

# Influence

Beaumont, Texas  
March 15, 1964

1 Our heavenly Father, we are indeed grateful this afternoon for this, another privilege to stand in the pulpit to proclaim the unsearchable riches of Jesus Christ to a dying world that's without God, without Christ, without hope--no hope of going with Jesus when He comes. And we're trying, Lord, to present Jesus Christ to the nations.

And while we're assembled here this afternoon may the Holy Spirit speak, and warm our hearts, and encourage us in the way. May the sick be healed and the sinners be saved, and those who are discouraged be encouraged. May God receive all the glory and the honor. May it be given to his name, for that's our purpose--for we ask it in Jesus' name. Amen. Be seated.

2 I am happy this afternoon to stand here again at Beaumont. I'm usually tired. I've been going since Christmas straight. It isn't so much the preaching that I do that makes me tired; it's the visions that make me tired. Our Lord... One caused Him to turn around and say his strength had left Him. One vision upon the prophet Daniel, he said he was troubled at his head for many days. And so we can't explain those things; we just know they are so. And no one knows any better than those it happened to. And so we are happy.

3 What I'm trying to do is use a prophetic gift for an evangelistic work. It just doesn't work that way right. It's too hard. So, but I want to say this: when I've come to the end of the road, and when this city here rises up, if the... this generation in the last days, I don't want any man's blood upon me. I want to be free from all the blood. And I've tried my best to present it in a scriptural way, this ministry that the Lord has given me, in every way that I know how. And I know the Holy Spirit by his grace lets me live so that I don't think there's been any marks.

4 I'm grateful to Brother Pearry Green and to these brethren here, that's put forth their efforts to make this meeting a success. If there's

anybody lost in this city in this generation, it certainly won't be upon them fellows, because they have turned every stone to try to make it a success--feeding the people, getting them places to sleep, and on television everywhere--just taking the money right out of their own pockets and placing it right out so that... They know that the crowds that we have wouldn't be able to support such as that. And so they taken out of their own pockets to do it.

So I think that's wonderful, somebody with a vision like that. I believe it was said over in Hebrews, the 11th chapter, "... of whom the world is not worthy," and to stick their neck out in a time that when the ministry's so unpopular amongst too many of the people that should believe it. Those who ... it's been talked about. But when something happens, then they fail to see it.

5 But it's just got to be that way. You have to just straighten up your shoulders and walk on. To know that... Remember, before you it was the same thing. They marched right down the road the same way. The people has never knowed their hour of visitation. None of the prophets was ever known. Jesus said, "You put them in the tombs. You garnish their tombs now; you're the ones that put them in there. Which one did God send that you didn't persecute and slay?"

6 Let's take it from then on out. Come down through Martin Luther and down through, well, Irenaeus, and St. Martin, and all down through the ages. It's been the same way even to Joan of Arc, a prophetess of the Lord. You Catholic people--when that woman would see visions and so forth, and tell them, they'd come to pass just as she said. What did you do? You burned her to the stake for a witch. About two hundred years later you woke up and found out what you'd done. 'Course, they done penance they dug up the bodies of those priests that had her burned, and throwed them in the river. That's a great penance to do. They failed.

7 They said St. Patrick was a Roman Catholic. Anybody that knows history knows that's wrong. He absolutely firmly disagreed with the pope--never would go to see him. He wouldn't believe it at all. Suscat [Sucat] was his name; it wasn't St. Patrick. But after he was dead and gone, and you killed thousands of his children in schools... He wouldn't permit a crucifix, nor nothing, to be in his schools.

8 It still stands up in Northern Ireland today, the same thing. He wouldn't let that enter into his schools. Said the people would be looking at images instead of what he wanted them to see. He had the power of the Holy Ghost. He spoke with tongues. He had great miracles and signs. Why don't the church preach that today? All those people, they never know them until they're gone, passed on; then we try to build their tombs.

9 It's truly that we're living in . . . the church is always living in a glare of a light of another day. And a glare is a false light. What is a glare? It's like a mirage on the road. The sun shines down and it makes a mirage. It looks like water but it . . . you never can get to it. It's not there. That's the way the people does today. They're promising something that's going to be way off, or something was way back there, way up here--but they never get to it.

10 I'm so thankful that our God's not a God like that. He's the same yesterday, today, and forever. We get to it when we believe it. It's right there, everything that's promised for the age. Makes it hard, but yet we must go right on just the same--believing.

11 And I certainly appreciate you-all's fine cooperation while here in the city. I was here many years ago. My old friend Brother Bosworth, Raymond Richey, and many of the brethren come over here. I still believe the same gospel. I haven't changed one bit--just still the same thing.

12 But you see, the revival was going on then. And where there's no revival you just can't get things done. The ministry's far more advanced. It was only telling you then this would come. How many remembers that? Sure you do. And it come just exactly like it said it would.

13 Then I'd take the people, lay my hands upon them. I told you what He told me; and that's just the way it happened--just exactly. It's never failed to be the truth, each and every time. So it has to come from God. No one could doubt that.

14 But you see, the revival's not on. Just your presence to walk in with the people, why, the people'd get up out of cots and stretchers and walk around. Just lay your hands on them and, my, that just sent them whirling. I've seen lines where there'd be four and five hundred people come through the lines--deaf, dumb, blind, cross-eyed. Not

one of them failed, but what was healed--every one of them. Try it today, see. There's no fire.

15 In Rome when the fires went out in the temple at Vesta, the people went home, see. Now there's no revival fire to back it up. That's just it. After awhile, if the world stands, they'll start living in the glare again, see. That's the way it all ends. It's done passed over and missed them; and that generation's to be judged for what passed over them. They failed to see it. Jesus Christ is alive this afternoon. He's walking around here with us now. He is ever present. "Wherever two or three are assembled in my name, I am in their midst." Believe that, won't you?

I hope, if the Lord tarries, I get to come back and be with you sometime again. If I never see you again, when I meet you there at the judgment seat of Christ (where we'll all meet), remember I've told you the truth. I'll still be saying that when I meet you there. Until then, may the Lord bless you richly. Pray for me--I need your prayers. I'm not as young as I was then. That's about twelve, fourteen years ago. And somebody asked me the other day, said, "How old are you, Brother Branham?"

I said, "Just past twenty-five." I said, "Twenty-five years ago I passed it."

16 And I... You don't... You can tell it. A man only... When you are born you start growing--like a candle burns, you're lit. But you grow until you're about twenty-two to twenty-three. I don't care how well you take ... of yourself, you start dying right there. And you keep getting lower and lower until it burns out.

17 I asked in the Kiwanis one day when I was speaking, I said, "I want somebody..." A doctor told me, he said, "I cannot believe the story of Christ, because I can't believe the virgin birth." He said, "I don't believe there is such a thing."

I said, "The natural birth is more mysterious to me than the virgin birth." The natural birth, to see how it happens and how it's decided... When that pollen ... which egg, when there's thousands of germs and thousands of eggs? Not... The first two meets--that settles it.

18 But maybe you say, "Well, the two in front." Oh, no! It'll stand. One may be raised up, the germ from the very back of the

sperm on this side, and the middle one of the egg at the sides. Which, whether it's going to be a girl or a boy, blackheaded, redheaded, blue eyes, or whatever it's going be--something makes that decision. The rest of them's done away with.

19 It's so mysterious to see the work of God. And then to see people, with the little finite mind like we are, try to deny this great work! ... This fellow said to me, well, he couldn't believe anything that couldn't be scientifically proved.

I said, "Do you believe you've got a soul?"

He said, "Sure."

I said, "Then scientifically prove me you got one." I said, "Do you believe there's such a thing as love?"

He said, "Sure."

I said, "Do you love your wife?"

"Yeah."

I said, "Then you show me scientifically what part of you is love. I want to buy some. I'll go to the drug store where they sell it. I need a whole lot of it. I'd like to buy some love."

20 See? All the whole armor of God is supernatural: love, joy, peace, long-suffering, gentleness, meekness, patience, and the Holy Ghost, see. Every armor of the believer is looking at the unseen, believing what is said, see. You don't see what you believe. You don't see it anyhow. You look at it with your eyes; you see with your heart, see. You look at anything, say, "I just don't see it." You mean you don't understand it, see.

So I asked him this: I said, "If I had a jug of water and I set a glass here, and I'm pouring water out of this jug into the glass and it gets half full; and then I just keep pouring water and then it starts going down; scientifically tell me where the water's going."

21 I said, "When I was a little boy sixteen years old I eat the same food I eat right now: beans, bread, potatoes, meat." I said, "Every time I eat, what did it do? It built blood cells. I got bigger and stronger all the time. When I got about twenty-two.... I eat more and better now than I did then, 'cause I didn't have it then to eat. But I eat more and better than I did."

Now I'm getting older and weaker; and yet that food builds blood cells. I'm adding new life all the time; and going down all the time. It's an appointment--we're going to keep it. That's with God--that's right. We're going to. . . . You can't scientifically prove God; you just believe God. And you believe Him according to his Word.

Now this afternoon I want to thank each and every one of you: the nice little sister there on the piano, this one over here, and all you people, ministers, every one of you. Lord bless you.

The night won't get too dark, the rain wouldn't fall too hard but what I'd help you if I could. I used to say I could come to you, but there's too many now. I've been over the world, see, and it's everywhere. Just give me a ring, or write me a letter--send you a prayer cloth, anything I can do. Everything absolutely free--there's no money in this, see. I kept my meetings like this so I could come where they haven't got any money.

22 I held a meeting here not long ago in a tabernacle that only held twenty people--a two nights' meeting. It was awful--down about ten below zero. But the Lord sent me there and great things happened. I don't have no big programs: radio or television, all this other stuff. Other brothers have that. There's . . . maybe intelligent, intellectual men--they know what to do, and the Lord's granting it--like Oral Roberts and men like that, who have to have thousands of dollars a day. He can't operate no other way, and that's for a good cause.

23 And that isn't mine. I wanted mine to stay little and humble. Wherever I can go, and wherever God calls me, I have nothing to hold me then. I just take off and go, wherever it is. That's my ministry. Pray for me that the Lord will help me to keep the faith and not look back--look forward to where I'm going; not look where I've been--look where I'm going. Forgetting those things that are in the past, we press towards the mark of the high calling in Christ.

I want to read some out of God's Bible today. Chose just a little text 'cause I told you I'd come down and pray for the sick this afternoon. All those holding prayer cards, and those who want to be prayed for, will be. . . . We'll do that. And I always try to keep my promise.

Now somebody, when you say that, said, "Well, you promised to be in a certain place." I wouldn't doubt but what there's four or five

places in the United States right here I'm supposed to be today--where somebody said I'd be there. I never said I'd be there, but they say it.

You see, they put it in the paper. They call home all the time. "Well, what's the matter?"; say to the wife, or some of the office force. "Why, he's supposed to be here. They advertised him here. The advertisement is in the paper." I didn't even know nothing about it. I can't help that. I'm only responsible for what I say myself.

So now, this afternoon I want us all again, if we will, stand for the reading of the Word. We're going to try to get out within about one more hour, the Lord willing, so you can be fresh to go to church tonight. The reason we have these meetings on Sunday afternoon, so we won't rob anybody from their churches. The people that wants to be prayed for here, the sick and the afflicted, why, we always get to pray for them, and it don't interrupt your service. No matter. . . .

24 There's many times there's men I don't dis . . . I disagree with; they disagree with me. But if it can't be upon tolerance, and upon the thoughts of better fellowship and things, then I won't say nothing about it. If I can disagree with the man ever so much, if I can't put my arm around him and from my heart know he's my brother, then I oughtn't to be talking to him. That's right. We've got to do that.

Now you that wants to turn in your Bibles, turn to Isaiah the 6th chapter. I want to read from there this afternoon for the closing service--take a text.

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

*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 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 hath touched thy lips; and 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.*

Let us bow our heads. Most gracious Lord, take these words and may the meditation of our heart now be acceptable unto thee. May the great Holy Spirit move into the lips of the speaker and the ears of the hearer, that together it might bring honor to thy name through thy Word, for we ask it for the glory of God. Amen. You may be seated.

I'm going to watch now what . . . so we can have plenty of time for the prayer service. Now listen close as I try, with these few scriptures and notes that I have wrote down here, to speak it. Sometimes when I'm not tired and worn out, I never write down a scripture note. I can remember it. But lately it's just been so . . . I just . . . sometimes I for . . . I can't think of it, so I just jot it down here--a little something, like a certain scripture. I know what that means, and I just go from there on.

25 Now, I want to speak on the subject of "Influence." Now you know, there's somebody that you're influencing. Your life is a written epistle, read of all men. Therefore if your life isn't according to your testimony, or your testimony according to your life rather, then there's . . . you're putting a stumbling block in somebody's way; for somebody is watching you. Some little child is watching his mother, watching his dad.

26 Here some years ago I read a little article around Christmas that was . . . sure did warm my heart with grief. When . . . a fellow had been out. And he was a good man. He didn't drink, really, but he'd been out around Christmas, and visiting his colleagues. And they all said to him, said, "John, have a little, just a little drink." And from house to house, he got too much, and he had to go back home.

And crossing the park, his little boy was with him. And he missed the little boy and turned around and looked. And the little boy was just going from one side to another. And the dad waited until the



little boy got to him, and he said, “Why are you going all over the park, son? What makes you walk like that?”

27 He said, “Daddy, I’m trying to walk in your footsteps.” That’s right, see. The man picked up the little boy and sat down, took the little fellow in his arms, and said, “God, you forgive me. I want to walk straight so my son behind me will walk straight.” That’s what we want to do as Christians. We want to walk like Christians, live like Christians, talk like Christians.

28 Many years ago when they used to have slavery in the South--down in Kentucky, and Alabama, and down where I come from--they used to take the colored and auction them off at the auction block, just like you’d have used cars or something. I believe no man’s to be a slave. God made man, and man made slaves. And they used to come by and buy them, just like you would buy a used car--get a bill of sales and so forth. That’s a terrible thing.

So then, one day there was a buyer come by to . . . a broker, to an old plantation that had many slaves. He said, “How many slaves you got?”

“Oh,” he said, “around 150 out there I guess.”

“Could I go out and look over them?”

29 He said, “Sure. Help yourself.” So he went out to look over the slaves and when he looked around he noticed them fellows--always they were sad. They . . . the Boers brought them over from Africa and unloaded them in Cuba out there, and then sent them over here in the South and sold them for slaves.

And they knowed they’d never go back home. They knowed they’d never see their father and mother no more, or their children, husbands, wives, and so forth. They were a victim of circumstance they didn’t make themselves. And here they was, away from home, and sad. And sometimes they would have to take whips and whip them, just like they do beasts--cattle, and ox, and horses and things. And then, they’d make them work.

30 And they noticed . . . this young broker noticed there was one of those young slaves, they didn’t have to whip him. My, he had his chin up, his shoulders back, and he was really right on the mark all the time. They didn’t have to do anything to him; he had the job done. So

the owner of the slaves said, the broker said to the owner, said, "I'd like to buy that slave."

He said, "Oh, no. He's not for sale."

He said, "But, why ain't he for sale?"

He said, "What ... you?..." Said, "What do you ... what makes him that way?" Said, "Is he the boss over the rest of them?"

Said, "Oh, no. He's a slave."

He said, "Do you feed him different than you do the rest of them?"

He said, "No, they all eat out in the galley together." Said, "He's just a slave."

He said, "Well, what makes him act different than the rest of them?"

He said, "You know, I often wondered that too, until I found out that over in the homeland, in Africa where they come from, his father is the king of the tribe. And yet he's an alien far from home, but he knows he's the son of a king and he acts like it."

31 Oh, my! What ought Christians to do? We're sons and daughters of the King. Though we're an alien, let's act like sons and daughters. Women, let your hair grow out. Quit wearing them clothes that you wear--immoral and things. Men, get back to where men ought to be. Don't... act like sons and daughters of God. You're an alien here, but remember, we're sons of the King. See the influence that man had upon the rest of them? His morale kept the rest of them's hopes high.

32 We find out that this King Uzziah was a shepherd boy in the days of Isaiah the prophet. Isaiah was a prophet. Prophets are born. They just ... not laying their hands on them and make them prophets; they're born foreordained of God. Gifts and callings are without repentance. There's a gift of prophecy in the church, and it must be judged by three people before the voice should ever be heard amongst the congregation. But that's just a gift of prophecy; but a prophet is absolutely ordained with "thus saith the Lord" from childhood up.

33 And Isaiah was a prophet of the Lord. And he'd been taken to the temple, and he'd... This Uzziah, this young shepherd boy, was a great influence upon this young prophet, because Uzziah... In II Chronicles 26, tells us that he became king of Israel when he was just sixteen years old. His father Amaziah died, and he took his place to rule, as it was the custom that the son succeeded the king. And they took and made him king when he was just sixteen years old.

34 And had ... his father, Amaziah, was a great man. He was a godly man. And having this godly parent, it made him do the thing that was right because he was influenced by his father, see. Today how can you expect but what we ain't going to have more Oswalds and Jack Rubys? Look at....

I left my motel awhile ago. And such a drunken mess of a bunch of Californians out there, laying out there--women stripped naked out on that ... there with just a little bit of strap around them, or something or other, out there--men drinking whisky on ice and stuff, and carrying on, falling around the pool. How can you expect their children, young ones there in the yard playing around, be anything but an Oswald or something like that? It's the influence that's put before them.

35 Oh, America's rotten to the core. She's going to reap what she sowed. A just God cannot let her get by with anything else. You say, "Are you?..." I ... certainly I'm American. On the fields in Germany and Japan there's American graves marked all through there--my people, Branham. And if I had to go I'd give my life for it.

36 But let me tell you something--we need a stirring, this nation does. The things that we once had, we've lost. And we're trying to live upon a reputation of what somebody else done. We'll reap for it. God made Israel a people after his own heart. He made them reap; and we'll reap, too, for what we're doing. We have nothing else in front of us but reaping. We've crossed the line of grace and mercy, and nothing else left but a reaping.

37 Mark that in your Bibles. I'm an old man, but you mark that down and find out whether that isn't true or not. And maybe when I'm gone, on and on, you'll find out that those words are true. We're going to get it. We're weighed in the balance and found wanting, and there's no way out. Right! We've done crossed that line. You've got to reap what you sow, every time.

38 So, this young fellow was such an influence upon this ... the young king was an influence on the young prophet. And he leaned upon the arm of this prophet because he knowed he was a prophet. And he had him right with him all the time, and to draw his influence from his visions and so forth, from God--to know how to conduct his kingdom. And it made him a great man. He ignored the politics of that day, and the popular opinions, and served God with a true heart.

39 That's the kind of a president we need. That's the kind of a leader we need over the people of any nation anywhere. His kingdom was next to Solomon's. There was nothing... God just blessed him, and held back no blessing, because he served Him. And this was a great help to young Isaiah, because that he seen how God would bless them that was true to his Word, no matter how difficult it was--stayed true to that Word. And it's an example today also to us to stay true to the Word. And it had a great influence upon him.

40 Now, he planted vineyards and he was a herdsman, and he had all kinds of herds and vineyards. If you want to read in II Chronicles 26 there, and different places of the Scripture that it speaks of Uzziah, he was a great man. He loved the outdoors. And such a fine fellow, God blessed everything he done. It just prospered and went right on. And no nations bothered him; they was afraid of him, and because he served the Lord God that was with him. Not because they was afraid of his military force, but was afraid of the God that he served. That ought to be our memorial. "Our God we trust", it says on our dollars; but I wonder sometimes.

Now, but this all happened. And it shows here an example I'd like to draw from this this afternoon: to show that how God can bless a man and make him a great man. But you know, when this king got ... felt secure, felt to a place that he was just absolutely anchored, and there was no way for him to ever fall--got lifted up in pride--that's when he took his tumble. That's when any man will take his tumble.

41 I think that's what's the matter with a lot of our people today. We get lifted up. I think that's what causes organizations to do what they do. They get a better class of what they call a more intellectual, better class of people, they think. Men that's got their... All their ministers with high school and college education--two or three years of psychology, give them mental tests, and brain waves, and

everything, to see if they fit the case--and sometimes know no more about God than a rabbit does about snowshoes! That's right.

42 That mental has nothing to do with it. It's the power of the Holy Ghost. It's not in your mind; it's in your heart! Right. But, see, we get . . . then they get lifted up.

“Our . . . we go to the best church in town. We belong to the First Church. We belong to where the mayor goes. We belong to this, and all these things there.” See what it is?

43 Then the people just simply can't stand to hear that. They just think that you're just a terrible person. But what it is, there's no place for the seed to anchor. There is nothing for it to lay on. It just rots. It'll never take hold. The birds fly around and pick it up, the Bible said.

44 But when this king got lifted up and felt secure, he got lifted up in pride. I notice a lot of times we find even people, evangelists, get to a spot where many of them has been accused of things. And maybe some of it is true, of drinking and so forth.

What it is, I think: they build a little kingdom around them, and think them people love them so well there's no way at all for . . . . Them people can just do anything they want to, and those people overlook it.

45 The people might; but what about God? That's where we fail to see it's God is the one doing the looking, see. God knows it. When you see truth and light and reject it, God knows what you've done! You'll never go no further till you come right back to that spot again. You can't cross over that. You've got to come right back to where you left off.

46 He got so lifted up into his mind, and got so self-secure and everything--so much that he tried to take a minister's place. He tried to go in and offer incense. As we know in the Bible, to burn incense--which was only for a Levite to do it, a priest that was anointed for that job--he tried to take his place. And here we have an influence of this king, to let people know that . . . . This carnal impersonation of each other today, it's not of the Lord. You're not ordained to such things. You'll never take another man's place, and another man can't take your place. Find where your place is and abide there.

See, he thought, “Well now, bless God, I’m a king and the Lord’s been good to me. I can do this. I’ve got this. This is my ministry.” And come to find out that in his going on like that, and tried to go over, and step over what God was blessing him at. . . .

47 If you’re a good lay member, be a good lay member. If you’re a good housewife, and God’s blessed you as a housewife and made you loyal and true, sister, you just continue to be that. Don’t get thinking God called you to be a preacher, or a deacon, or something else. And you do the same, men. Wherever God has blessed you there abide, ‘cause that’s where He’s set you at. You do just what He tells you to do, and see where He blesses you. But don’t ever try to step in.

48 That’s the grass roots of Pentecost. When Mrs. McPherson . . . as I was reading her book. . . . I didn’t . . . I wasn’t a minister in her days. And they said when she’d walk out on the platform with these--like wings, you know, or you know, kind of a robe like that--every lady preacher wore the same thing. Every one of them carried a Bible same way Mrs. McPherson. Did you ever listen to these radio programs? Every fellow, “Lord bless you real good, fellow,”--a Billy Graham. It’s carnal impersonation.

49 I was reading the history of Martin Luther. And the history said it wasn’t so much of a mystery that Martin Luther could protest the Catholic church and get by with it, but to hold his head above all the fanaticism that followed his revival. That’s right. Hold yourself clean and clear to your calling. Stay with God’s Word and don’t move for nothing. You stay, abide, in your calling. If He give you a job out there as a farmer, farm good. God bless you at it, and pay your tithes and whatever it is--your offerings--to help the ministry go on. If he made a mechanic out of you, He’s blessed you in that work, stay with it and thank Him for it. You just abide where God calls you.

50 We find here an influence. And then when he was . . . tried to be corrected. . . . The minister run after him and said, “Say, wait a minute. You wasn’t called for that.” Oh, did he get angry? Why, he was ready to have his head cut off. See, there’s another thing we have to know: no matter how much God has blessed you, you haven’t got no right to rebuke the anointed of the Lord, or say anything against him. Right. God is the one to take care of that. If they need any rebuking, that’s his children. You let them alone. You’re not supposed to do that, see.

51 And when you tell people of their sins and tell them they're doing wrong--"Come out. Don't just try to get to heaven on an organizational system," or something--my, goodness, they'll want to blow up. They'll want to find fault with you. They won't even sit and listen at you; get up and go out, and ill-mannered, and just act any way. You see, that goes to show, the first place, poor raising, home manners. Certainly does.

52 But we find out that this guy taking this attitude, and doing the thing he did--what happened to him? The Lord struck him with leprosy right there in the building. And what's leprosy a type of? Sin. Unbelief. There's no other sin but unbelief. He that believeth not is condemned already. And sin is the only unbelief there is.

53 I was preaching one time in a Methodist church, and I said, "Smoking cigarettes is not a sin. Committing adultery is not a sin. Taking the Lord's name is not sin."

It was too much for one sister. She raised up and said, "Pray tell me, Reverend Branham, what is sin?"

54 I said, "Unbelief. You do those things because you do not believe." That's exactly. The reason you refuse to walk in the light of the Word is because you disbelieve the Word. That makes you an unbeliever.

A fellow said to me, said, "I wouldn't care how many cases you could show, and how many cases the doctor could show of different healings," said, "I do not believe in healing. It's not so."

I said, "Certainly. It wasn't sent to unbelievers. It was only sent to those who believe. It's only for believers."

55 He said, "He that believeth, all things are possible," not him that unbelieveth. One speck of unbelief against the Word of God and you'll stay out of the kingdom of heaven. It took Eve out. It caused all this trouble--once . . . just to pervert the Word, just a little bit. You've got to stay straight with it, what it says.

56 Now, we find out this man got all haughty and puffed up and his face got red. He'd turn around, and tell them priests! First thing you know, he broke out with leprosy. Right there, in his rage he was smitten. He never did get over it. Why? Disbelieving the Word of

God that was trying to be told to him. There's a real example in that. Notice.

57 He was . . . he disbelieved, and in his anger he was smitten by leprosy and died, out in his own home. He was never permitted to the kingdom anymore, the king's place. His son had to take his place, and help the best he could. And he was left like that until he died. Now, you see, he never did recover. Jesus said one word against it will never be forgiven--the Word--neither in this world or the world that is to come. It's unpardonable.

58 So you see why the world is ready for judgment? The great evangelists, and things that's covered the earth with the gospel, been laughed at, made fun of, everything else. There's nothing left. There's no way for it to ever come back. They've blasphemed the Holy Ghost, and made fun of it, and everything else, and they. . . . And there's no way for it to ever come back. It's got to be paid for. There's no way out of it. God's just. It would be against his justice, be against his being, what He is. And now it's got to be paid for.

59 So this king--no matter how much God loved him, what a great man he was, how much degrees he had--yet he done wrong and he had to reap what he sowed. And every man will have to do it.

60 Then was a lesson to the young prophet. Then was the real lesson. By this, Isaiah learned that God orders his man to his place Himself; not what somebody else orders. God orders his man to the job--now, orders him to his place. He must not try to take another's place. The vision, the thing was so great until it drove this prophet to the temple to pray.

61 I wonder, today--if we would see the death of the churches, to see the dying out of the people from the Spirit, going on back and serving their creeds--if it oughtn't to drive believers to their knees. It made a real believer, ordained believer, Isaiah the prophet, go to his knees.

62 He went to the temple and there he began to pray. And in the temple he saw God on his throne, lifted way up high. God was going to show him what to look at. Not look at one another; look up there to what He is, lifted up high on his throne.



63 Note the heavenly seraphims with coverings over their faces. Now, the seraphims is the burners of the sacrifice, which is one of the highest orders of angels. They're next to the cherubims. There's angels, and then seraphims, then cherubims. And seraphims is actually the burner of the sacrifice, making the way for the sinners' approach--a real high order of holiness in the temple of God.

64 And he saw ... when he was down on the floor at the altar praying, "Lord, I'm a man of unclean lips, and I dwell among unclean people," and he was making this confession. And when he did, he looked up, and he saw these seraphims. They had two wings over their faces, and two wings over their feet, and were flying with two wings, crying, "Holy, holy, holy is the Lord God Almighty. Holy, holy, holy [all of God is holy], holy, holy, holy is the Lord God Almighty."

65 Let's look at the vision the prophet saw and break it down. Two wings covered their faces. Think of it! Even holy angels had to hide their sinless faces to stand in the presence of God--was given wings to hide their face in the presence of the holy God. How are you and I going to stand there if the seraphims had to use wings (God's provided way) to hide their face, to stand in his presence, to sing, "Holy, holy, holy is the Lord God Almighty"--reverence in his presence?

66 Now we don't have any reverence to God. Everybody just thinks he's so secure till they don't reverence God like they should. Why? Why do they do this? Because they're not conscious of his presence. That's the reason people do that. They don't recognize it. They can't comprehend that they're in the presence of God.

67 Their minds become so perverted and taken up in the things of the world till they don't even pay any attention to it. They go to church, sure, but to realize that you're in the presence of God... Not only in a church; wherever you are, you're in the presence of God. If they could do as David said, "I put the Lord always before my face. Therefore I shall not be moved." As long as the Lord was before him, he could not be moved.

And these heavenly sacrifice burners, with wings over their faces, and crying, “Holy, holy, holy,” to stand in the presence of God, what will happen to a sinful people that won’t reverence God?

You say, “Well, Brother Branham, you just said they were provided with two wings.”

68 And you’re provided with something, too: the blood of Jesus Christ. That’s your covering. You don’t stand as a seraphim, you don’t stand as a cherubim, you don’t stand as an angel; but you stand as a redeemed son or daughter of God by this blood. You don’t have to have these wings that they had. They’re special covering for them in that presence. But you’ve got the blood of Jesus Christ for a covering to stand there. Now, if you’ve got that blood, then you honor God, you love God, you respect God--and God is the Word.

69 Now, notice secondly, with two wings they covered their feet. What did that mean? Humility before God in his presence: like Moses, at the burning bush, took off his shoes when he heard Him say, “I AM THAT I AM.” Paul, on his road down to Damascus, he fell on his face. John, when he saw the Spirit of God above Jesus, he said, “I have need to be baptized of thee. Why comest thou to me?”

70 Here’s a good example: always be conscious of your littleness; not your bigness. Today we Americans so much ... that we try to think that we’re a big somebody, we belong to something big, some big organization. Some great big something’s got... All great big, big, big is all we see.

71 And when... One time in the Bible we have an example of that. There was a prophet went back in the cave, and Elijah ... and God was trying to attract his attention to come out. And there come the fire, and smoke, and blustering winds across the mountain, and thunder, and earthquakes, and shakings and everything else. The prophet never even moved! God wasn’t even in it. But when that still small voice spoke, he covered his face and come forward!

72 When the still, small voice of God’s Word speaks--not a racket, not our big denominations, not our big something; but that still, small voice of the Word that’s looked over--that should call a man to

repentance. God in his Word! Yet he covered his feet and become conscious of his . . . our littleness before God.

73 Thirdly, he could fly by the other two. Now remember, two he covered his face in the presence of God to be reverent. Secondly, the two wings over his feet meant humility before God. And third set of wings, now, he put himself into action. He could fly with them two wings, see. Two over his face, two over his feet, and flying with two. Now, what was it? Reverence, humility, and in action. God showed the prophet how his prepared servant must be: reverent, humble, and in action.

74 Now he seen something different from Uzziah produced. He was showing the prophet what he must be --not like Uzziah--but to be like these heavenly cherubims. And if you want to look at a king, an earthly king. . . . Look at a heavenly One exalted above all the heavens, and his train filled the heavens. There we see that He was giving him something to look at, to influence him different from what he had been looking at--thinking a man that served God, and prospered and everything, was fine.

75 But Isaiah got his mind upon a man, and a man is a failure to begin with! I don't care who he is. He's born in sin, shaped in iniquity, come to the world speaking lies. So he's a total failure. I don't care if he's a bishop, pope, presbyter, or whatevermore he might be--he's a failure to begin with; and don't never look to one. I don't care. Though he moves mountains with faith, and though he gives all of his goods to feed the poor, still, look at Jesus Christ--He's the one. Look to Him; not at some man.

76 . . . find out that He's showing here what a servant of God must be: how he must be humble and reverent and in action. Go into action! Many of us can be humble, many of us can be reverent, but it's hard to get them in action. Now, we notice that God was showing how He was preparing his servant--what he must be. Those cherubims, or seraphims was God's servants.

77 Notice. Like the woman at the well, when she was looking for a scripture to be fulfilled (that we spoke on two or three times this week), when she was looking for that to be fulfilled. . . . The girl, as far as we know, didn't go to church. She probably. . . . They was so

far away from the Word and things like that, calling the creeds and things, that Jesus said, “You’ve took your traditions and made the Word of God of no effect.”

78 It’s about the same thing today. The creeds that we’re taught, and things, has put the Word of God out of action. The word can’t come forth. And the things said true, they’re so indocumated with something else they can’t see it. Remember, that voice will haunt not only you here--this tape goes all over the world. I am not exactly speaking to you all here; but if there’s somebody here needs it, well then, it’s for you then. But remember, that voice will haunt you as long as you live; and the day of your dying it will haunt you. Obey it! Come back; our traditions has took the Word of God and made it of no effect.

79 The Word of God being made manifest, and the people standing around, saying, “Well, I guess that’s pretty good,” see. My, oh, my! It ought to set your soul on fire! It ought to do something! But it doesn’t. It doesn’t do it. . . . Find, God. . . .

80 When this woman . . . them priests and things, probably she didn’t go to church ‘cause she see no reason to go, something like that. But she had read the Scriptures, for notice, she knowed quickly when He told her what her trouble was. Why, she said, “Why, we know that you must be a prophet. We haven’t had one for the hundreds of years. But you must be a prophet. We know. . . .” Now, see, my opinion, she thought. . . . If you’ll take that margin reading there and read it in your Scripture, it goes back to The Prophet, which was Christ. Says, “We know you must be a Prophet. We know that Messiah, when He comes, this will be the thing that He’ll do. He’ll be identified by this.”

And Jesus said, “I am he that speaks to you.” She went into action. She couldn’t stand it no longer. The very thing that they were looking for was on earth right then, and she saw it. No matter how much she was in a bad shape, a prostitute, or a woman like that could not . . . the men on the street wouldn’t even listen to her. They wouldn’t today.

81 But stop her, how could you do it? It was like a house on fire in a high wind. You couldn't put it out. A fire got burning in her heart. She said, "Come see a man who told me the things I've done. Isn't this the very Messiah?" And it stuck too, when Jesus didn't have to do that one more time. The people believed her because, believed Jesus because of her testimony, see. What did it do? She was humble, reverent, and in action. She went to action when she seen the thing happen.

82 His signs ought to influence today--the promised signs of today, the promised word that's laid out for this day, to see God fulfilling what He said He would do. It ought to do something to us; but it doesn't. Just like He did to the Jews. They were so religious that they didn't think they needed it. They thought they had everything.

83 And that's the way with the world today. It's got plenty to eat, plenty to wear, fine churches, big places, fine educated ministers; and so they don't need nothing else. But you don't know the Scriptures said you're naked, miserable, blind and don't know it! Don't know it; and you can't tell them no different. They continually wade right on down that line, and fail to let the Word of God influence them to believe Jesus Christ is raised from the dead and alive today, the same yesterday, today, and forever, showing Himself alive. They're just simply dead. Everywhere--everywhere you go seems to be the same thing.

84 Had to be that way, you know. He has to be put out of the church. There's no way at all for it to keep from being this a-way. God said it would be this a-way. But if ... let it shake you! Let it shake you good! No matter what nation you're in, wherever you're at, whoever you are; let it wake you up! Hours come and go. The first thing you know, you'll be saying, "Well, I thought there was supposed to be this happen before the rapture."

There might be a voice come back like it did one time, "It's already happened and you didn't know it."

85 You'll be all anchored off in a church somewhere, saying, "I'm just as secure as I can be," and the first thing you know the rapture will be gone. It's going to be a secret, sudden going--nobody know nothing about it.

86 The world will keep right on going, like Noah went into the ark. You remember after Noah went into the ark, he sat there seven days after God closed the door. God closed the door and Noah sat in the ark for seven days before anything happened. And the door of mercy will be closed in your face, and might already be. And just think of it--the people'll go ahead preaching, people'll think they're getting saved, putting their names on books, joining church, shouting, jumping up and down.

87 Well, I've seen Mohammedans shout, I've heard ... people drink blood out of human skull and speak in tongues, and do all those things. That ain't no sign you're saved. Oh, no! "Having the form of godliness. . . ." What is "the power thereof" they're speaking of?

See, those things can happen, and it will be a-past time and you won't know it. You can't afford to take that kind of a chance. Don't do it, friends. Come in while you can. Don't be influenced by some great big building, some great big organization, some great, high-polished scholar. Let the Word of God influence you. That's exactly what caused those apostles ... when they seen that Word made manifest, that influenced them. "We are sure. . . ." Might stand quoting again.

88 Jesus, with great crowds of thousands following, said, "That's too many. [Look, something strange here.] There's (few are called) many are called; few are chosen." So then He seen the great congregations. He said, "Except you eat the flesh of the Son of man, drink his blood, you have no life in you." He never explained it.

Now what if He'd say that in Beaumont today? No matter how popular He was, what do you think doctors and fine cultured people and scientists would say? "That man's a vampire! Why, He wants you to drink his blood? What kind of a ... you're going off on a tantrum." Jesus never explained it. He wanted to shake them parasites off of him. Right. Then they all got up and left.

89 Then He looked around to those apostles which was not ordained to life, but He had chosen them. They wasn't ordained. He said, "What will you say when you see the Son of man ascending up

into heaven from whence He come?” Oh, that was a choker! What did He. . . .

Them ministers said, “Ascend up into heaven! Why, this man was born right here in Galilee. He was born in Nazareth. We know his mother, his brothers. We know the cradle He was rocked in. We seen his baby clothes. We speak to his mother. And then say this man (come), go back up where He come from? He come from Nazareth! What does He say? Heaven!” He never explained it. Too many parasites yet. They got up and they walked with Him no more. That’s what the Bible said.

90 Then He turned around and said, “I. . . . You all want to go too?” to the twelve. Remember, they couldn’t explain it, but they knowed it; they knowed He was. So they said to Him. . . . He’d influenced them by his a-vindicated signs from God. What. . . . He said, “Do you want to go also?” to the twelve.

Peter said, “Lord, who would we go to, for we’re sure. . . .” Now, let’s study that. What is it? We know what the Word says for today. We know what the Messiah is supposed to do if He comes today. We have seen this thing being met of God. He said it later on at Pentecost. He said, “Jesus of Nazareth, a man approved of God among you by the things that He’s supposed to do, and you’ve taken the Prince of Life and crucified Him. And God raised Him up, which you are witnesses of it.” Notice here. See, he said, “Where would we go?”

Jesus said, “I chose twelve of you, and one of you is a devil.” There was only eleven standing there, out of the thousands times thousands--eleven standing there. Oh, my! Influence, sure.

This little woman, when she was influenced, she went into action. She had to do something about it. She had to tell somebody else. And every real true soul that strikes Christ, you’ve got to tell somebody about it.

91 Peter--when he took Him at his Word that night on the sea--saw Him out there (or that day, it was). They’d been fishing all night

and they hadn't caught nothing. Seining back and forth--that's a discouraged time if anybody's a fisherman. Seined all night, and he was a fisherman too. His father was a fisherman. He had been on that lake all of his life, and his parents and his grandparents come from that lake. And he knowed when the moon was right, and which way the wind was blowing, and all the signs. And he fished for a living. So he fished all night and had taken nothing.

92 Then they found out the next day that they said this prophet was going to speak down on the bank. And I imagine out of the little huts come the little women and so forth, coming down to hear Him. The crowds got so great around the bank He had to borrow this boat-- Peter's boat. They come out and washed their nets--not even one fish --and threwed them up on there, discouraged.

93 And sometimes at that discouraging moment, if you'll watch, that's when He comes around. But don't be blind enough to miss it. When you see everything happen the way it is in the world today, don't be afraid, see. Don't be afraid; just remember He promised to come to you. And now notice.

When He come, He told Peter, He said, "Now launch out into the deep and let down for the draught."

Peter said perhaps, "I never seen this done before. I don't know. I fished all my life here. The signs . . . we just got through fishing all night through that same water; and yet there isn't nothing. We haven't took a thing. But at thy word, Lord, I'll let down the net."

94 Your word! You might've went through every hospital, Brother King. They might be saying that you're going to die. They might be saying, "Sister, this, that or the other." I don't care what they say! "At thy word, Lord, I'll let down the net." When he seen that word vindicated, when Jesus told him something, he believed it. And he let down that net into the water where there was no fish. But if God said so, He could put fish there. He can put water in the skies. He can put healing in your body. I don't care if there's nothing there. You trust Him to raise it up in the last days. "At thy word, Lord, I'll let down the net."



95 It so influenced that fisherman until he left the fish and all, and followed Jesus. There was an influence when he took Him at his word. Then what did he do? Well, he said, “Thank you, Lord, for a nice mess of fish.”

Said, “Leave your net alone. From henceforth you’ll catch men.” The apostle went into action.

96 Finally, at the end of the road, when they were going to crucify him, kill him, and he run out of the city. . . . And on the road out, as the history tells us, he was running for his life, getting out of the city. And he met Jesus coming back. He said, “Where goest thou, Simon?” or, Simon said to him, “Where goest thou, Lord?”

He said, “I’m going back into the city to be crucified again.”

97 Simon turned and went back. And when they got him, said, “Don’t. . . .” They put him on the cross. He said, “Don’t hang me like that.” He said, “Put my head down, my feet up.” He’d been influenced when he’d seen Jesus resurrected from the dead--influenced for his death, influenced for anything. He went into action. Death couldn’t even stop it. The crucifixion couldn’t stop it. He was influenced by Jesus.

98 The blind man healed--they told him hold his peace, but he scattered his fame everywhere. His people said, “Now,” the priest said, “Now, if anybody goes and attends that revival, they’ll just come get their church papers, that’s all.”

And the father and mother were scared of that, see. So they said. . . .

They come, said, “How’d this boy get his sight?”

Said, “He’s of age. Ask him.” They were afraid, but he that had been healed was influenced. Amen!

Said, “This man’s a sinner--give praise to God. We don’t know where this man comes from. He has no credentials. We’re not cooperating with Him. We have nothing to do with Him. We don’t

know where He comes from. We know He's a sinner, and from the devil."

99 This man had a good answer for them. He said, "Now, this is really a strange thing." He said, "Now, you're supposed to be the leaders of the land. And that man gave me my sight; and yet you don't know where He come from." He said, "Now, whether He's a sinner or not, I can't tell you that. But this one thing I do know: wherein I was once blind, I can now see." He'd been influenced. He didn't care to stand before priests or anything--he had been influenced. His parents, even the miracle on their own son didn't influence them; but it influenced him.

100 The people at Pentecost (as I said last night), with their eternal life policy, when they went up to draw the dividends on it, notice. When they were influenced they had been holy, been reverent before God. They'd covered their faces from the things of the world, and their feet in humility. And when they felt the power of God come--as it was promised by Joel, as it was promised by the prophets, as it was promised by Jesus: "Wait up there at the city of Jerusalem until you're endued with power from on high"--as soon as that ... God in the person of the Holy Ghost came down upon them, they were influenced. They didn't care how many people laughed at them. Out into the street they went, staggering like drunk men. They were influenced by the Holy Ghost; you can be influenced too.

101 They stood there watching him. He didn't go around saying some kind of a creed; he went right straight back to the Word. He said, "You men of Jerusalem, you that dwell in Judaea, let this be known unto you and hearken unto my words. These are not drunk as you suppose, seeing it's the third hour of the day. But this is that that was spoken of by the prophet Joel. 'It shall come to pass in the last days,' saith God, 'I will pour out my spirit upon all flesh.'" They were influenced by the Word to the Word. It ought to do us the same way. They got in action, yes, when his promise was fulfilled.

102 When they seen that... Jesus promised them that He would send the promise of the Father upon them. Luke 24:49: "Behold I send the promise of my Father upon you. But tarry ye ["Tarry" don't mean pray. It just means wait. "Tarry" means wait.], wait up there at

the city of Jerusalem until you're endued with power from on high." And when this influence of the Holy Ghost struck them, it filled them. They seen the Word that Jesus promised fulfilled.

103 Now, I wonder if it would take the same influence on us this afternoon. If we seen what He promised to do in the last days fulfilled, what kind of an influence would it give us? What? All we have seen done in these last days ought to put us in action. It sure ought to, with reverence and humility.

104 Beyond any shadow of doubt, the claim that was made thirty years ago about a pillar of fire that the cameras caught. . . . Your Texas camera caught it not long ago. Scientific research throwed it through all kinds of research. Said they couldn't find by the FBI and every [blank spot]. How did you do it? Took in Texas for Texans. When you see the sign, it cannot be disproved. It's the truth.

But will you believe the voice that follows the sign? The sign is scientifically proved. Now, someday when Jesus returns, and catches the people all the way they are, it will be made known too. Notice.

105 The pillar of fire should put us in action, as the pillar of fire vindicates its promise of the last days. Jesus said, "I come from God, and I go to God," and what it would do in the last days. And here He is, both scientific and spiritually, and the Word proving it, that He come from God and still remains the same. He's still God, for the promise in the last days. It should put us in action.

106 Signs of the coming is at hand. Jesus said as it was at Sodom, just before the world was burnt (the Gentile world), this would return. It should influence us and put us in action, too. When we see the word fulfilled that He promised, it should put us in action.

107 We, like the prophet, have seen the outcome of self-exalted denominations--lose their place. I want that to soak real deep because I may never talk to you again. But men and women, may I say this--speak to you freely this afternoon in the name of Jesus Christ. Men who are sensible thinkers, men who are not so stuffed-shirt, so far away from God by tradition that. . . . They have seen the Pentecostal church, you've seen the Baptists, Methodists, and Presbyterian, you've seen the Catholic church lose its position in God--lose their hold on the Word when they accepted creeds.

108 I was interviewed by a priest not long ago, and he said to me, he said, “Why...” He asked me about a certain thing and these things. He said, “Why, the Catholic church used to do that.”

I said, “When? The Catholic church wasn’t organized for three hundred years after the death of the last apostle.”

He said, “You’re trying to try your case by a Bible.”

I said, “That’s the Word.”

He said, “God’s in his church.”

I said, “God’s in his Word. Everything else be a lie, and his ... truth.”

And he said, “Well, that’s just a book that the early Catholics wrote.”

I said, “Then I am an early Catholic. I believe just what it says.” I said, “Then...”

He said, “Well, see, we’re a greater church now.”

109 I said, “Then where have you lost? What’s happened? If the early church cast out devils, and proved Jesus alive upon the earth by spiritual signs and wonders... and here you got thousands of intercessors of all kinds of dead women and dead men and everything, making intercessors in the Bible. The first pope said that there is no other mediator between God and man but the man Christ Jesus.” Losing your hold on the Word and accepting creeds and self-exaltation by man’s exhortation--we’ve seen them lose their hold with the great Holy Spirit.

We’ve seen the Pentecostals do the same thing, and you see it. When they organize, they die. There’s no way back. There never has been, and there never will be. God is against the thing. That’s the reason He said... Unto the last days He’d say, “Come out from among them, my people, that you touch not their unclean things, and I will receive you.”

110 Like Uzziah. What did he try to do? He tried to take the place of an anointed office--God’s anointed office. Uzziah tried to usurp

that authority because he was a great man. We see these self-styled organizations crowd out everything that is God, and try to take the office of the church--the anointed church. And by creeds we found that they're dead in unbelief, and they'll never rise again. They'll die in the leper camp with the rest of them.

111 See there? Men--thinking men, Scripture-believing men--see that. If you're borned of God, you'll see it: God so clearly identifying the thing to influence you. As we've preached all week and things--what it's to do: attract the attention. It influences you to see where they went and what's happened. Every one of them. If they organize another one, it'll do the same thing. But there'll be no more of them. No. It's over now. It's too late now. Lose their hope by accepting creeds and man-made doctrines. They're scared to come and stand by it, see.

112 Like Uzziah trying to usurp the place of a anointed office because he was a big fellow. Big fellow! And among God's people there's no big fellows--we're all children of God. God gives one of us one thing to do, and another thing to do. And that don't make us any better than anybody else; just makes God require more at your hand is all.

113 Now, the effects of such a vision (and we're closing--start praying for the sick in a few minutes), now the effects of such a vision--what did the effects do to this prophet? I wonder about a preacher, I wonder about an evangelist, or a pastor. Look what a vision of this done and what... He seen what had happened to self-styled Uzziah and then--though a great man that God had honored--the great thing, they seen it dead! What effects did it have on the prophet? Here's what it did! It caused him to confess himself to be a sinner for associating with such. He confessed, "I'm a man of unclean lips and I've been dwelling among people with unclean lips,"--making a prophet (not a preacher; a prophet!) confess that he was a sinful man because he had been associating with such.

114 Then what? When he confessed his sins, then come the cleansing. Oh, you cannot be clean from your sin until you confess your sin, until you'll recognize it's sin. Then comes the cleansing. You see, he said, "Woe is me, for my eyes have seen the vindication of a great God. The angels, the burners, the sacrificers are here, and the post is moving at their voice. And here they are in this vision,

flying back and forth.” He’d saw something real—a vision had come down. He said, “I am a man of unclean lips, and I dwell among unclean people.” He said . . . cried out for mercy. He called himself a sinner.

115 Then what happened? One of the cherubims went over to the altar and took the tongs and picked up a live coal and put it on his hand. Not carrying the tong now, picked up the coals, put it on his hand, and come and laid it upon the prophet’s lips; and said, “Thy iniquity. . . .” Iniquity—what is iniquity? Iniquity is something that you know it’s wrong, and still holding to it. When you know your creeds are wrong and you still hold to it, that’s iniquity. But when he confessed that he was wrong, there was a cleansing power. He took a coal of fire.

116 Did you notice how God? . . . We see how God set his servants in order and what He fixed him with; how he could be humble, reverent, and put himself in action. Watch. When He cleansed the servant, He never done it by a seminary. He never done it by a bunch of books. We find here that God cleans his servants by fire. A coal of fire touched the prophet, cleaned his lips. God cleans his servants by his holy fire. Not by books, not by education, theology; but He cleaned his servants by fire.

117 Then as soon as he was confessed and cleansed, then followed the commission. First he had to confess, then he had to be cleansed, and now it’s a commission. It was then that the cleansed Isaiah cried, when he heard the voice of God say, “Who will go for us?”

118 Look at back in history, when you’re reading this when you go home. What had happened to Israel? She’d got the same place we are. They had called. . . . All their sacrifices and things had become a tradition to them. There was no sincerity. They didn’t honor the Word of God. That’s when God raised up Isaiah to tell them them sacrifices stunk in his nose—He didn’t want them. They were blasphemy to Him and He didn’t want no more to do with them.

119 And when this Isaiah was cleaned, and ready to go preach the gospel then. . . . And the voice of God said, “Now there’s a need.

These things has got to be told.” And one voice said to the other, the angels flying, said, “Who will go for us?”

Then Isaiah, with a clean heart, cleansed, confessed, cleansed and commissioned, the vision, said, “Here am I, Lord. Send me. Send me. Here am I, send me.”

God, send your holy angels again today. Find your Isaiah somewhere . . . my prayer. I’m just saying this because I know He’s here.

When the coal of fire had touched the prophet,  
Making him as clean as clean could be,  
When the voice of God said, “Who’ll go for us?”  
Then he answered, “Master, here am I. Send me.”

He wasn’t afraid then with the Word. He was a prophet--the Word could come to him. All of his unbelief and traditions was gone. He could stand before that traditional age and tell them, “Your sacrifices stink in the nose of God. And the very God that you claim to serve will destroy you.” That’s what he said. “The God that you claim you’re serving will destroy you.” And He did it.

They said, “A sign. . . .”

He said, “I’ll give you a super sign: a virgin shall conceive.”

120 Isaiah wrote sixty-six chapters in his book, and there’s sixty-six books in the Bible. He starts off with the beginning of creation, and ends up in the millennium, just like the entire Bible does. That great prophet of God who was willing to confess that all their traditions was wrong, and get down there and get cleansed so the Word of God can come to him, then he said, “I am ready to go, Lord. I’m ready. I’ll speak what You say speak. I’ll say what You say say.” He was ready to go.

God, bring the angels again this afternoon, the Holy Ghost and fire, and cleanse my brothers’ hearts everywhere. May they be such influences that others will see, and want to follow, too. Let’s us bow our heads quietly.

When the coal of fire had touched the prophet,  
Making him as pure, as pure could be'  
When the voice of God said, "Who'll go for us?"  
Then he answered, "Master, here send me."  
(Quietly now, all together.)

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."

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."

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."

Let's hum it quietly.

(Let's go down to the temple now.)  
Listen to their sad and bitter cry;  
(Oh, brother, come with me, won't you?)  
Hasten, brother, hasten to their rescue;  
(They don't know what denomination  
to belong to, or nothing.)  
Quickly answer, "Master, here am I."

Speak, my Lord, speak, my Lord,  
(Isaiahs, are you here?)  
Speak, and I'll be quick to answer Thee;  
Speak, my Lord, speak, my Lord,  
Speak, and I will answer, "Lord, send me."

I wonder, with your heads bowed and your hearts bowed, Isaiah, where are you? Will you raise up your hand and say, "Lord, here am I, send me. I am ready." God bless you. "I really mean it." Ninety percent of the audience. "...speak, my Lord; speak, and I will answer, 'Lord, send me.'"



Look, ministers, you that raised your hand. Look at our women, our sisters. What a disgrace! Look at our men--think more of an organization than they do of the Word of God, Jesus Christ proving Himself among them. And it's exactly the Scripture, so plainly made known; and yet they'll hang right to it.

Brother ... someone will say, "I wouldn't have nothing. I wouldn't have no place to go." Brother, if I had to eat soda crackers and drink branch water, I'd stay by my Lord. He's my life. He's my bread. You think I do this to be different? I do this because I love Him, because it's my commission--stand side by side with Him with that Word. Oh, "Speak and I will answer, 'Lord, send me.'"

Heavenly Father, as the music is sweetly playing, may everyone that's in divine presence, Lord, see that this is the calling time. It's a separating time when the chaff and wheat is to be separated. Although the wheat has been wrapped in the chaff, but now it's a calling-out time. It's another Exodus.

121 I pray, God, as the great sunlight has ripened the grain for every stage of its life, from the time.... Like in Canada now, when the wheat's just coming up, that hot sun of July would kill it right now. But it has to ripen according to the way that nature brings the sun upon it. So there's a hot sun upon Luther's doctrine, Wesley, and the rest of them--just scorches it down. But it's to ripen the wheat.

122 It should have matured, Lord, just as it come up. But remember, all the branches was pruned off, and the bride tree come right out of the center. "I will restore again all the years that the palmerworm caterpillar [the same insect, only in different stages], has eaten away. I will restore," saith the Lord. You'll do it, Lord. You promised it. I pray that you'll do it in every heart this afternoon. They're yours, Lord. I commit them to You now. I may never see them if I come back a year from today. There's many sitting here ... if I'm living they won't be, no doubt, this size crowd. Next time I meet them will be at the judgment.

Let them see, Lord. Let them open their eyes if there's ... and see. All these on tape, Lord, that's listened to the voice at this time--many different languages even be translated--may they understand. Many men and women in little houses, and out in little jungles in

Africa, with those little machines with the tubes in their ears--may they hear, Lord, hear. Grant it.

The missionary was right in what he said, but this is... A greater witness than what he had is ready now. Dearest Father, we commit it all to You in the name of Jesus Christ thy Son, and for the calling of his bride. Amen.

Now, my brother, sister, we're going to pray for the sick. Each one of you that raised your hand, I can't give it... If I could give it to you, I'd do it. Certainly. I'd come right down there and say, "Here, do you want it? I have it." It isn't mine to give. It's God, and God will give it to you, if there's a hunger in your heart.

123 Before there could be a calling to the deep, there's got to be a deep to respond to that call. Before there could be a creation, there has to be a creator to create that creation. You know there's something there you're reaching for. There's got to be something out there to respond to that call. Won't you receive it now? Don't let it die. Please don't. If I never see you no more this side the judgment, may I see you there, washed and ready, is my prayer.

124 Now the God of Abraham, Isaac, and Jacob, who appeared on the earth in the form of a man--the Son of God, Jesus Christ--who suffered under Pontius Pilate, was crucified, buried, rose the third day and ascended into heaven where He now sits at the right hand of the Majesty; sending back the Spirit that was upon Him, (called the Holy Spirit)--God, upon ... to come upon mankind; to fellowship, to carry on the ministry that was carried on in that glorious body of Christ; supposingly to come as the pyramid is shaped up, like that. The headstone never was put on it. Why? It was rejected.

125 Now, way down, the church is constantly come to minority; is come on up now till all the church ages is run out. It's got to be honed. That stone has to fit straight in. The ministry that was in Jesus Christ has to be in his church, to make Christ come for the church, to raise up every age to bring it out.

126 It's like the wheat. The wheat has to come plumb back, as it starts maturing from the grain where it rotted, died, and come forth; and kept coming up from grass into something else. You can't go back to grass. Don't point back to grass, don't point back to this, don't point back to the sheaf. Come on till you get to the wheat. And

the wheat has to be the same kind of a wheat that went into the ground when it's matured.

127 Jesus is raised from the dead; He's matured now. And He's matured in his church through justification, sanctification, baptism of the Holy Ghost, through his reformers in the early days. Now here He is on earth today in his people. Believe Him. He's here. Just that you might see--there might be strangers--may the God of heaven honor what I've said about Him.

128 Now I want you in the audience, please, don't nobody go out no more. Just give the God of heaven this much respect: just to sit a moment. Now don't move. Let every person in here that's sick or needy raise up your hand. All right. Thank you. I don't know ... I know Brother King, sitting right here. I just recognized him just a few minutes ago. I think that's who that is, is Brother King sitting there. He sponsored my last meeting here.

Brother King, I can't say what I want to say, but you know I know what I want to say. You've been through the mill, my little brother. God be merciful to you.

129 Others, I don't know. I still see Pat Tyler sitting here. I think that's the only man in the building, or only woman, anything that I know, anybody, is this man Pat Tyler sitting here. Believe now.

130 And if I be the servant of God, and if God be here and identified his Word to be the truth; then let the God of heaven who raised up his Son, Jesus Christ, who made these promises, identify with you that I've told the truth. How would He do it? Not by coming with a robe on and beard, but his life. "I am the vine; ye are the branches." The life that's in the vine is in the branch. "The works that I do shall you also," and promised it. And this day, when the next branch comes forth....

131 We've got a lot of grafted branches here. And it will bear fruit, but not this kind of fruit. No, no. I seen a tree in Phoenix not long ago. It had about eight or nine different fruits on it. Brother John Sharrit owned it. I said, "What kind of tree is that?"

He said, "It is a orange tree, Brother Branham."

"Why," I said, "there's lemons, and grapefruit, and tangelos, and tangerines."

He said, “Yes, it’s all citrus fruit.” Said, “I grafted them in there.”

“Oh,” I said, “I see. Now, next year they’ll all be oranges.”

He said, “Oh, no. Huh uh. No. Next year the lemon will be a lemon, the grapefruit will be a grapefruit.”

I said, “Off of that same vine? Off that same . . . off of an orange tree?”

He said, “Yes. They’re all citrus fruit, Brother Branham. It’ll live by the citrus fruit.”

And I felt the tears running down my cheeks. I said, “Lord Jesus, I know what you mean now. There it is. These denominations has grafted theirself in, but they’re bearing denominational fruit.” Listen. If that real branch ever brings forth a (real vine), brings forth another branch, it’ll be of the original. Believe it.

132 [Someone speaks in tongues. Someone interprets.] Thank the Lord. He’s promised it. Now, everybody real reverent. I am going to just stand here and ask the Lord Jesus. This is a gift. What is a gift? I can move my own thinking. I can move my own life, my natural life, my soul. That’s William Branham. If I can get him out of the way, God will use the body to speak. Let the Holy Spirit come now, Lord, that they might see by human beings that the identified Holy Spirit is here—a gift to get yourself out of the way. Everybody real reverent. Sit still.

Just a man sitting out here. I want you all to raise your heads and look just a minute. Can you see that light here on this man? A light—amber light—burning, circling? How many seen a picture of . . . it was taken here at Houston. You can see . . . in the Washington, DC, all over the world—only supernatural being was ever photographed in all the world. Here it is, right here now. I take every spirit in here under my control in the name of Jesus Christ.

133 This man’s suffering from a gland trouble in his throat. I don’t know him. Never seen him in my life, but that’s the truth. Isn’t that right, sir? You believe now, the man in the back there, you believe that God will make known to me about you? You’re Mr. Hall. That’s your name, isn’t it? All right, sir. It’s over now. Your faith makes you well.

I could call a prayer line, get them up here on the platform. There's no need of it. Let's take one of these rows here somewhere. Here, start right here. Here's a little girl sitting here. Look this way, honey. Might not have nothing wrong with you. I don't know. But just say instead of a prayer line coming up here, let's get it down here. Look here, sweetheart. Look at Brother Branham. In the days when Jesus was here on earth. . . . Yes, she is sick. She's seriously sick, that child is. That's right.

If Jesus was here He could tell you what was wrong with you, wouldn't He? You believe that Jesus sent Brother Branham to do it? If I tell you what's wrong with you, you believe He'll heal you? It's sugar diabetes--that little child. No way in the world for it to be healed outside of God. You believe, honey? Now, the lady sitting next, that raised a hand up, that's the mother to the child. That is right. Lay your hand over on her, sister. Believe now. God brought that child to you--may the Lord grant her healing.

This next lady sitting next to the mother there. Look here at me, lady. You believe me to be his servant, God's servant? If God will tell me something in your life, or what you're wanting, if you're sick or if you're not sick, or whatever it is--if God will tell me your desires, will you believe? Or something like that--I don't know what He will do. Would you believe it? You know it would have to be Jesus Christ? You're way away from me. You couldn't touch me if you had to, 'cause if you touched me it'd have to be physical. You have to touch spirit. The Spirit is Christ. He's the high priest now, the Bible says, that can be touched by feeling of our infirmities.

You are suffering also. Do you believe that God can tell me what your trouble is? You're suffering with a back trouble, and high blood. And you have high blood pressure, and you have heart trouble. That's exactly right. If that's right, raise up your hand. That's right. You believe now?

What about you with your arm around her there, the lady this way. Look here. Do you? . . . I am a stranger to you. Do you believe me to be his servant? Do you believe me--that what I've said is the truth, that I've told you the truth? Do you believe that God can reveal to me your trouble, whatever it is? You believe He can reveal it? It really isn't anything that you're wanting prayed for. You have a prayer card, I see, in your hand. You're the first one with a prayer

card. Do you believe God can tell me what you got the prayer card for? It's for your husband. You believe that God can tell me what's wrong with your husband? If God doesn't touch him he's going to die. He's got cancer. He's got lung trouble. That's right, isn't it? Raise up your hand if that's so. Do you believe? The rest of them'll believe, he can be healed.

That man sitting next to you, do you believe me to be his servant, sir? If God can reveal to me what your trouble is, will you believe then with all your heart? You're suffering with a heart trouble. That's right. If that's right raise up your hand. All right.

The lady just shook her head . . . herself like that, sitting next to you--do you believe that God can tell me what's your heart, or something you desire in your heart or something, or something you're praying for somebody? You believe God can reveal it to me? While the anointing is here we can see it, and see it's got to be something real. It's revealing the secrets of the heart, telling what . . . just like Jesus told the woman at the well. Now you're also suffering. You suffer with a back trouble. Yours is in your back. Raise up your hand if that's so.

Now the lady next to her that's weeping, with your purse laying in your pocket, with a blue dress on, dark hair, heavy set--look to me. Do you believe me to be God's servant? Look here. See, you're on the front row. I can contact you easily by the help of God. Do you believe that God can tell me what your trouble is, just like you're in the prayer line? Do you believe that that could be so from here? You do? You have a high blood pressure that you're suffering with. If that's right, raise up your hand. All right. You believe. and you can be healed.

Lady next to her--what do you think, sister? Look this way to me. Do you believe me to be God's prophet, or his servant. You believe that with all your heart? Do you believe God can describe to me, like the woman at the well when Jesus and the woman come together, that can tell me what your trouble is? Do you believe it would help you? Would it help you to believe? Look. Oh, you have a serious thing. It's a son, a boy, and that boy has got a mental nervousness. He's at home. That's right. If that's right, raise up your hand. Believe with all your heart. The boy will get well, if you believe.

The next lady to there--do you believe, sister, with all your heart? Do you believe me to be his prophet, his servant? Do you believe it's Jesus Christ, just by a gift that... Prophecy is a gift. You know, a gift of God is ordained way back before the world started. It had to be ordained for this day. You have no way of knowing what's what. God just identifies it and interprets his Word. Do you believe that to be so, what you've heard? Do you believe? If I could tell you what was wrong, you'd know it wouldn't be me. It'd have to be another one--just my voice, but somebody else using it. Just like this microphone. It's a mute till something speaks through it. We're strangers, see. I lost con . . . here she is. Yes, sir, the lady's suffering with anemia condition. It's in her blood. If that's right, raise up your hand, lady. That's right.

You're also praying for this little fellow on the end. That's your little son sitting there on the end. If that's right, wave your hand. If God can tell me what's wrong with your little son, will you believe with all your heart that God speaks to me, and that's right? He's suffering with an extreme nervous condition. That is right. Isn't that right? Then lay your hand over on him, and believe with all your heart and he'll get well.

134 I challenge you to believe it. Thus saith the Lord God. Texas, if you die in sin, you die without my blood on you. Remember, your blood's not on me. There's the truth. That's Jesus Christ identified. Prayer lines, wherever it is, believe on the Lord Jesus Christ. He can do it. Are you convinced? Are you thoroughly convinced that has to be Jesus Christ according to the word of promise to this day? Raise up your hands, everybody that's thoroughly convinced that it's the Lord Jesus Christ. Amen. God bless you.

135 I know you've been taught. You've been taught, each one of you, something. (Now it's just so anointed it's just swaying everywhere now, see.) You've been taught that you must lay hands on the sick. That's a tradition. It's all right. Jesus endorsed it. But that Roman . . . that's what I've been trying to get to you this week. "I'm not worthy," said the Roman, "that You come under my roof. Just say the word," see. If somebody lays hands on you, then, "Brother So-and-so laid hands on me. Glory to God!" I'm going to ask ministers, believing ministers, to come here so it just ain't my hands. It's just what Jesus said, "They shall lay hands on the sick." We're going to pray for the sick, every one.

How many's got prayer cards out through the building now? Let's see your hands? Yeah. We promised you. Now we've got a half hour to make that right. I'm going to ask, how would we run this, Brother Pearry? Have you got any suggestions? From this side over here? Let this row here on the outside that's got prayer cards stand up against the wall. Go out that way, and stand up against the wall. All right, sir, that's fine. Stand over on that side.

All from this middle here, you stand in the aisle, see. You just stand in the aisle. Ones in this middle here, stand out in the aisle. Ones on that side stand on that side. The ones in here stand up here in the middle on this side. And the ones on that side stand in there, and just follow your lines through as they come. That's right. They'll be down there instructing you on what to do.

I'm asking (This is all right, Brother Pearry?), I'm asking for ministers who believe in Christ, that Christ will heal these sick people by laying on of hands and following his commandments. I'm asking you to come here and stand with me if you believe this to be the truth. Any gospel minister--if you're a Methodist, Baptist, Presbyterian, Lutheran, Catholic priest, whatever you are--if you believe Jesus Christ heals the sick and has commissioned his disciples to lay hands on the sick for their healing, would you come here. [Someone says, "Would everybody that wants to be prayed for go to the back."] Now, go to the back and follow around, see. All in these lines now go right back and take your place. Follow right around that way. Then you go back to your place against just as orderly as it can be.

I wonder, brethren, if we had better get down there. I think that's a good idea. Now we better leave this microphone here. Let . . . Roy, you stand here by the microphone. Or, yes, you better come down with me, you see. Unless you want to stand here? All right, Roy, you stand here then. All right.

Now, you're going. . . . Now, don't nobody leave, please. See, the very thing that we've been praying for. . . . Now, you say, "Brother Branham, why did you bring all these ministers up here?" I'm going to come right with them, but I. . . . See, what it is, they have as much right to pray for the sick as I do, or anybody does--as much as Oral Roberts, or any hierarchy, no matter who he is. They have as much right to pray for the sick as Peter, James, John, Matthew, Mark, Luke, any of the rest of them have. They're ministers, called of God. I



happen to see two or three brothers in there that I know personally that has a ministry of praying for the sick.

Now, as you're lining yourselves up over here, I want. . . . How many in this congregation is thoroughly convinced with all your heart that you believe it's God's will to heal them people? Sure it is. Certainly it's God's will to heal them. Now, how do they get healed? Now, if He was here Himself He could do no more than what He has done right now. Do you believe that? Just what He's done now, that's what He would do, because He's the same yesterday, today and forever.

136 How many knows that St. John 5:19 says this: "The Son can do nothing in Himself [How many knows that?]. But what He sees the Father doing, that doeth the Son." Believe that? Then Jesus never performed one miracle until the Father showed Him by a vision what to do. That's his own Word. If that isn't so then we're all lost, and we don't know where we're at. There you are, see. His words are infallible.

137 Look at Him going through the pool of Bethesda. If you were out about an hour before that, there lay great multitudes of lame, blind, halt, withered. How many knows that's true? And He never touched a one of them; yet He was a God of compassion. Do you believe He had compassion? Leaving that mother with a waterhead baby; that poor, old, blind daddy calling somebody to put him in the water when it was troubled--a God of compassion?

138 See, people don't know what compassion is. They mix a phileo love with agapao love; it's two different loves altogether. Compassion's the same thing: desires and compassion is different.

139 But look, He went to a man that had maybe a prostate trouble, or maybe it was tuberculosis. See, it was retarded. He'd had it for . . . it was thirty-eight years he'd had it. It wasn't going to kill him. And He went to that man and said, "Will thou be made whole?" (How many knows that's true?), and left the rest of the audience lay there. What if He'd done that in Beaumont today? Oh, my! "There's nothing to divine healing," then, see. See, they don't understand. Jesus is the same yesterday, today and forever. "I do nothing until the Father shows me."

140 But many people just laid in the shadow of Him and was healed by their own faith. A little woman touched his garment and was made whole. How many knows that? Healing is based upon your faith. God's identification's based upon the promise of his Word. But your faith in his identification is what heals you. If you don't--no matter, the holiest man in all the world could stand here and pray all day long, it wouldn't do one bit of good until you believe it emphatically yourself.

141 Jesus might be standing here Himself in the incarnate body, lay hands upon you, but still you would not get healed. How many knows that? Many mighty works He could not do because of their unbelief. That's Scripture. So you see, you in the prayer line, it's got to be your faith in the Word.

142 Now, if you see God doing what He has done... Look, let me just give one little testimony while you're getting ready. Listen close. Night before last... There's a little minister here somewhere--I seen him here awhile ago. Martin was his name. I forget... He's one of the sponsors. Right here.

143 About midnight, close to it, someone woke me up in my room--a little fellow crying, a little minister. His baby had just passed away--the tears running down his face. He's plumb up in ... somewhere... What's the name of that town? They live in Missouri, up in ... where? [Wardsville?], Missouri. I know the boy. I know his brother here, too. They're friends of mine.

This brother walked in there, with tears, running down his cheeks, said, "Brother Branham, I just called ... my wife just called me. My little baby just quit breathing." He laid his hands upon me and said, "Brother Branham, I believe the Word of the Lord is with you. Oh, how could God? ..."

It's like, "Even now, Lord, if you'd been here my brother would not have died," see. He wasn't confessing to me. He was confessing the Word of the Lord, see--that I was preaching the truth.

He said, "I believe the Word of the Lord is with you. Just ask Him; my baby will live." In ten minutes from then his baby was breathing normal, and is well now.

144 My son, standing here somewhere, Billy Paul, he went out to talk to him. I was there in my pajamas, and about. . . . A few minutes later he come back. He said, "Daddy, Daddy, looky here!" And his throat all swelled out red, and a great big welt about that big-around. Said, "A big, black-looking spider with a red spot on it. . . . I was standing there. I was talking to John. And he bit me there. And look there, it's swelling out."

I said, "Oh, Billy, a black widow, maybe." I said, "Look at your throat, how it swelled." I put my hand there, and I said, "Lord Jesus. . . ." In ten minutes from then there wasn't even . . . you couldn't even tell the spot had ever been there. What is it?

145 Someone come in the other day and said . . . to the office. One of the office . . . come out and said, "Tell Brother Branham just to say that my child. . . ." He said, "I believe that, what you'd. . . ."

But see, I can't say it till He tells me. But here I've got the Word. Says this: "These signs shall follow them that believe. If they lay their hands on the sick they shall recover." Now, God can't do those things and leave you stand there. You've got to . . . you believe the same thing, it will happen to you. But you've got to believe it--not just bluff it. You've got to believe it.

Now let us pray first all together. I want each one of you all . . . while the brother's standing here at this microphone, I'm going down there so I can lay hands on them, too. They're my people. They're my . . . they're stars in my crown. Yes, and they are in your crown, my minister brothers. I'm coming there because we love them and they're God's children. We're coming to help them. Now let us pray.

146 Lord Jesus, the man that could say that your presence isn't here would . . . there would be something mentally wrong--just like a man who would refuse to accept the sunlight. Somebody tell him the sun's shining, and he'd run down in the basement, and shut the door and say, "I just refuse to believe it. I refuse to believe it." But we'd know, Lord, that something mentally was wrong with the man.

And so does a man that would shut up his bowels of compassion, and the life of the Word of Jesus Christ being made manifest, would say, "I don't believe it." There's something spiritually wrong with the man. So we know that you're here, Father.

Without a doubt we believe it. We see your footprints, we see your marks, we see your Word.

There's hundreds standing here in this prayer line; and fine men of God standing here, great warriors of the faith. I'm walking down to put my shoulder with theirs, Lord. When these sick people pass through this prayer line, make each one of them know that it's not just passing through by some man; they're coming under the cross of the promise.

May they go away from here healed, go away rejoicing, get well, tell their pastor. May that cause an old-fashioned revival to break out down around in these countries, Lord, bring many souls to You. Lord, they're yours. Help them, heal them, I pray. In Jesus Christ's name.

I want everyone, now, with your heads bowed, praying. I want, as you. . . . Listen in the prayer line now. When you pass through, just like you was under the cross, believe with everything that's in you. Go away from here rejoicing, happy, saying, "Thank you, Lord. I believe my healing." And if you don't believe that, it'd be just as well to take your seat, because it won't do one bit of good.

I want all the congregation, everybody, to just storm up to heaven like that in the presence of Christ. "Lord Jesus, make yourself known to us now. Heal these sick." Will you do it?

Brother Borders, while you sing "Only Believe":

Only believe, only believe,  
(Let's raise our hands now.)  
All things are possible, only believe.

Now let's sing it like this:

Now I believe, now I believe,  
All things are possible, now I believe.  
Now I believe, now I believe.  
All things are possible, now I believe.

Till I meet you again I want to leave Texas singing, and shout the praises of God. Let's just raise up our hands and give God praise, every one of us.

Lord Jesus, we thank You for your Word, what You've done for us. I thank You for being able to speak to these fine people, and to see

your power and blessings upon them. Bless them, Lord. May they understand. And may the Holy Ghost heal every one and save every one in this last days, through Jesus Christ's name. Lord, I present them to You for material for the bride, for they are believing in the grace of God.