him, took out," I said. Not just degrading them things, but I'm just showing you how far they get off of the line.

⁶⁵ Watch and see what, this happened. Now, God orders His man to his place.

⁶⁶ Not long ago, I was reading a little story where a—a woman that was . . . had a—a disease, a—a—a—a pneumonia, in Saint Louis, Missouri. And she was very, very sick, and they said she was going to—to—to die. And she had a son in college. So come over to find out, the doctor did, just how much longer he thought she had, to live. And said, "She probably won't be here over a day or two, more."

⁶⁷ So they wired to the young son, to "better come home," his mother was seriously ill. So the young son, getting the telegram, was getting ready to go, and he got another telegram, "Your mother is better now, all right. Don't come."

⁶⁸ Well, then about a year later, why, the boy made his annual visit home. When he come home, he said, "Mother!" After he greeted her, he said, "You know, I just wonder, when you were so sick, you never did tell me just what happened."

69 She said, "Oh, son, I've got something to tell you." She said, "You know that little mission down the street here, down here where them people hollers like that, and cries and goes on?"

Said, "Yes."

70 Said, "Their pastor believes in praying for the sick." Said, "One of the ladies come up here and told me." Said, "The doctor told me I had a couple more days to be around." And said, "Then they sent and got, wanted to get this pastor to come and pray for me, and the lady did, and I said, 'Well, sure, have him come up.'" Said, "You know, he come up and," said, "he read a Scripture out of the Bible there." And said, "He come and laid hands on me, and prayed for me. And, you know, the fever left me, and I got well." And she said, "Oh, praise God!"

He said, "Mother, mother, now you know better than that!"

71 Said, "Oh, oh, no, no, honey," said, "it actually happened." She said, "Glory to God! I'm telling you," she said.

72 He said, "Now you're actually acting like them people." Said, "You mustn't do that, mother."

73 Said, "But," said, "honey, he read it right out of the Bible. He read out there, Mark the 16th chapter, 'These signs shall follow them that believe.' Here it is right *Here*." Said, "We, we. . . This is it right *Here*," she said.

74 "Oh, mother, that's the illiterate type down there." Said, "Them people down there don't have no education." Said, "They're just poor people, trash like off the streets, and so forth, and run in there." Said, "That pastor. . ." Said, "We learn in the college, that Mark 16, from the 9th verse on, is not inspired."

She said, "Glory to God!"

He said, "Mother, what's the matter with you?"

75 Said, "I was just thinking, son, if God can heal me with the uninspired Word, what would He really do with that that's inspired?" So I think that just about settles it. Don't it? "If the uninspired will heal, what will the inspired do?" That's it, my friends. Yes, Sir.

76 Now, trying to take another's place. God orders His man. God puts His man in place. He must not try to take another's place. You mustn't do that.

77 Now the vision at the temple. At the temple, he went down when he found out that. Isaiah seen that, Hezekiah, what had happened to him, and then he had died and there had been a—a. . . I

mean Uzziah, and he had—he had taken away to the leper camp, and his son had to reign in his place. And then Isaiah got kind of fed up, so he went down to the temple one day, to kind of get the thing off of his—off of his chest.

⁷⁸ I think that's a good thing for us all to do, is go down to the house of God, go down and deliver your soul, get the thing off your mind.

⁷⁹ So Isaiah got down there and he got to praying. He no . . . It might have been along in the afternoon, and he . . . or early in the morning, I don't know. So he got down at the altar and begin to pray, and he got to praying till he got in dead earnest. Now that's the way. He had seen what he was looking at, here on earth, had failed. That king that God had blessed, this great, mighty king, the mightiest in the land, and yet had failed. And then he didn't know what to do, and he got to praying.

⁸⁰ Then, all at once, he lifted up his head, and then he saw a real King. He saw God lifted up on High; His train filled the Heavens. He saw, he saw something to look at, a real example. When you look and try to make a man your example, you'll sure go wrong, 'cause he'll fail. But He was trying to say to the prophet, "Don't look at man or what man says. Turn your eyes towards Me and what I said. Look up Here; not a earthly throne, but a heavenly Throne, exalted way in the Heavens," and His train filled the skies. And he looked up. And then he looked in the temple, at the temple he saw God lifted up, and noticed the Heavenly Seraphims.

⁸¹ Now, the Seraphims there are not Angels. They are supposed to be the sacrifice burners that plead the way for the guilty. And They were sacrifice burners.

⁸² A special covering was over these Beings, and showing that God is all holy. God is all holy. And They were screaming to the top of Their voice, "Holy, holy, holy, is the Lord God Almighty. Holy, holy, holy," right in the Presence of God.

⁸³ Remember, it was the Seraphims and the Cherubims that guard the Holy Place. They are the One that takes the sacrifice and offers it. And here they was, living right in the Presence of God, screaming, "Holy, holy, holy, is the Lord God Almighty."

⁸⁴ Let's look at their make-up for a little while. We find out that these were six-winged Creatures. They had two wings over Their faces, two wings over Their feet, and were flying with two wings.

⁸⁵ Think, two wings over Their faces, first. Firstly, what will it be? Let's find out what the two wings over Their face meant. When God is so holy that even the holy Angels and Cherubims has to cover

Their face, to stand in His Presence, how are we going to stand? When to stand, we all have to, in the Presence of God; He is the supreme Judge, and we'll all stand in His Presence. And holy Angels that never knowed what sin was; They were created a special Being, and to stand in His Presence, have to cover Their holy faces, to stay there. If Angels has to cover Their holy faces, to stand there, what will we do, to have to live in the Presence of Almighty God, if we stay in His Presence? We got a covering, though, the Blood of Jesus Christ. That's right. Today . . .

86 That's reverence. That meant reverence, in the Presence of God.

87 Today there is no reverence. Oh, what little there is, it's just very little. What? You see people laugh at what's called Christianity. What's going to happen to that man? When God sends something to the earth, and they see it being operated just exactly with the Word, and then man talk about it, and make fun of it? You know what the Bible said? Jesus said, "It's blasphemy, of the Holy Ghost, and will never be forgiven."

"Oh," they say, "That's of the devil."

88 Be careful what you say, brother, sister. Be careful what you say, sinner. There is no forgiveness for it. Jesus said, "To speak a word against It, would never be forgiven in this world or the world to come."

89 Look what He just got through doing, discerning, telling them the thoughts that was in their heart. And they said, "He is Beelzebub," calling the Spirit of God "an unclean spirit, a devil doing the work of God."

90 And He said, "I'll forgive you," the atonement wasn't made at that time, but, and Jesus hadn't died. "But," said, "when the Holy Ghost is come, to speak against That, It'll never be forgiven you." When the Holy Spirit comes to do the same work that He was doing then, it would never be forgiven. Irreverent people! What can we expect but judgment, this nation that's turned down God?

91 This nation, as many Billy Grahams and Oral Robertses that's blasted across this country, and other great soldiers of the Cross that's went through this country, preaching the Gospel, and it's on the rampage every year, sin keeps multiplying.

92 Was the—the great evangelist, Billy Graham, said the other day in one of his meetings, when he went to New York, he said he believed "New York had increased many percent, in sin, since his revival there." Said when he was here in California, Los Angeles, he said, "In ten or fifteen years from now, that every citizen will have to pack a pistol, or something to protect himself, they can't get enough law enforcement, sin is on such a rampage."

⁹³ Oh, what is it? It's irreverence to the Bible. They've turned down their chance. They've blasphemed and made fun of. That's right.

⁹⁴ Now let's bring it down a little closer to home, look at the churches, what they've done. Many of them going across the country. . . . When you get a man with enough of—with enough of real power of God about him, to tell the people about their sinful ways! Get somebody who will tell them they got to be born again, not shake hands or come up and make a decision. They've got to be born again; not putting your name on a book, or joining church, or shaking hands, or any sprinkling, or some baptism. But to be born of the Spirit of God, separated, God's Life living in you, showing Itself through; not just today, tomorrow, but the rest of your days; with joy in your trials and tribulations, you would move on, knowing that the road is open before you, to Glory. That's the kind of a Gospel! When you find them like that, you preach It; and come back next year, there they are the same, the same thing, only worse, and more of it and more of it. The more you preach against it, the worse it gets. What is it? It's irreverence.

⁹⁵ And then ninety-five percent of those people go to church, have their name on the book, claim to be Christians. Man claim to be Christians, that smoke, and drink, and gamble, and tell dirty jokes. Many deacons on the board, with one, two, and three, and four wives. That's true. What a disgrace! Women sing in the choir, with bobbed hair. The Bible said, "She's an unhonorable person." Paint on their face! There was only one woman ever painted her face, in the Bible, that was Jezebel. God fed her to the dogs, so you see what He thinks about it. And then you come tell them about it; next year, come back, they're worse than they was in the first place. Irreverent, they have no respects, no—no thoughts of decency.

⁹⁶ Let me tell you something, women, young women, and old, too; go out here with these dresses on, these little old tight clothes, and shorts. You say, "You oughtn't to be talking like that, Brother Branham." I should. That's my duty. This is a—this is a pulpit.

⁹⁷ I had a man call me in, not long ago, one of the greatest Pentecostal evangelists in the land. He said, "You leave them people alone."

I said, "Who are you to tell me to leave them alone?"

⁹⁸ He said, "I love you." And he said, "Your ministry is praying for the sick."

I said, "It's preaching the Gospel, brother."

⁹⁹ And he said, "Look, Brother Branham," said, "why, them people believe you to be a prophet."

I said, "I never said I was, did I?"

¹⁰⁰ He said, "But they believe you to be. Why don't you teach them women how to receive the Holy Ghost, and how to receive gifts and do something, instead of always bawling them out about the way they're dressing and what they're doing? Why don't you teach them them kind of things, to help it?"

¹⁰¹ I said, "How can I teach them algebra when they won't even learn their ABC's?" You know what ABC is? Always believe Christ. That's right.

¹⁰² Now, now how can you do it, how can you do it? It looks like there is a pressure on them, something won't let them do it. It makes it a modern Sodom. That's the hour that we're standing in, that awful things that's going on in the land today.

And he said, "Well, look . . ."

¹⁰³ I said, "No, I don't have no programs to sponsor. I don't have no church to put me out. No, sir." And I said . . .

He said, "That's the pastor's duty, to do that."

I said, "But they're not doing it."

¹⁰⁴ Then, it's up to somebody, some voice has got to cry out against it, because it's wrong. Certainly it's wrong. Reverence, respect It.

¹⁰⁵ A young lady said to me one time, she said, "Mr. Branham, they don't make no other clothes but this."

¹⁰⁶ I said, "They still sell goods, and they have sewing machines." That's right.

¹⁰⁷ Let me tell you something, lady. You might be just as clean and virtue as you can be. You might be as honorable to your husband, your boyfriend, as you can be. But one of these days, at the Judgment Bar, you're going to answer for committing adultery.

"If I'm not guilty?"

¹⁰⁸ You're guilty! Jesus said, "Whosoever looketh upon a woman, to lust after her hath committed adultery with her already in his heart." And when that sinner that looked at you like that, and had them thoughts about you, he is going to have to answer for, at the Day of the Judgment. And why did he do it? You presented yourself to him, twisted up in some kind of clothes and things like that. Right. It's a shame. You're going to have to do it, lady.

¹⁰⁹ And you man that call yourselves Christians, that ought to rule your house, and let your women do that, repent or your whole house will perish!

¹¹⁰ You might not like me after this, but I'm going to tell you the Truth, 'cause my—my hands is going to be free of the blood when I come to the Judgment Bar. That's one thing sure, see. Yeah. Listen, brother, there is always a voice goes with the sign, you know, and you'd better hear It; not mine, but This is what the Bible said. That's right. Oh, I know It sounds old fashion, but that's just what the Bible said, and that's what we're supposed to be.

Angels has to cover their faces, to stand in the Presence of God.

¹¹¹ And, women, when the Bible said, "It's an uncommon thing, or common thing, for a woman even to pray with her hair cut." She has no right to pray, and you put her in the choir and even make her a preacher. That's right.

¹¹² I know that makes you a little bit sick. But, you know, like mama used to tell me, about taking castor oil, "If it don't make you sick, it doesn't do you any good." So that's the way with the Gospel. It's got to get you to thinking. It's the Truth. Man and women, both, both guilty, both sides, six of one and half a dozen of the other.

¹¹³ That's exactly right where we stand, irreverent, no matter what the Word says. "Well, it's all right. I believe it's all right." You're presuming it's all right. The Bible said it's wrong! And *presume is* "to adventure without authority." You haven't got God's authority to do it.

¹¹⁴ These seminaries and schools and things, that pass over these things like that, it's a disgrace. It puts young man, young ministers, on the wrong track, take them off after some kind of a man-made theology instead of the Word of God. No wonder they can't believe a real true Message, no wonder they can't have These things in church, no wonder they have to put Him on the outside in the last days, no reverence in His Presence. His Presence can come down, they'll laugh and pop chewing gum, walk all around and carry on like I don't know what, not no more reverence than nothing, in His Presence. Now, now no reverence, at all, for God or His people.

¹¹⁵ Why, why do they do this? Now listen close. Why do they do it? They are not conscious of His Presence. They don't think it's God.

¹¹⁶ Do you think that woman would have actually. . . or that soldier would have smote Him in the face, and would have put a rag around His face and hit Him on the head, and said, "Now if You're a prophet, tell us who touched You"? If that man knowed that was God he was hitting, do you think he would have done it? Do you think that drunken soldier would have pulled beard out of His face, and spit in His face, with hawking and spitting in that face, if he'd a knowed that would a-been the Son of God? He wasn't conscious of it.

117 And today, what people calls a bunch of fanatics, they're not conscious that that's the Holy Spirit working in those people. And just get by with anything; not conscious of it, not conscious of His Presence. You know, as the old saying is . . . Some of them say, "I go to the meeting and laugh, go to the meeting to find fault." It's been said that fools will walk with hobnailed shoes where Angels fear to trod. Not conscious of God, that's the reason.

118 Why don't you be like David. David said, "I put Him always before me." That's the reason he said, "I'll not be moved," because God is always before him. Yes, sir.

119 Now, secondly, they covered their feet. What, "They covered their feet," meant? Humility. Covering their face meant reverence in God's Presence. Covering their feet was humility in His Presence.

120 Like Moses in His Presence, taking off his shoes, uncovered his feet.

121 Paul when he found Jesus, the Pillar of Fire, he fell to the ground, off his feet. Where his feet should have been, he had his face, humility.

122 John the Baptist, that great prophet, first one been on the land in four hundred years, but he said, "I'm not worthy to touch His feet, to unloose the latch that's on His sandal."

123 See, the one over his feet, covered, meant humility. Watch this servant now before God: His face covered in reverence, His feet covered in humility, yes, and very conscious of . . . Be very conscious of your littleness.

124 All of us is trying to be some big somebody. "I am Doctor *So-and-so*, the great *So-and-so* of *So-and-so*." You are nothing. That's right. That's just . . . You're nothing. If you want to know how great you are, put your finger in a pool of water and pull it out, and find the hole where you put it in. See? There is nothing there. And that's what we are. God can do without us, but we can't do without Him. Who are you? See?

125 Being conscious of how little you are. The way up is down. "He that humbles himself shall be exalted; he that exalts himself shall be abased."

126 Not long ago I was invited to Chicago, by a group of saints, to speak. Some great Pentecostal minister there with about four degrees in college, and so forth, and he didn't want my little chee-chocker way of speaking up there before that great council they was going to have, so he had a man from a great Bible school there, to come up, great Bible school of Chicago, to make the speech. And the man said

now what he would do, “Come up there and belittle those people, for about everything he could think of, of how wrong they was by believing there was a Holy Ghost and all that stuff like that,” before Pentecostal people. He walked up there with his chest out, and a—collar turned around, like a tuxedo suit on, threw all of his notes out upon the platform. He had it so masterly fixed till he could just explain the Bible, and God didn’t know nothing about It.

¹²⁷ And the first thing you know, you . . . He see it didn’t take with the people. He kept saying something another like that, and they just set and looked at one another. It didn’t go with them kind of people, them Pentecostals. So after a while he seen he was defeated, and he got his stuff up under his arm, walked off the platform, his head down, drooping. An old saint setting over at the wall, said, “If he would have went up the way he come down, he would have come down the way he went up.” And that’s just about the way it is, too.

¹²⁸ Humble yourself, see how little you can be; not what you know, what you don’t know. Let yourself get humble before God.

Now we find, thirdly, He could fly with the other two wings.

¹²⁹ Now watch, first, He, in the Presence of God, He was reverent, with His face covered. Secondly, He was humble before God, with His feet covered. And His next two wings, He could fly, put Him in action. Oh, my!

¹³⁰ What was God doing? He was showing the prophet how His prepared servant should be. The God was showing, “These are My servants. These are Mine. Look how they are prepared; reverent, humble, and in action.” That’s way God’s servants are. Oh, my!

¹³¹ That’s the way we should be: reverent to God’s Word, humble, and in action for God.

¹³² Like the woman when she was called into action, come, when she said, “Come, see a Man Who has told me what I’ve done.”

¹³³ His sign influenced her, that He was the Messiah. She said, “Sir, we know, when the Messiah is coming. . . Now, You must be a prophet. We know, when the Messiah cometh, He will tell us these things.”

¹³⁴ See, she expected Him to say, “Well, the Messiah is coming pretty soon; I’m just forerunning Him.” But He said, “I am He.”

¹³⁵ That put her in action right now. She went into action. You couldn’t stop her. It was like a house on fire, as I said the other night, in a high wind. You couldn’t stop her. Down into the city she went, “Come, see a Man Who told me the things that I’ve done. Isn’t this the Messiah?” See? She was in action.

What did she do? She come up, first, humbled herself.

“Bring Me a drink.”

136 Said, “Why, our fathers drank from this well,” and so forth. And—and she . . .

137 He said, “Well, I’ll give you Water to drink; you don’t come here.”

She, “Sir, Sir, give me that Water.”

138 See, she was humble about it. And when she humbled herself, then Jesus showed her the sign of the Messiah, and that put her into action. She was ready to go then, she was ready to tell everybody she come in contact with. See?

139 Actually, on the traditions of the Eastern country, them man would have never listened to that woman. A woman like that ain’t got no voice amongst the people. She certainly hasn’t. She can’t say nothing. But you try to stop her? She was in action. She had to tell somebody, “Come out here and see for yourself. The Man told me what I done. Isn’t that what we’ve been looking for? Isn’t that what the Scripture says, that the Messiah, when He comes, He’ll do this?” She was in action because she got humble, and God got into her.

140 Peter, when he took His Word. When he seined all night, being a fisherman out there, and he come in, discouraged, no fish. Any good fisherman knows what that is, with no fish. Then, the first thing, he had washed his nets, laid them out upon the bank, and was letting them dry.

141 And Jesus came down and asked to borrow his boat. He preached. Then He said, “Simon, launch out into the deep and let down for the draught. Go right back where you’ve seined, all night. Go right back where you’ve toiled, hour after hour, and let down for a great draught of fish, a great taking.”

142 Now look. He said, “Lord, we’ve toiled all night and have taken nothing. But at Thy Word, Lord, I’m going to let down the net. At Thy Word!” That’s it, take God at His Word. And when he let down the net, he enclosed such a great draught of fishes until the net begin to break.

143 That put him in action. Yes, sir. Jesus’ influence on him put him into action, and he dropped the net. And Jesus said, “Fear not, from henceforth ye shall catch man.”

144 The blind man, when he was healed, sitting at the gate and . . . or setting in the street. And the Pharisees said, “Anybody professed Him, or had anything to do with Jesus, would be put out of the temple.”

145 They, they come, asked the father and mother. They said, “He is of age; ask him.”

He said, “Man, called Jesus, healed me.”

146 Said, “This man is a sinner. He don’t belong to our groups. We don’t know from whence He come. Give God praise!”

147 He said, “Now, whether He’s a sinner or not, I don’t know.” He said, “But this one thing I do know; wherein I was blind, I can now see.” And said, “The funny thing is, to me, that you’re supposed to be the spiritual leaders of this hour, and this Man opened my eyes, and yet you don’t know where He come from.” What did he do? He got in action. That’s right. It put him into action, because that he spread His fame abroad throughout all the country.

148 The people, at the Day of Pentecost, when Jesus told them to wait up there, and they would be. . . Come down, and when the Holy Ghost came down upon them at the Day of Pentecost, when they were influenced by the Word of God made manifest. Now remember, Jesus said, “Wait at Jerusalem until you’re endued with Power from on High.” They waited, not eight days, not nine days; they waited ten days, until the promise was made manifest. And the Holy Ghost fell and divided Itself, and tongues of Fire set upon each of them.

149 And while they were influenced by the Holy Ghost, they went into action, staggering like drunk man, screaming, speaking in tongues, out into the street they went.

They said, “These men are full of new wine.”

150 He, Peter, stood up, and he said, “This is That which was spoken of by the prophet, Joel, ‘And it’ll come to pass in the last days.’” What did it do? It put him into action.

151 It’ll put you into action, if you haven’t got It, It’ll put you into action when you see the Word of God fulfilled. What we’ve seen in these last days, ought to put us into action. It should do it, if we would just do it with reverence and humility. The Pillar of Fire before Paul, put him into action. And today when we see that same Pillar of Fire, by science, by Its results, by what It promised, making the Word in these last days come to pass exactly, it should put us in action. That, the sign has been given, “As it was in the days of Sodom, just before Sodom burned, so shall it be in the coming of the Son of man; He’ll be manifested again, the same yesterday, today, and forever.” It ought to put every member of the Body of Christ into action, getting everything in you can, ’cause this is the last hour, it’s the last call, last call. Word by word, It’s been fulfilled. It should certainly put us in action.

152 We, like the prophet, have seen the outcome of self-exalted denominationalists lose their place in Christ, lose their hold on His Word, accepting creeds. And we seen what happened to them when they did that, they spiritually died. We see what happened to the Lutheran when they refused Wesley's call. We see what happened to the Methodist when they refused the Pentecostal call. Now what about the Pentecostals? See?

153 We seen self-exalted man, like that of Uzziah, who tried to take the place of an anointed office. The office of a man in the church is anointed, not appointed. It's anointed. The church, the . . . the pastor, the evangelist, the prophet, the apostle, must be the anointed office of God, not elected by man. Man tried to elect that office one time, they cast lots for it; poor Matthias never done nothing, but God chose Paul and he did something because he was anointed. And we've seen these officers try to say, "*This is holy bishop so-and-so, this is state so-and-so man, this is so-and-so man,*" it never amounts to nothing. But when God comes in and takes over, then we see the anointing of the Holy Spirit vindicate the Word of God.

154 Now, the effects of the vision on the prophet, what did it do to this man who was born a prophet? Remember, he wrote the entire Bible. There is sixty-six Books of Isaiah, and sixty-six Books of the Bible. Starts out, like in Genesis; in the middle of the Book come the New Testament, John the Baptist; and ends up over in the Millennium. Great prophet, one of the greatest prophets we ever had, was Isaiah, and he was born to be.

155 But when he stood in the Presence of God, what did it cause the prophet to do? The prophet said, "Woe is me, for I am a man of unclean lips." To come into the Presence of God, and see a truly anointed vessel of God, it caused a prophet to confess that he was a sinner. It ought to do us that way, It ought, the anointed Presence of God. When he seen that One crying, and the posts shaking, and these Angels going back and forth, proving They was before God, and They were the servants of God, anointed, and They cried out; he was a sinner.

156 What happened then when he was ready? Now listen, in closing. He was ready to confess that he was a sinner, "Woe is me, for I am a man of unclean lips, and I dwell among people of unclean lips. Woe is me!" Then the Angel took the tong and taken a coal off the altar, held it in His hands, and come and cleansed him with it. Then come the cleansing, after his confession.

157 Now if a prophet, called, vindicated to be a prophet of God, in the Presence of God, seeing his littleness, was ready to confess that

he was a sinner, what ought you and I to do? But you know what we do? Turn our head, and walk away and laugh. That's where we're standing, till the cleansing comes. Look, Isaiah . . .

158 I want you to notice something else. God did not use books and theology, theological terms, to cleanse His servant. He used Fire. He never used creeds to clean His servant. He took Fire off the altar. And if God ever cleansed a man today, it's got to be the Holy Ghost Fire that cleanses a man; not reading a book and doing *this*, or some other book by *so-and-so*.

159 A certain great minister here in California said, the other day, he had "the book of the year." I differ with him. The book of the year is the Bible, always been. The Book of the year is God's Book, always.

160 And God used Fire to cleanse His servant. Then followed, after he humbly confessed that he was wrong, and then come the cleansing; and after the cleansing, then come the commissioning. See, that's what's the matter, some of us try to get commissioned before we get cleansed. See? We'll say, "Well, I'll follow *this*." We got to follow God. Them Angels did one thing, lived in the Presence of God; humble, reverent, and in action before God. Then the followed, the commission; after the confession and cleansing, it was then that the clean Isaiah cried, "Here am I; send me."

161 Oh, brother, sister, if there ever was a time that the Isaiahs ought to come down to the house of God for cleansing! If there ever was a time that the church member ought to really come and confess his sins! If there ever was a time for the backslider!

162 Just think, in the night that Sodom burned, wonder how many people walked away from the message of those Angels? Wonder how many people wasn't concerned enough to hear Their voice? And they perished that same night, and will never be no more, only their punishment in hell.

163 "As it was in the days of Noah." How many people laughed at him and made fun of him, and come up there just to hear his, say, "We'll go up and hear the old crank pop off again, just to have some fun." Get up, walk away, wouldn't even listen to him preach. All kinds of things; and they perished in the judgments he was preaching.

164 Amos, that little preacher, knowing . . . from nowhere, a prophet, anointing, come up and looked down in Samaria that time. His bald head shined, his old gray beard, when he come up across the hill. He looked down, them holy eyes of his narrowed as

he looked upon that city, not like tourists that come from all over the world. Cause, the priests, all of them, had sinned, and false prophets was telling them it was all right. He walked down there with no cooperation for his revival. He walked down there without anything, and screamed out. And he said, "The very God, that you claim to serve, will destroy you."

165 And I say THUS SAITH THE LORD: the God, that America claims to serve, will destroy her. You take that for whatever you wish. What we need, is down to the altar, Isaiah. [Blank spot on tape—Ed.]

And God said, "Who will go for Me?"

166 Isaiah said, "Here am I; send me." I think of that song:

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

167 First he had to humble himself and be cleansed, and get ready like we seen the prepared servant. Look at Uzziah how he was prepared, but he failed. Don't put . . .

168 You say, "Well, now, I know Doctor *So-and-so* is a good man. I know Brother *So-and-so*." They might be, but don't look at that.

169 Look up *here*, see, *here* is the Way. God has got a Way to prepare. How did He do it? On the Day of Pentecost, Peter told them what to do. He wrote a prescription for them, and it's always remained the same. Don't tamper with It, you'll kill your patient.

They said, "What can we do to be saved?"

170 He said, "Repent, every one of you, be baptized in the Name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to them that's far off, even as many as the Lord our God shall call."

171 That's right here tonight. If God is still calling, that's the prescription. You can still receive the same Holy Ghost that they received there, just . . . You can receive the same thing tonight. Just follow through. That's all you do. Yes, then you can say:

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."

Let's sing it.

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."

172 Listen here, brother.

There is millions now in sin and shame, are dying;
 Oh, listen to their sad and bitter cry;
 Hasten, brother, hasten to their rescue;
 Now quickly answer, "Master, here am I."

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

173 Let's bow our heads. [Brother Branham begins humming *Speak, My Lord*—Ed.]

Making him as pure as pure can be,
 When the voice of God said, "Who will go for us?"
 Then he answered, "Master, here, send me."

Do you want to be humble and cleansed?

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."

174 While they're playing now, is there one Isaiah in here tonight, or a hundred, that wants to go, wants the cleansing of God in your life? You that don't know Christ as your Saviour, you're invited now to the altar, if He is speaking to your heart. I'm not very much on persuading. I think the Holy Spirit Itself does the persuading. But if you're here, and you're without Christ. . . Now remember, you will answer at the Day of the Judgment, for what you do with this tonight. See? Now if you want to come, I'm here to pray with you.

175 In Christ's Name, I offer you the opportunity to come, seek God, and happily you might find Him. Young people, old people, middle-aged, church members, whoever you are; if the Fire of God, by the Holy Ghost, hasn't cleansed you in your heart, until the place that you believe every Word of this Bible, and Christ is a living witness of your . . . in your heart, that He has raised from the dead, then I'm inviting you to the altar. Come here and let us pray with you. Believing all of you, then, upon your own action, that you are saved.

176 Then, is there a backslider in here that would come? I am asking you, as a servant of Christ, if you'll walk down here and let us pray with you. I don't say He'll take you back; I believe He will. Won't you come try it now? If He is talking to you, come.

177 Those without the baptism of the Holy Spirit? I presume there is not any here that doesn't, that isn't backslid. Everyone, then, must be prayed up; Christians, and prayed up. And then if you are prayed up, and you haven't got the baptism, and you would like God to give It to you, it's your opportunity then, now.

178 There is one man in here that doesn't have It. Bless his humble heart. I trust it's another Isaiah.

Now raise your heads then.

179 There is one man bowed here at the altar, one I trust to be an Isaiah.

Now He is here. Do you believe He is here?

180 Now I'm going to tell you what you've done. You've done the horriblemest thing you ever done. There is two or three hundred people here ought to be at the altar.

181 Let me show you, in the Name of the Lord, that I'm right in what I'm saying. Look. Some of you people in here, pray.

182 Here, here sits a lady sitting here with a white coat on, little white jacket, looking right at me. I can't. . . She is a Christian. But she is praying for an infirmity. She has arthritis. Do you believe that God can make you well, heal you? Then you can have it.

183 The next man, sitting next to you there, has something wrong with his ears. Do you believe God can heal your ear trouble, sir, and make you well? Yes. Raise up your hand if you believe.

Now please be reverent, just a moment.

184 The man right next to him is suffering with a heart trouble. Do you believe that God can heal you, sir, with the heart trouble? I don't know you. You're a stranger to me. Is that right? You're a stranger. Well, listen. If God would tell me who you are, would it help you? Can you hear me all right? Your name is Mr. Blackwood. Do you believe He can tell me where you're from? You're from Riverbank, California. If that's right, stand up on your feet. I never seen him, in my life. All right.

185 God bless you, sir. Your faith made you well. That lady sitting right next to you there, has got nervous trouble. You want to be healed of your nervousness? Raise up your hand, if you do. Lay your hand over on her, mister, that she would be healed.

186 The lady sitting next to you, now, has sugar diabetes, with the red dress on. She wants to be prayed for, too. See? She wants to be prayed for. Have faith.

187 Here is a lady sitting way back here. She is ready for an operation. If she can just . . . O God! She has got a fallen womb. Her name is Miss Maxwell. Believe. Raise up, accept your healing, Mrs. You don't have a prayer card, do you? You don't have a prayer card? All right, you don't need one. Raise up your hand if that's right. I don't know you. If that's right, wave your hand. We are strangers to one another, wave your hand like this.

What did she touch? She never touched me.

188 Mr. Stewart, would you want to be healed, too, nervousness, and believe that God will make you well? I'm a stranger to you. But that's who you are, and you suffer with a nervousness. You can't hardly hold yourself together. Stand up on your feet and accept your healing, in the Name of Jesus Christ.

189 Here is a lady sitting back behind you there. She has got a nervousness, too. She has got something wrong in the muscles in her body. She is going to miss it and . . . Mrs. Newell, stand up, if that's your name and that's who you are. Believe! [The sister loudly cries out—Ed.]

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

190 Sure, here is a lady sitting right here, she has got heart trouble and high blood pressure. Do you believe that, right, sister? Stand up if that's right.

191 The lady sitting next to you there, she has got something in her chest. If that's right, stand up.

192 Tell the lady, next to her, she has got growths on her face, little tumors like. If she wants that healed, tell her stand up and accept it.

193 Now there's a group of you in here ought to be at this altar, seeking the Holy Ghost. That's THUS SAITH THE LORD. You see what I mean? Once more I'm going to make this call. That's the vindication that I'm telling you the truth. God is speaking to people in here, and you're a little bit in doubt. Will you be honest enough to put up your hand, say, "Yes, Brother Branham, I've always been just a little shaky. I want more of God. I know there is something I'm lacking in here, and ought to have had when I was professed the baptism of the Holy Ghost"? Raise up your hand, will you do that? Just be honest with yourself. The Holy Ghost is never wrong. Why don't you come up, then, and settle that doubt? Come! "I'll be quick. . ."

Speak, my Lord, speak, my Lord, (that's it)
 Speak, and I'll be quick to answer Thee.

194 See, I'm not telling you nothing wrong, friends. It's the Holy Spirit calling. There is hundreds in here, if you believed me to be a prophet. Now, remember, I'm telling you in the Name of the Lord, you've been deceived. Come up!

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

195 Won't you say the same thing? Then rise, raise up your hands.

Speak, my Lord, oh, speak, my Lord,
 Speak, and I'll be quick to answer Thee;
 Speak, my Lord.

196 What's He doing? Answer Him then, if He is speaking. If there's a little doubt somewheres, you're not sure now of this, don't take no chance. "Lord, send me."

Oh, speak, my Lord, (He is speaking. Come
 on.) . . . my Lord,
 Speak, and I'll be quick . . .

197 Now, folks, I'm not prone to fanaticism. I'm not prone to saying things wrong. I feel led when I say what I do.

. . . my Lord,
 Speak, and I will answer . . .

198 You say, "What will the people say about it?" It's what God is going to say about it, is it. "Send me."

Speak, my Lord, (that's right)
 Speak, and I'll be quick to answer Thee;
 . . . my Lord, oh, speak, my Lord,
 Speak, and I will answer, "Lord, send me."

There's millions now in sin and shame are dying;
 Oh, listen to their sad and bitter cry;
 Hasten, brother, hasten to their rescue;
 Oh, quickly answer, "Master, here, send me."

Oh, speak, my . . .

199 Now every person in here, we want to get ready for a great healing service tomorrow, also. And I want each one of you ministers get around these people that's seeking for the Holy Ghost, don't just stop in five minutes, stay there until, (how long?) until the Holy Ghost comes.

. . . my Lord,
Oh, speak, and I . . .

²⁰⁰ Now let the audience now put your hand over on somebody else, just lay your hand over on one another, on somebody; you that's going to pray, that's representing these people up here.

. . . my Lord,

²⁰¹ Now the aisles are packed full, the altar is packed full, there is about a hundred and fifty, two hundred people.

. . . my Lord,
Speak, and I will an- . . .

²⁰² Now start praying, "Lord, send me! Speak, my Lord! Lord, send me!"

²⁰³ Heal these, Lord, in Jesus Christ's Name. Lord, grant it. O God, grant the prayers of these.

²⁰⁴ Don't turn loose. Stay right there until it happens. Stay until you hear the cry of God. Stand until the Cherabims are shaking you, the Holy Ghost has got the coal of Fire off the altar of God, laying It upon your lips.

²⁰⁵ [Brother Branham calls Brother Roy Borders to the pulpit—Ed.]

"Speak, my Lord."



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