

Investments

Phoenix, Arizona
January 26, 1963

1 Good morning to everyone. Very happy to be here. I'm kind of short--you have to pull this down a little bit. This is kind of a surprise to me (being here this morning), because I was supposed to be leaving the city this morning at six o'clock, to go about 150 miles north from here with some friends. And so when they told me I was to be here this morning to speak at the breakfast, I kind of had to hurry up and change our program a little. It's always a privilege, though, to be where the people of the Lord is. "Where the carcass is, the eagles will be gathered."

And I'm so happy to be here and to meet all of our friends again, this fine fellowship. You can imagine how I feel, standing here with a man who has been preaching the gospel when I was a little bitty fellow, and that's taking a long time back. And ... but I'm so thankful to be assembled here with the people.

And now tonight is another great night. We're expecting God to do great things. And through this week I've had the privilege of going up and down through the Maricopa Valley here, speaking with the people in their churches. And we've had a great time. So grateful for the fellowship, and of the Holy Spirit among his people. And I'm looking forward also to Sunday afternoon when I... It's my privilege to speak again Sunday afternoon, and then Monday night at the banquet.

2 Now I'm trusting that all that's being done or said will have a great climax Monday night. Brother Oral Roberts has been chosen to speak this banquet meeting, and we are ... we want to pray for him. Pray that God will give him such a message that will send Phoenix to its knees trembling, see, shaking the very presence of God in the front of the people. And we are hoping that to come to pass. And all along the line, everything that's done, we trust it'll leave such an impression upon Phoenix that they can never be the same; and the people who's been here and will go back into their own cities will not go back the

way they come out; go back inspired and with more determination to do the work of the Lord, with a new vision from God.

3 I'm here because of a vision. And if any of you has ever taken any of the tapes. . . . I'm not a tape salesman. Of course, we have a tape business around the world. But if you ever bought a tape from me (or not from me, but from Mr. McGuire--he's here somewhere taking tapes this morning, I suppose), get that one, "What Time Is It, Sir?" I'm standing in a place till I don't know the next move.

4 I have seen visions since I was a little boy. First thing I can remember, nearly, in life was a vision. And I, before people from anywhere, I ask anybody to tell me one time that one of them ever failed. It can't fail--it's God. Therefore this one has me in such a condition till I. . . . I go to thinking about it, and it just tears me up. And I know something is going to take place, and I would be afraid. . . .

5 It's just like what I was saying to someone the other day. We realize that we don't want to take God and make it just a gimmick, now. And we don't want to take the gifts of God and make gimmicks out of it. When you say the Lord said something, be sure the Lord told you--not an impression, see. There's too much of that now, you see, and the people don't know how to have confidence. If God says anything it must be just exactly that way. It must happen that way.

That's how we can trust the Bible. In the beginning it promised a Messiah. Those Hebrew prophets spoke of a Messiah, and what he would do. That Messiah came just exactly the way it was. The Bible on one hand says it'll happen at a certain time. It does, right on down.

Now we got confidence that there will be a rapture. Jesus will be coming. We're right here, because it's never failed anywhere else, and it can't fail now. That's our confidence.

6 Like when Jeremiah. . . . The Lord had told him put that yoke on his neck. No matter what prophet, or what else, said that anything contrary to the seventy years down in Babylon, it would have to be that way. Yet Hananiah raised up--a prophet and a son of a prophet. And he took that yoke from Jeremiah's neck, and break it, and said, "Thus saith the Lord, in two years they'll be back."

Said, even the prophet Jeremiah said, “Amen, Hananiah. The Lord perform your words. But let us remember, there’s been prophets before us. And when they.... Prophet’s only known when his prophecy comes to pass.”

I think that’s a very good Pentecostal lesson, see. We can be impressed, be excited, and we can have the joy and blessings of the Lord. But when we speak in the name of the Lord.... And if what we speak isn’t exactly with that Word, you stay away from it. I don’t care how good it looks. For this is the complete revelation of Jesus Christ. Stay with that Word. Don’t you leave it for nothing, see.

Now see, if Hananiah would just have thought, that revelation and.... I don’t believe the man was a hypocrite. He was inspired. But it didn’t compare with the Word. It’s got to be the Word.

7 And one time it happened again, that when Jehoshaphat came down to visit Ahab. And they had a council on going up to Ramoth-gilead. And Jehoshaphat said, “Well, of course, my chariots is as yours. My people is yours.” He said, “But should not we consult the Lord?”

Ahab said, “Certainly we should have done that.”

8 So they had four hundred Hebrew prophets. Not Balaam prophets, not heathens—but Hebrew prophets. Zedekiah came up with two big horns and said, “Thus saith the Lord, by this you’re going to push Syria plumb out of the country.”

9 Fundamentally he was right, but there’s more goes with it besides that. You can be ever so fundamental right. Yet the promises of God is based upon a condition. They was keeping their sacrifices just as reverent as they could, doing what the Lord told them, yet without that sincerity behind it. Offering it had become a family tradition.

10 That’s where we’re taking Pentecost—a family tradition. Got to get more sincere than that. If you expect God to answer these blessings and promises, you come back to the sincerity of that Word. What the Word says, stay with it.

Now, this prophet fundamentally was right. When God divided up the land that ... Joshua gave that to Israel. And here was the enemies ... be filling their bellies with the wheat that was raised up at

Ramoth. And fundamentally right, but you see, it was on conditions. And them prophets, or ministers, prophesying was exactly right. Then they said. . . .

11 To this man of God, Jehoshaphat, there seemed to be something a little contrary. He said, “Isn’t there one more?” One more after having four hundred? Why, it seemed ridiculous. But yet, way down deep in that man’s heart he knowed there was something wrong. Any man of God can see there’s something wrong. Our blessings is fine, but it isn’t coming up to the mark.

So he seen there was something wrong. He said, “Isn’t there one more?”

Said, “Yes, there is one more. Micaiah, the son of Imlah.” But said, “I hate him.” Said, “He’s constantly tearing us up, and rebuking us.”

He said, “Let not the king say so. But let us hear him.”

And so they sent for him to come. And they said, “Now, you’ve been kicked out of the association long enough. Now you can get over here and say something the same way they do, and it’ll be all right.”

12 He said, “As the Lord God lives, I’ll say only what He puts on my heart.” We need an Imlah again. We need Micaiah, rather.

And then that night he asked to wait on the Lord. And when he saw the vision of the Lord, then he checked that with the Word. And when he checked it with the Word, the Word and the vision was the same. Then he stood before them and told them what would happen.

And of course, you know Zedekiah smacked him in the mouth and said, “Which way did the word . . . did the Lord go when He left me? The Spirit of the Lord, when He left me?”

He said, “You’ll see.”

Ahab said, “Put this fellow in the inner prison. Give him the bread of sorrow.” And said, “Then when I return I’ll deal with him.”

He said, "If you return at all, the Lord hasn't spoke to me." You see, it's got to be with the Word, and we must remember that. By the way, I didn't come to say that.

Let's pray. Let's bow our heads everybody. Our heavenly Father, we come this morning in the name of the Lord Jesus. And here Thou hast given to me this morning, Lord, this fine group of people that I might speak a few words to these businessmen from all over the nation. Lord, I pray that you will grant this morning that there will be something said that will not be just someone standing here to take up some time or to entertain, but the Word of the Lord might in some unknown way, even to us, be brought forth that would do something to help the people this great hour--heal the sick, the afflicted.

God, we pray that You'll stir the hearts of these businessmen. Bless the ministers, your believers of all different phases, and sections, and gifts, and offices to where you have placed them. And may we go this morning with the same attitude of those who came from Emmaus saying, "Did not our hearts burn within us?"

May the Holy Spirit come now, and talk to our hearts for the next few minutes through the Word. Grant it, Lord. We ask it in Jesus' name. Amen.

Now to you who'd just like to take a few notes, I jotted down here to kind of remind me.... I was determined to go somewhere today, but it's.... Always the Word of the Lord or the opportunities to speak for Him comes first. We don't know what time we're going to leave this world, and we want to put in every speck of time that we know how.

13 Now I want to read this morning from St. Matthew's gospel, the 19th chapter beginning with the 16th verse, for just a little text to draw from here, if the Holy Spirit will, a context.

And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may inherit eternal life? [I mean, have eternal life. I want to stop just a moment.] What good thing could I do, that I may have eternal life?

And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

He said unto him, Which? Jesus said, Thou shalt do no murder; Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

Honour thy father and thy mother: . . . , Thou shalt love thy neighbour as thyself.

The young man said unto him, All these things have I kept from my youth. . . : what lacketh I yet?

Jesus said unto him, If thou wilt be perfect, go and sell what thou hast, and give to the poor; and thou shalt have treasure in heaven: and come . . . follow me.

But when the young man heard that saying, he went away sorrowful: for he had great possessions.

Then said Jesus unto the disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

. . . again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter . . . the kingdom of God.

And when his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

Jesus said . . . Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

14 Now I would like to draw from this little thing here a context, if it would . . . if you will permit me just a few minutes. Now we can imagine the event. And being that this is the Businessmen's breakfast--Saturday morning's regular breakfast, I believe--and I had the privilege of speaking last Saturday morning, which. . . . I appreciate this invitation from these fine brethren, who lets me come in my illiteracy, and before smart and educated people, and try to get forth this message that I feel that our hearts need. And I appreciate that, when many doors closing swiftly behind. So, I'm thankful to these men, and I certainly pray that God bless them.

15 Last Saturday morning I tried to bring a message that would be what I thought was needful. I spoke on Uzziah, how he was a great

man, an example before Isaiah. But when he got lifted up, then he tried to take the place of a priest, a minister. And in doing so, God smote him with leprosy. And it was a great lesson to Isaiah to know not to trust in anything but God. Then he was in the temple, and saw the place.

And I asked my brethren, don't try to take the place of nothing but a businessman, whatever God's called you to do. Don't try to be preachers, because we have a hard enough time keeping straight anyhow, and you get it mixed up. So let's just stay what God calls us to be.

16 And I think to the laity, it's a good thing for us to try to remain... Don't try to impersonate somebody else, see. Be just what you are. We'd all like to be a Billy Graham, an Oral Roberts. We'd all like to be that. But remember, in the kingdom of God and his great economy, if we'll be the doormat--if that's our place --we'll be just as much as they are, see. But you must maintain your position where Christ has placed you.

17 I'd like to speak this morning, now, on "Investments." Now most any good businessman is interested in some good investments, and I chose this because it was businessmen which would be interested in investments. Most all people like that--investments--and especially it ought to be outstanding to a group of businessmen. And we're always trying to find somewhere to make a few investments, to make a few dollars, or... And that's all right. I have nothing to say against that. That's perfectly all right. But I speak to you of the very best investment that I know to make an investment ... very best place, rather, to make an investment.

18 Good business, or good businessmen, knows better than to gamble. Don't gamble; you're going to lose. You can't win gambling. You're a pauper one time, a rich man the next, then back a pauper again. Gambling is a disease. It's just an evil spirit, and it gets onto people sometimes in mild form. You can gamble in religion. Might not know it, but you can.

19 It's just like if the nation would stop to... See, you let a drunk man get out here on the street with his automobile. That man ought to have at least ten years in prison. You let a man go down the street this morning with a pistol in his hand shooting around like that, they'd throw the keys away on that guy. They'd send him to the inner jails. And then a drunk man can come down the street. He's absolutely just

as much in danger of killing somebody as a man is with a pistol--and he gets five dollars for it, see. See, he ... it's almost premeditated murder.

But you see, the nation don't look at it that way. And neither does people sometimes when they're gambling, little mild forms of saying, "Oh, well. I'm as good as the rest of them." That's a gamble. Don't you do that. That's poor business.

Any good businessman shouldn't take his money and gamble, and some.... Believers should never gamble: "Oh, well, this is all right. I'll take the chance on it." ... you do! There's a pattern laid down--a definitely thing--and it doesn't belong in any certain group of people. It's God's Word. Don't gamble on that. Now, don't take chances.

And another thing I notice among people sometimes, especially.... A man'll get ahold of a little money, and then he'll try to invest it in some kind of a get-rich-overnight, some unidentified business. You'll lose the shirt off your back, and you know that, see. Don't you try that. And a good, sensible, thinking businessman won't do that. It's somebody who's green at the job will take a chance like that. It never pays off.

20 Oh, how many cases have I seen in my time where people had their life's saving, and they get some little gadget out--get rich overnight, real quick, and all like this, and they got it. Then, the first thing you know, they find themselves up on the skid row somewhere, trying to satisfy their ... or drown their thoughts of what they've done.

And that could be applied also in the realms of Christianity. Some get-rich-overnight, shake hands with the preacher, and put your name on the book, and it's all over. Don't you never believe such stuff as that. It don't work out. It's got to come one way.

These get-rich-overnight doesn't.... A good businessman won't fool with it. If you've got any ... anything you want to invest in, get some identified business--something that's been proven, it keeps its promise, it pays off.

21 And here's another thing: don't keep your money in your pocket. You'll never get anything. Somebody'll steal it from you after awhile. You don't want to do that. Jesus taught the same thing. When you've got a talent, don't hide it. You've got to put it to use,

growing. Now, I may be talking to Presbyterian, Methodist, Baptist in these breakfasts, and whatevermore. You never know who's sitting before you, see. So, remember, if you've got some investments, something to invest in, invest it in something that's good, something that's real, something that's been proven that'll pay off--some good, reliable, identified firm that has been proven to pay off in the past, got a name behind it. You men know that.

Even if you have to take it slower coming up, your dividends are smaller, yet I'd rather know all my money I was drawing two percent and sure to get it, than drawing fifty percent and never get it--promised fifty percent. See, you want to stay with the firm, or the business, that's got a background, that's got a name behind it--something that's going to pay off and something that's right.

22 Now, this young fellow that we're speaking about, this young businessman, well, he was given the opportunity to make an investment in one of the greatest businesses that he could invest in. He was given the opportunity to follow Jesus Christ. And what a ridiculous thing that he did! What a rashal thing that... This young fellow, given this type of an opportunity to invest his soul and his money, and whatever he had, in the kingdom of God, and he turned it down flatly.

23 We look at him this morning as--this young businessman--as a very poor businessman. But you couldn't have told him that. Jesus couldn't tell him any better. See, the Word of God, when Jesus speaks, it's all truth. It doesn't have to be explained. God just speaks the truth, and He don't have to go around, like we do, to try to explain it. That's all there is to it. He said, "Follow me." That's all. He didn't have to tell him why, explain it all like I do, and other people do. But his words are all truth. We don't have to go around with it. Just say it. He said, "Follow me," and that settles it. He had the invitation to make an investment in Jesus Christ. And that's the person I'm speaking about this morning, the investment that I want you to make, if you haven't made it.

24 But the rich young fellow, the teenager of his day, had probably inherited a lot of money, and ... which that's all right. There's nothing against that. And I'll be thankful for any man or anybody that's been given that privilege. But when the ... what I have against the fellow is this: being a man of business.... And did you notice, he

asked for eternal life? That was his business proposition: “What must I do now to have eternal life?” And Jesus told him exactly what to do; but he wasn’t interested, because of the thing that he had to do to have eternal life.

25 And now we look on that, we Pentecostal people that think that man was out of his mind not to do a thing. But let’s take it down home for a few minutes. See, there was something went with it. He was asked about the commandments. He said, “This I’ve done since my youth.” Probably raised in a good orthodox home where they was raised up not to steal, or lie, or cheat, or commit adultery.

26 Maybe the boy wasn’t a cheater, the boy wasn’t a liar—had been raised with good parents, somebody that had taught him there was a God, and that that God would bring him to judgment some day, and he’d have to give an account for all that he did. And that teaching of his parent maybe had stuck with him, and he knowed that there was a God. But now, it comes a time where he’s got to personally meet this God. He’s got to meet this person. And he was asked . . . he asked what could he do to have this eternal life, and Jesus told him what to do. But he was not interested in that kind of investment, because it took away the things that he had held so dear.

27 Well, you say that man had money, and it was taken from him because . . . the money, rather, Jesus was taking because that was his earthly possessions. But it don’t altogether mean money. There’s just a lot more things that we hold to us, just as much as a idol as that young man held to that money: popularity, denominational difference, fashions, lust of the world, idols, everything. There’s so many things that men today (instead of being rich holding to things of money), they hold to different things like that just as tight as that young man, because they’re not interested in the investment that Christ is offering them.

It might mean that Christ would call you out of the group that you’re in; Christ might call you out from the card party that you have in your church, the bunco game, the society that you belong to. And if you hold to that, you’re just as much making a rashal mistake as this young rich man did, see. You’re holding to something more of a treasure than investing your life’s journey in Jesus Christ.

28 Now this may not have a shouting background to it, but it's got a gospel background to it, the Word. It's the thing that... The children laugh, and dance, and rejoice, and so forth; but you got to know what you're doing this about. If you don't, that becomes idolatry to you, just becomes idol. And if we look, and notice at the conditions that we're winding into... It comes so sneaking. It's just like a man ... a tree standing on a highway, and a little vine rises up-- a wild vine--and begins to wrap around that tree. The tree wants to grow straight. But that vine finally gets ahold of that tree in such a way until it's forced to move the other way. So do we get in those kind of places, where we let other things slip in to us, and wind us from that real sincerity in the Word.

29 Now Israel was very sincere in what they did at the beginning. Why, I can imagine a Jew coming down the road with his slick sacrifice, the best he's got in his herd, going down to the sacrifice. Puts his hand upon the animal, and identifies himself with the animal by placing his hand upon this animal. And then the blood is shed, and that Jew goes back home just as happy as he could be, because he knew he had done Jehovah's bidding. That was fine for a long time. Then after a while that same thing become a family tradition.

There was the same kind of an animal. But someone would perhaps say, "You know, this is the new moon."

Perhaps, maybe, "Yes, I've got to offer a sacrifice." When ... he took down the way the first man did, but he didn't have that sincerity to it.

And when he did, Jehovah said, "The thing has become a stink in my nose."

30 And He raised a great man on the scene--Isaiah, the prophet--who cried out and said, "Your sacrifices, your solemn feast is a stink before me."

31 Be careful, Pentecost! Your sacrifices and rejoicing will become a stink in the nostrils of Jehovah if it isn't entered with deepness of sincerity. We must come deadly sincere--not just laughing, and rejoicing, and rallying around. We've got to come deeply and sincerely to the Word of the promise, there take ahold of the altar, stay there until something happens, till we thoroughly die out, till we're making an investment in the kingdom of God and Jesus

Christ. Then we're on ... no matter how fundamentally.... We can be fundamental, yet you've got to come under sincerity.

32 Now this young Jew was just as sincere as he could be in what he was doing. But when the time come to change his creed, then that's where the trouble come. I wonder if the same God isn't just as able today to rise a second Isaiah, rise us up somebody that can tell us that our solemn feast becomes a stink. We should be ready for the rapture at this time of the age. Look where we're at. There's something needed, and that's back to the Word. We're promised over in Malachi that we would be brought back to the Word, the original faith. And so, let's remember that.

Now, but the price that this young fellow was asked to pay was too great. He had to sell out all of his worldly possessions in order to have this eternal life. You might not have a dime, but yet you do hold things that ... it's worldly possession.

For instance, I've been bawling our women out so much about bobbing their hair and wearing sexy dresses and things. How can you dance in the Spirit and call yourself Pentecost, and live with such a spirit as that on you? How can you men call yourself rulers of your home and permit such? I want you to take inventory. You know it's the truth. And there you are, see.

You're asked to sacrifice. You say, "Wait a minute, Brother Branham. I'm an American citizen. I'm Pentecostal. I'm ... I belong to the Assemblies [or the other groups, or whatever it is]. I have an American right for this. And being a Christian, I have a right because I accept the sacrifice." That's what's the matter with America. That's where she's in the twist today.

33 Every nation wants a messiah. And when God sent Israel a Messiah, they was all praying for a Messiah. In the days of the coming of the Messiah, Israel wanted a general that would come out and stomp Rome plumb out of the country. At the same time, Rome wanted a messiah that would come and make them a new great military regime that would take Egypt, and all the rest of the nations, and stomp them out. Each one wanted a messiah.

34 And today we find it the same thing. Europe ... well, for instance, Russia--they want a messiah that can take them to the moon before anybody else gets there. India is wanting a messiah, and they

want one that will feed them without working for it. America wants a ... they wanted a intellectual genius. They've got a crooked voting machine that give them one. God always lets you have the desires of your heart. Now you've got it. What are you going to do with it?

35 When all of them was crying for a messiah, God sent them one. But one wanted a general, one wanted an educated machine, and all so forth. But God sent them a baby. He sent them a Saviour. He knowed they needed a Saviour. What if Russia got their messiah today? What would we do? See, God knows how to give it.

36 What if people today that's praying for a messiah, and we're praying for a great something to happen...? We are. We Pentecostals are praying for a great something to happen. I wonder what would take place if it really happened? And maybe He answers your prayer and you don't know it. And you wouldn't receive it if He answered it--it wouldn't come in the color that you prayed for. That's what they've always done. And if it come again it would come in the same color, it would come in the same package--just skip right over the top of it.

37 Therefore, God deals with an individual. He didn't deal with all Israel that day. He was dealing with this Jewish boy. See, it doesn't come in the way that we want it to come. Now, this Jew had seen something that was different. That's what attracted his heart. There was something that he'd seen that was in Jesus that other men didn't have. He knowed his priest and his rabbis didn't have the thing that this young fellow had, called Jesus, who the people believed to be a prophet. He was a different man.

They had seen his rabbi stand up, and the Pharisees argue their idea that there was angel in spirit; and the Sadducees come around and prove there is no angel in spirit, and... They had their differences, and this young fellow caught in between that, where the church is caught today.

38 Does it take denominational groups? Does it take a group of men? Does it take a group of women? It takes one person surrendered to God, to his Word. Jesus Christ was God made flesh in order to die, that the Word ... He and the Word was the same. The Word could just flow through Him. There was no doubt at all. God's trying to get somebody, through the sanctifying power of Christ, to

yield to that Word, that He and the Word can become one again. Then He can use his Word through that person.

39 But you see, this young fellow saw something in this man that was different from other men. He knewed there was difference, because one time it was asked, “This man don’t speak like ordinary men. There’s something about this fellow that’s different. Never a man spake like this,” because when He spoke, God was there to answer what He said.

40 As I’ve said many times this week, man is still man. They’re praising God for what He did, looking forward to what He is do . . . going to do. That’s us. But you’re ignoring what He’s doing. Always man does that. Jesus said, “You claim to be the children of the prophets. And you’re the one that put them in the grave, and you garnish your tombs.” See, we’re thinking what God did do on the day of Pentecost, and through the early age. And then we’re saying, “God’s going to come with a great something,” and the first thing you know, pass right by it and we’ll never know it. History always proves itself right, and it repeats itself. We pass, let it go right by, and don’t notice it.

Now, this young man had seen something different. He seen that there was a difference in this Jesus. He wasn’t like ordinary men. He’d seen what that man could do, that God was with Him. He saw that his life, though it was contrary to his own church teaching. . . . But he saw that man, that God was with him.

41 Like Peter said after . . . on the day of Pentecost, he said--I believe it was in Acts, the 3rd chapter--he said, “Ye men of Israel, Jesus of Nazareth, a man proved of God by the miracles and signs that He did, you with wicked hands [he was indicting that generation for rejecting Him], you with wicked hands have crucified the Prince of life.”

42 Now, we find out now, that we are coming in our age . . . and any Bible teacher knows that the last age of Pentecost is Laodicea. Laodicea means woman in the Greek, a time that when women take over. Got nothing against women, long as they stay in their place. If God could have give a man anything better, he would have give it to

him. But when she gets out of place, she's water in his blood. Solomon said so. He's the wisest we ever had.

43 But it's women in politics. Didn't twenty-five years ago the Lord gave me a vision showing that the women, through permitting to vote, would elect this Ricky we got up here now?--a modern Ahab, sitting there with Jezebel turning his neck. And you women fashion yourself after the same way, and she's a model of the world.

44 There's a lot of similarity to Israel. They come in and took a land, and drove out the occupants, and set up their own system there. And that's the same way America did--drove back the Indians and set up our system. Israel had great men among them. They had like Solomon and David and great warriors. We had great men, Washington and Lincoln. But finally there comes something to the throne that through politics has brought in there. And it wasn't Ahab. He was a pretty good guy himself. But that woman behind him. . . .

45 You know the Bible speaks that same thing in the last day here? And you, loving your political . . . you Democrats, loving your political stand more than you did your Bible and God, and you elected that. I'm not a Republican. I'm a Christian. I'm here for one thing. Talk about selling birthrights, we've did it! Certainly you have. And now you've got it, what are you going to do with it? You had to do it to fulfill this scripture, and the people seen that.

46 Now notice. Now the rich Laodicean church . . . Jesus, reveals in Revelations 3, gives this age--this Laodicean Pentecostal age--the same opportunity that this rich man did. The same one, because Laodicea. . . . Knocked at the door, showed that our organized life had put Christ outside, because Christ is the Word. "In the beginning was the Word, and the Word was with God, and the Word was God." And the Word's still God. And the Word was put outside for our organizational system.

47 That's why I'm here with these Businessmen. God help them, that they'll never organize. But you're not far from it. You just remember that! I love you, and you're giving me a spot, and this has been a place for my ministry. But I foresee it coming. The handwriting's on the wall. Now don't do that! You'll take the same chaos the rest of them did. The devil's been trying to kill your leader for a long time. If he can get rid of him, something will take place. It's just men. They have to have their own ideas of it.

48 You put a charter here not long ago in your paper. You shouldn't have done that. That identifies you as an organization. We're a group of brethren, who... No matter what the man believes, we're fellowshipping, trying to get him... Let your light shine. They'll see the light.

49 Hudson Taylor said not long ago that there was a missionary boy come, said (in India), said, "Mr. Taylor, I have just received Christ." He said, "Shall I go now and get my Bachelor of Art, and so forth, and train?"

He said, "No. Go testify."

50 So I think that's a good idea. See, we're try... See, if you do, you wind yourself right into something, you get off out here... You get a lot of educational programming; it takes God right out of it. When you get glamour, God don't like glamour. Hollywood's full of glamour. Hollywood shines; the gospel glows. There's a lot of difference between shining and glowing. Hollywood shines with lights and class; and the gospel glows in humility. Quite a difference, see, see. Now you must remember that, my brethren and my sisters. Don't shine--glow.

51 Now, we find this young fellow given this opportunity to do this, and he turned it away because there was too much of a price to it. And I think that's the same thing today. We don't want to admit now, we don't want to say that we don't, but our lives are proving it. That's proving it. That's exactly right. But the Laodicean put him out of the church that he was knocking on, trying to get back in. And Laodicea put him out because that they were rich, they had need of nothing. They were just as rich as they could be. And so they said, "We are rich. We have need of nothing."

52 And God said, "You are naked, poor, miserable, blind, don't know it." That's the trouble--when they don't know it. If a man's out here on the street in that condition--naked and blind--well, most anyone that had a human heart would go to that man, say, "Sir, you're naked. You're out here... you're exposed, and come on in."

53 But if a man turned around and said, "Now, you tend to your own business," see, now what are you going to do for that fellow?

And here, when a church thinks that it's so clothed in its . . . it is, in its self-righteousness, until you think. . . . And you go to bring in the Word, you say, "That's contrary to our creed." What have you sold out then? Your birthrights, when instead of being glamour, we ought to be glowing.

54 Instead of having five hundred or six hundred, ever what it is here at a breakfast. . . . That's all right. I have nothing against it. I'm just here in the name of the Lord Jesus. Instead of that, there ought to be a glowing among us of the Holy Spirit. Maybe there's only a dozen glowing in the beauty of the Lord. The Lord Jesus would be so upon us until the glow of the Lord would be in us. But we want to shine--more members.

55 See, the church has always counted membership. God counts character, not membership. As I said this week, Eliezer sweated it out trying to find character. And when he found Rebekah, then he had an awful time making her stand still till he could get her dressed.

56 That's the same thing it is with the church. We find the character in the Pentecostal church. But to get her dressed--and you go to say something about it, then everybody rise up, "We won't have it no more. We won't have this," see. You find when you got character to work on, well, then you can't make them stand still long enough--bring them back from where they once fell from.

57 You Pentecostal church come right out of denominationalism. That's what God brought you out for, was to be his church. What did you do? You turned right back around and went right back in the thing you come out of, like a dog to its vomit and a hog to its wallow. The people did the same thing. And now there's not much difference in you. I hope you don't think I'm trying to be mean or rude. I'm only sent here. . . . My days may be few. I'm standing in the name of the Lord Jesus to tell you what's the truth. You mark my words, if they don't come to pass. You're trying to shine. Stop it! Glow.

58 Now the rich Laodicea church has done the same thing that the rich young ruler did, because the price was too great. He just couldn't accept the Word of the Lord what for him to do. He would rather take his way with the glamour of the day because he had plenty of money, and he could go out into societies of the people and live up his time.

59 Well, that's about the way we've gotten. We can be an organization like the rest of them. And Pentecost is not an organization; it's an experience. We can be this, that, or the other. We're just like the rest of them. You get more members, but what have you got when you got them, see? Mustn't do that. That's wrong. What are you doing? You're doing the same rashal mistake that this young rich man did, see. Yes. They put Him out because of their love of the world.

Now let us investigate some of these people back there, and what they did. And let's look at where we're at today. And now, someone said not long ago, as I told you, "You being a preacher, why are you around with them businessmen?"

60 I told them I was a assurance salesman of eternal life. So there is. And that's what Jesus was trying... This young man had seen something in Him, now, that was different, and he knowed He had eternal life. So instead of going to his rabbi, he come to that person that he seen was exactly God's vindicated Word. God and Christ was the same, because Christ said, "It's not me that doeth the works, it's my Father."

61 And as I preached over at the Central Assemblies, or the First Assembly, the other night, how God's great nature projected Jesus. See, all the rest of the nature was fallen. He couldn't take a prophet, because he was born of sexual desire, and he was a fallen nature. But God in his love projected one without sin. And therefore this one was so perfect with the Father, just a body that was here called the Son, that the Word was Him. John explains it in the 1st chapter. "In the beginning was the Word, and the Word was with God and the Word was God . . . and the Word was made flesh." See, a way.

62 Now, the Word of the Lord came to the prophets, but Jesus was different from that. He was the Word. The prophet only could say what was put in his mouth to say. But Jesus was that Word, that the entire word of God could flow through Him without... And He could create, stop the winds and the waves, and whatmore, because it was God, always in the Word.

63 Now God's trying to find a church that He can project his Word through. You see, God watches over his Word to vindicate it. And how can He vindicate it when we deny that it's the truth, see?

64 So, these priests with their word, though in their own way of thinking they were exactly right--Pharisees, Sadducees, Herodians, and whatever they were. It's come to that time again, see. Each one in his own thinking, they just do what's right like it was in the day of Judges. Well, there's an ultimate somewhere, and that ultimate is God's Word, because He was the Word. Now we find that they loved these things better than they loved God. The Bible said they would.

Now we're living in that day. Now if a prophecy said a certain thing, we see it happening, then we got to know where our mistake is. We got to know where we got to bypass. Now the book of Revelation, the 3rd chapter teaches this, that we would be in this age, and here we are.

Now, how about some of those . . . if we had time to stay on this a long time. . . . But let's hurry to get through, because I ought to've been gone an hour ago. But look. Here, this is first, of course, the Word of God. Now let us examine some of the policyholders of this eternal life and see what it cost them, holders of the eternal Word.

Now, "Brother Branham, you said eternal Word."

65 Yes, sir. Eternal never did begin; eternal has no end. And a word is a thought expressed. And that was God's thinking before there was a world, or a star, a moon, or anything. That was God's thinking what He would do. And when He spoke the Word, it's eternal because He can produce nothing but something eternal. That's the only way we have eternal life, is when we get rid of this perverted life and get eternal life. And that's God--Zoe--the Word right in you. And then the Word comes right through you and manifests itself, and that's what this rich fellow seen, that this Jesus could stand there and He identified the scriptures.

66 Jesus said Himself, "If I do not the works of my Father, then don't believe me. Search the scriptures; for in them you think ye have eternal life: and they are they what say who I am. They're the one that testify of me." See, but they had it so creeded up, like we have today, till they couldn't see it.

67 Now watch. Noah was called by the Word of God, and he took out an investment in God--God's word of promise. He purposed no matter how bad it looked, and how much the rest of the world didn't believe it, Noah made that investment. He invested in God though it was contrary to science. We could stay there a long time. Lord willing, I want to preach on "The Countdown" Sunday afternoon, see where we're living. All right. Notice, it was contrary to their religious belief. It was contrary in the scientific research of that day that there was any rain in the skies. It never had rained. So, therefore he had to take a stand and to make an investment. And he did so in the promise of God. Satan tried him in every way that he could, yet he held on to his investment, and it paid off at the end-time by saving his life.

68 Now businessmen, what better investment could you make than that at the end-time, where we are? And even science itself now comes around and is with us, and tells us that it's right--midnight hour is fixing to strike. And what good's our big things going to do? What good's our great denominations and a million more, and so forth like this, and building like that, when eternal life is waiting out yonder? And we have the opportunity, and we are invited to receive this Christ--that God could take you and position you in his Word in such a place that when you speak the things that it's foresaw, and foretold, and so forth, could work right through you every time exactly right. Never fails, can't fail.

Oh, you say, "I've seen that tried."

69 Yes, I know. And you see it fail where there's impersonation. But when you see something genuine, it cannot fail, because it's God. And God sets these things for an example that others might see. How does it come? By all-night fasting? That's good. All-night prayer meeting? That's still good, but obedience to the Word is where it comes--obeying the Word, see. All right. Now, it paid off by saving his life.

70 Let's investigate another investment that a man by the name of Daniel... He knowed ... he was going to church, was going down amongst worldly people. So he knowed that the whole thing would turn that way. That's exactly what we see now. Pentecost has got out amongst the world. I was thinking of Brother Glover sitting here. I believe he's with the Foursquare people. And I was talking one day

with Brother Shakarian and that noble person, Brother McPherson, Brother Rolf McPherson. We was sitting in . . . and they were talking.

71 And I had went over to somebody's place that had been associated in some kind of a latter-day rain or something. And one of the teachers was upbraiding me, about why did I come to the Temple first? And then later on . . . or, "Keep away from that."

72 I said, "Well, I just remembered that the Lutheran was the latter rain to the Catholic, and Wesley was the latter rain to the Luther, and Pentecost was the latter rain to the Wesley, Mrs. McPherson was the latter rain to the Pentecost. It's all latter rains. Children gets hungry. If they can't find something to eat they'll eat in the garbage can. But God will produce the food if they're just ready to take it."

73 And Mrs. McPherson, that noble lady, raised up and she said, "That is true, Brother Branham." She come from a good Pentecostal background. She said . . . I said to Rolf, "As long here that our Temple has far got away from that something that Mrs. McPherson was telling them about. . . . And they've got to making doctors and Ph.D. and LL.D., and what is it but a bunch of a million dollars' worth of sand and white elephant on their hand? What you need is a return back to the principles and the sincerity of the gospel, back to the real Pentecostal thing that produces Christ in the life of the people." That's right. See, we get away from those real things.

74 And this rich man here saw that, and he knowed that Jesus had that. And He was asked, "How can I have it?" And Jesus told him, and the price was too great. That's what the Assemblies of God, Foursquare, Oneness and all of them is doing. The thing . . . the price is great. If we'd just come back to that sincerity of the Word! Believe that, so God can vindicate Himself.

You say, "Will He do it?"

75 Sure, he does it. Your life will shine a lot louder than your testimony you could ever give. Your life is so loud till the people don't even understand your testimony. That's where sincerity and sacredness. . . . Five good people really filled with the Spirit will do more in Phoenix than all the members we got, if they're consecrated to God in a sincere life, because God will move his Word through there and vindicate that to be truth. And the first thing you know, things are happening so you just . . . you can't hold it down.

76 Stephen's was all He needed to the Sanhedrin courts. In the council that morning was one man who could stand there, with that truth in his heart where he knowed. And it said he shined like an angel. See, he knowed what he was talking about. The Word was behind him, and he told them, said, "Our fathers down in Mesopotamia," and so forth, and explained it to them. He said, "You stiff-necked, uncircumcised of heart and ears. You always resist the Holy Ghost like our fathers did. Your fathers did, so do you," see.

77 That man knowed what he was talking about. He put the Scripture out there, then it cost him his life. But he was sincere, because he knowed what he was believing, and God vindicated it. And when they was stoning the little fellow to death, he raised up and he said, "I see Jesus standing at the right hand of God," when the clods was beating his little brains out. Yet God . . . I don't believe he felt a lick of it. God had him huddled into his arms and He rocked him in the cradle of peace, until he went to be with God. He knowed, he knowed, and God was vindicating there. Even in his death he saw Jesus standing at the right hand.

78 Daniel, knowing that the world was going to come into the church . . . and it did. But watch. He took out one of these eternal life policies with God, and he purposed in his heart that he would not mar his investment. Amen! That church of that. . . . Businessmen, if you people could only take that attitude, if you could only work to that end, that achievement--that you'll not defile this investment that you've made in Christ with the things of the world, and the glamour. . . .

79 Why, anything can shine and glow. And what reaches for it? A monkey. That's right. Monkey's always reaching after something that's shiny. That's right. Notice. We are. . . . The devil will make monkeys out of you if he can. He's trying to make you think that you've come from one anyhow, so, with their educational systems and things of this day. But it's not so. That's right.

80 Daniel purposed in his heart that he wouldn't defile himself with the world. He was going to keep the tradition that God had laid down, the commandments of God. Why can't you women and men do the same thing? But Marilyn Monroe, or somebody, bobbed off their hair. And then some preacher's wife did the same thing, and you think you got a right to do it. That don't excuse you from the Word of

God. And you preachers let your wife lead you around. What a shame! What a . . . word being a man. . . . A servant of Christ can't control his own house; how's he going to control the house of God?

“Well,” you say, “Brother Branham, that's just some minor things.”

All right, let's get the minor things straightened out; then we'll go to something bigger, see. Then we'll talk about the Holy Ghost, and the things of how to receive divine gifts.

81 Like someone has made this rude thing, but it was told me, said, “You're always hollering at them men about this, and letting their wives do that, and wearing shorts, and out in the streets, and these dressing real sexy, sex appeal.” It's very seldom ever talked from the pulpit. They just think that's a regular routine. We need a man of God, somebody to rise up there and condemn that thing.

They say, “Well, you ought to teach them women how to receive spiritual gifts. Teach them something great.” Some great man told me that, laid his hands on me, said, “I'm going to pray for you.” He said, “Don't you . . . get away from that.” Said, “The thing . . . God sent you to pray for the sick.”

I said, “If God sent a man, He sent him with the full gospel if He sent him at all.”

He said, “Well, you're going to hurt your ministry.”

I said, “Any ministry that the Word will hurt ought to be hurt.” Right. Certainly.

He said, “Well, the people are going to turn you down.”

82 I said, “I don't have radio programs, and television programs to support. I'm free in Christ. I just preach what He tells me. I don't need offerings. I don't need nothing but more of the grace of God to stand and tell the truth, and not compromise on the Word of God to pull any side lines, or shady things, just to help somebody . . . to take and make them a more twofold child of hell than they was to start with. Tell them the truth. Then when I stand there at the end of my road, I can say no man's blood's upon me. That's my desire. I've not shunned to declare unto you the full counsel of God. Now, how can you teach people algebra when they won't even learn their ABC's?”

Said, "People claim you a prophet, a seer."

And I said, "I don't claim that."

Said, "But the people claim it. You ought to teach them some deep things."

83 I said, "How can you teach them deep things when they won't even learn their ABC's--Always Believe Christ--ABC." But they won't do it. So how you going to teach them the square root, measure, and so forth, the real mathematics of God? How do you see visions? How does these things happen? My!

You want to pull on a little certain thing, a little denominational group that seems to be a petty thing to you, and some little bright shiny something that you grab for. And if I happened to reach out for the Word, or something or other like that, "My state presbyter will put me out," or, "My bishop will throw me out." Why, if you come to God you're going to be throwed out anyhow. So what's the difference? I'd rather be... If you're throwed out, you're throwed in. So, that's it, see.

84 There's three things. God always deals in threes. We know that. He's perfected in threes. Remember, in the days of Noah they went in the ark. And in the days of Sodom (Jesus was speaking of these two), days of Sodom they went out. They went in in Noah's time; went out in Sodom's time. And they go up in this time--go in, go out, go up, see. That's what we need now. We need a going-up affair. We need a going-up from these things, and worldly things, that's got us so bound down.

85 Daniel wasn't going to defile himself. And watch, he was going to keep that Word in a place so it could flow through, the Word. What'd it do? It sent down an angel. It protected his life. He didn't mar himself.

86 The Hebrew children was determined. They said, "All of the rest of them are bowing when the flutes sound. And when the bishops say stomp, and they holler 'Froggie' they jump." But he said, "We're not going to do it. You might do it. You're able to burn us up. You're able to kick us out. You're able to do this, or that, or the other. But we're not bowing down to your image anyhow." They wasn't going to defile their investment. It was going to be the Word, and the Word they was going to stand on. And when the time come to make a

decision they was going to stand by the Word. Saved their lives—it had a fourth man down there. If there’s anything that we need this morning, it’s that fourth man among us. That’s right. That’s right.

87 Now, now, Peter, one time. . . . He was a . . . he was nothing but a fisherman. He had a business, a fisherman. But you know what? He saw something in Jesus Christ that his father. . . . You know, his father (Jonas) was a great man. He was a fisherman. And I’ll just give a little drama here just before we close, in the next few minutes. We . . . it’s ten minutes after eleven. We’ll try to be through by eleven-thirty, if you can stand it a little longer. So we’ll go ahead.

And I know Jonas might have said to his son (just in a little drama) when he’d take him and Andrew on their lap, and his gray hair shining down, after days of fishing where they’d have to trust every day for their daily bread. And I can see him sitting there saying, “My son, listen, Simon. There’ll be a time. . . .

88 “I always wanted to see the Messiah, and we’ve always believed that, because we’re promised one. But listen, Simon, my son, there will be a lot of bogus things rise up [and there was] before the real Messiah comes.” But said, “You’ll know this Messiah, Simon, because He’ll be exactly with the Scripture. And all the rest of them will be against Him, see. But this Messiah will prove it because we are Jews. We are taught to believe those prophets, because the Lord God told us, ‘If there would be one spiritual among you, or a prophet, I, the Lord, will speak to him in visions. And what he says will come to pass, and you’ll know that that man’s a prophet.’

“And Moses told us that our Messiah would be a prophet. And you watch Him. Now, we haven’t had one for hundreds and hundreds of years, but be knowing that.”

After the old gentleman passed away, one day Andrew staggered off down to hear a man speaking, that was prophesying of a coming Messiah. And after a while this Messiah come on the scene.

89 And now, John, who was looking for Him, saw the God’s sign coming down: Jehovah, the . . . God, speaking with a voice and in the shape of a dove lighting upon Him, and the voice saying, “This is my beloved Son in whom I’m pleased to dwell in.” (In whom I’m pleased to dwell is the same way—just turn the verb before the adverb, see.) Now, “. . . in whom I’m pleased to dwell [or, pleased to be dwelling

in]. He's satisfied Me. He's did just what I know that He should do, and what I said that He would do."

Now, and when Peter standing, or, I mean Andrew standing there, he saw that. So he saw Jesus the next day.

He said, "Rabbi, where dwellest Thou?"

He said, "Come see."

So, then he went and told his brother. After staying with him all night, the next morning he was fully persuaded that that was Messiah. And the next morning he went to get his brother, and he brought him. Said, "Come on. We found the Messiah."

I can imagine Simon saying, "Now, wait just a minute. I'm a commercial fisherman here. I'm a Pharisee up here. I belong to the same church my daddy did, and I've had all this Messiah stuff, all..."

"But wait a minute, Simon. Do you remember the teaching of our Word? You remember what...? I know you've seen all this stuff. But didn't Dad foretell us that all this stuff with glamour would come up, but that wouldn't be it? But we would know He'd be a scriptural man: He'd stay with the Word because He will be the Word," see. So they just couldn't understand that.

So Simon walks up and said, "Well, I guess I'll go see." And as soon as he come into the presence of Jesus... Now, he'd left off a day's fishing of his daily bread. He was a businessman, you see. And so, he come to this meeting.

90 And in this he walks up, and when Jesus laid his eyes upon him, He said, "Behold an Israelite in whom there is no guile," see. Look. No, I'm sorry--I quoted the wrong man. Here's what He said: He said, "Your name is Simon, and you are the son of Jonas." Then Peter took out a policy, see. He made an investment right there. Not only did he know who He was, he knowed that godly old father that had told him what would happen... And he seen the Word vindicated. That rich young ruler might have been standing to see that same thing, but Peter was ready to sell out his business and his membership and make an investment. It done something to him.

91 How about Nathanael? Had this grove out there, like you have here in Phoenix. And one day he was out there. And he was a Bible student. And when Philip saw this done, went over and told him and said, “Hey, we’ve found the Messiah who Moses spoke of.”

He said, “Na-a-a-w.”

“Jesus of Nazareth, the son of Joseph.”

He said, “Now could there be any good thing come out of such a place as that? I’ve looked. . . . Who did you say he was?”

“Jesus of Nazareth.”

“I looked over every one of our presbyters and none of them has said nothing about him. We don’t have any school seminary he come from. No”

92 Did you know all the way down through the Bible the prophets that rose up, we don’t know where they come from? No background to them—they just moved on the scene, and moved off just the same way. They had no experiences back somewhere. They come to bring the people that had got out loose, and bring them edges back and tie it into the Bible again, see. Where did Moses come from? Humble parent. We just know his parent; know nothing of his background. Look at Elijah. We don’t even know who his papa and mama was—just come on the scene. Look at Obadiah. Look at all the rest of them. Look at Amos we spoke of the other night. No one knowed where he come from. He was a herdsman, and that’s all we know. He just come on the scene. Yet when he finished his work. . . . Like the great Elijah, God gave him a chariot ride right into heaven, see.

We don’t know where they come from. They have no schools or backgrounds. God just raises them up to slam that Word back. And they don’t have any denominational ties to tie, and say, “You have to do this, or put them out.”

93 Look at even John the Baptist—that great noted prophet—even in the lineage of a priest, but he never went to his daddy’s schools. He had to introduce the Messiah. He couldn’t. . . . Why, each one of them was saying, “Now, you know Dr. Jones, here. He’s a fine man. You know you recognize him as Messiah.” He couldn’t be persuaded with a bunch of men like that.

94 He went into the wilderness because his job was important. And he stayed out there until he heard from God, and he knewed what He would be. And when he saw Him coming, he said, “There’s the Lamb of God that takes away the sin of the world.” The rest of them never seen nothing, but he saw it.

95 Nathanael, he was kind of surprised. But when he walked up, he told him about what He had said to Peter. Said, “Now, you know that we’re students of the Scripture. We know that Messiah will be a prophet.”

So when he come on the scene, why, he walked up to Him, and He said . . . walked up in the congregation and Jesus looked upon him and said, “Behold an Israelite in whom there is no guile.”

He said, “Rabbi, when did you know me?”

He said, “Before Philip called you. When you were under the tree, in a prayer meeting out there, I saw you.” What eyes!

96 And right there he made an investment. What did he do? Right before his rabbi, priest, and everything, he admitted his hypocrisy. He fell on his feet . . . off his feet to his knees, and said, “Rabbi, thou art the Son of God. You are the King of Israel”; when many of those high-classed men stood around there, and all their forms and things, and said, “This man’s Beelzebub,” and Jesus told them they was blaspheming, calling the Spirit of God an evil thing. See? Certainly. Oh, my!

97 The little woman at the well, what about her? She certainly had an investment when she come out there in all of her immorals. The church had got her in such a place till she didn’t know where she was, and so she just went to prostitution. But her simple, humble heart. . . . This may be a great word, and I want you to take it right. She was predestinated to eternal life. “All the Father has given me will come.” She had to come for water and she got it--but not from Jacob’s well, see. “No man can come except the Father calls him first, and all he has give me will come. I’ll raise him up again at the last days.”

98 “Those who he foreknew, he called: those who he called, he justified; those who he justified he sanctified, or, already he’s glorified.”

99 Watch. When that Word-sign, Word-scriptural vindication fell upon those rabbis and priests they said, “This man’s a devil.” But when it fell upon that little prostitute, what happened? Quickly it flashed to life. Them rabbis said, “This man has a telepathy. This man is a fortune-teller. That’s the way he can tell those people. He’s a fortune-teller.” But as soon as that struck that little prostitute in that condition. . . .

If it can warn that prostitute in that condition, what ought it to do to the Pentecostal church who claims to have the Holy Ghost? See what I mean? I hope it don’t go over your head. What ought it to do to us?

100 But as soon as it flashed on them . . . soon as it flashed on the little woman, she never said, “You are a Beelzebub.” Look at her. She said, “Sir, I perceive you’re a prophet. Now we’re know . . . we know we’re looking for one to come. We haven’t had a prophet for hundreds of years. But we know that the Messiah’s going to be a prophet. We know that he’ll tell us these things when he comes.”

Jesus said, “I’m he.”

101 Now she knowed a man that could tell her that, would certainly be honest, because he had the Word. The Word was with him, for the Word come to the prophet. He had the true interpretation of it, for He was the Word. And as soon as it struck her, she was interested in a policy right away. She wanted an investment right quick. She wanted some of that water that she didn’t have to come to the well to draw. And as soon as she seen it, it set her heart afire.

102 Down into the city she went, said, “Come see a man who’s told me the things I’ve done. Isn’t this the very Messiah? Isn’t this what Messiah’s supposed to be?” And the Bible said that the people of the city believed Jesus because what He had done to that woman. Her testimony caused that city to turn. Now He never done any miracles. He knowed Philip was coming down to do that, so. . . . Like John

never had any miracles, because Jesus was going to follow him. Now we find out that that . . . they invested in this policy right away.

103 Let me take just another one or two, if you'll pardon me a minute, few? Nicodemus one day admitted the truth. You know, he come by night to make an investment, and he found the bank was open. It's always open. He thought, "Well, the bank's doing business all through the day for this . . . investments, but I believe I'll go by the night." But he found it open, ready. And he said, "Rabbi, we know that thou art a man sent from God. No man could do these things like you're doing, except God be with him. That's totally impossible." See, he admitted there to the whole denominational world that they knewed it was so. But for prejudice and pride, and social popularity of the day--just like that rich young kid did--for prestige and social understandings, and they didn't want to give up the world. . . .

104 Just exactly like this nation don't want a godly man up there to correct us. That's the reason we're worm-eaten with communism. They won't take a godly man. They'll elect somebody that can let them live any way they want to. It's easy for us Americans and us Christians to say that, but when we come down and. . . .

105 Now let's talk, and bring it back home once--you church members wants the same thing. You want some preacher, you women, that will not condemn you for the way you dress and live--somebody that will pat you people on the back, and tell you that you can do this, that, and the other, and you can act like the world and live like the world and still maintain your confession of Christ. You're wanting those things. You voted . . . you'll vote a godly man out of your community to get a man like that in there. It's a desire. It's the spirit of the nation. It's the spirit of the last days. Want to confess and hold your confession--"I'm this, I'm Pentecost, I'm Methodist, Baptist"--and still hold to that and live any way you want to.

106 Jezebel had the country in the same way, but God sent them a pastor. Elijah was her pastor. Oh, she wouldn't admit it, but he was anyhow. Certainly. God was able of these stones to rise children to Abraham. God don't have to come through your group, or no other group. He's God. He does what He wants to. And He will. . . . One thing He cannot do: that's deny his own Word.

So Nicodemus came, and he wanted to make an investment and he found just what he was asking for. He was sincere--he found it. (We got to hurry.)

107 Luke 24:49, there'd been a group of people had made an investment. And Jesus told them in Luke 24:49, that 120, "You go up there to the day of Pentecost up there, and wait until you're endued with power from on high. I'm going to send you some interest on this investment you made." He had found them. How did He take just that group?

How did He take that little group? One day when He had a ministry of healing the sick and showing his Messiahship, why, everybody--"Oh, wonderful, Rabbi. Oh, come over to our church. Hold a meeting here, Rabbi. We want you over here. We want you over here." And a great group began to follow him.

108 But one day God changed that ministry in Him, from miracles to the teaching of the Word. Surely you can read between the lines. You're not that blind. If it is, you can lay a pencil between your eyes and put your eyes out. Notice. Notice--a pencil that would write the Word of God. Notice, as soon as God changed his ministry from his miracles--his miracles went on, but not like that--He began to tell them the straight Scripture truth and where they was standing. The crowd walked away from Him, said, "This is a hard saying." What happened?

109 The seventy that was following Him, he'd ordained, they walked away too. Said, "Who can understand a thing like this. That's all against everything we was ever taught." What happened?

110 And He turned to the twelve, and said, "Do you want to go, too?"

111 That's when Peter said that wonderful word: "Lord, where would we go? Tell me something better."

112 O God, have mercy! Where can you find any creed that's better than the Word of God? Where can you find any love that's deeper than the love of Jesus Christ? Where can you find any satisfaction deeper than the satisfaction Jesus Christ gives? What makes you do

the things you do, is because you're ... it shows an emptiness. A woman that wears her eyes blue, and cuts off her hair, and wears manicure; and a man that will stand and permit his wife and children to act like that—it goes to show there's an emptiness somewhere that ought to be filled with power, that ought to be Christ in there. But it testifies of itself.

113 A man that would proselyte--bring believers from one group to another--it shows there's an emptiness there. He's working for an organization instead of the kingdom of God. I don't care where they go to, as long as they're born of the Spirit of God they'll live a Christian life. Emptiness--the works testify of it.

114 Notice, they went up there for remuneration, and God paid off on that investment they'd made. And He give them more. Now if this Pentecostal group wants more, you live right and do right. God's got plenty to pay off with, and the bank's open day and night.

But you'll have to ... not say, "Well, I guess I'll go up there once," and they went up there and said, "Well, I suppose.... You know what? We've been up here for two days. Why, I think if He was going to do anything...."

"I've been here to the altar twenty minutes. If He was going to give me the Holy Ghost, He'd give it to me now."

That's our ideas. That's what we got. The sincerity.... Oh, we like to be like the children--when we're piped to dance, and so forth. I wonder about it.

115 Then eight days, nine days, what if Matthew would have raised up and said to Simon, "You know what? Jesus told us to wait up here. We're fundamentally right. We've waited. Now I believe we've already received it. See, I believe we've received it. Let's start ... you get a group named after you; and you get a group named after you; and I'll tell you, we'll go out and preach the gospel now." No, no. That didn't work with the Scripture.

116 Isaiah said, "Precept will be upon precept, and line upon line, here will be a little, and there a little. Hold fast to that what's good. With stammering lips and other tongues will I speak to this people, and this is the rest. This is the refreshment."

117 They knowed Joel had promised in the last days, “I’ll pour out [Joel 2:28], I’ll pour out of my Spirit upon all flesh. There will be such an unction that I’ll show signs in the heavens above, and in the earth below, pillars of fire and vapor of smoke.” Oh, my! See? They waited until the Scripture identification came, see. They’d sold out. They’d had their investment. They wanted that kind of remuneration.

Today, instead of the church doing that, we sell out to membership. Start off, bring them in--anything. Get more than the Methodists has got, or the Baptists has got. Get more than the Oneness has, and the Oneness more than the trinity or the twoness, or how many “ess’s” you got. I don’t know, see. All that. What is it? It’s a bunch of worldlyism. It’s a bunch of nonsense! Come back to God and his vindicated Word! Amen!

118 The rich young Paul one time--just as full of theology as he could be, like the rich young ruler--he was on his road down to Damascus, and he seen that there was a light flew before him, a pillar of fire that put his eyes out. And He spoke to him. And He said, “Saul, it’s hard for you to kick against the pricks.” And when he . . . it was vindicated to him that that was. . . . Jesus was the same God of the Old Testament, see. He saw it there. He had been making Him somebody else, some Beelzebub. But when he saw this pillar of fire, he knowed that was the same pillar of fire that he’d been taught that led Israel. And there it was!

119 He said, “Who are you, Lord?” He recognized Him as Lord because the pillar of fire was there.

He said, “I’m Jesus.”

He made an investment too. He wanted that. The thing that he had played with so long, there it was right before him. He made an investment when He was properly vindicated that that was Jesus, and he was God. He made it known: “Lord, what would you have me do?”

Oh, what a rashal decision this rich young ruler made. We people today think he done a horrible thing. He’s like the people of Laodicea today. He wants popularity, praises of men, instead of the service policy (this is it) that God offers to men to live by.

120 Jesus Christ was the expressed image of God. He was the ... what God through his power projected--a body which was called Son because He was a man--and He come from God. And He was so committed to God till He didn't think it robbery that Him and God being the same person. And they were, because God was the Word, and He was the Word. In the beginning was the Word, and the Word was with God. And there's where God could take his Word without anything ... any interruption. He was constantly doing that what the Father wanted done. And there the Word could work through Him there, till Him and Father was one. That's what. ...

121 And then He took that perfect life and all of our sins, and placed it upon that perfect life and He died that we renegades could be ... could die to ourselves and be born of above, and his Word could work through us the works of God.

Oh, what a crucial thing, mistake, that the church has made--just exactly like this rich young fellow did. He increased in his goods. Oh, yes, he made good, like the Laodicea, but he made a bad mistake. Oh, my! And he got so great and rich! Let's follow this fellow just for a few minutes now, and honestly, I will quit. Look, notice. He... Notice. [Brethren encourage him to continue.] Thank you, thank you, brother.

122 He increased in goods. Now, many people think because... That's where I hear some of the Christian businessmen one time, always testifying in these meetings how the Lord prospered you. Sometimes that's the ... absolutely the very facts of evidence that you failed. That's right. How different this Pentecostal group is today from what it was in that day. When they got the Holy Ghost they got rid of all they had, to start the ministry; and today we try to say we got millions, and all that, you see. That's right. It sure is the truth. And we call ourselves Pentecostal.

123 I said that one time. At one of the meetings I heard some of the men testifying, Brother Demos and them present. I said, "You men, I'm among you because I love you, and I think you've got something. But I'm in here to help you, to do everything I can. I hope you understand me." And I said, "Tonight all you've done was tell about how many Cadillacs you've got, and how much you was willing to..." I said, "Them men's got more Cadillacs than you ever could have. Tell them about how to get rid of something they've got of this

worldly stuff, and get something in their heart that God's ... to vindicate, see."

124 There was a fine little Pentecostal brother. (He may be sitting here now. I've nothing against him.) He raised up. And many of the businessmen sitting here knows this is exactly the truth. And I said ... he said, "But, Brother Branham, that's where the great mistake was made."

I said, "What mistake did God make?"

He said, "Why, those people that sold their goods and divided it amongst the poor, like Jesus told this rich man to do--divide it amongst the poor--they made a mistake. For as soon as the persecution rose they had no home to go to."

I said, "My brother, you claim to be Pentecost, and think the Holy Ghost can make a mistake? God's Word ever remains the same."

He said, "Well, they didn't have any place to go."

"That's exactly what God had them to do it for. Then they went from place to place scattering the gospel. They didn't have any place else to go," see. Not knowing. But today we take it so different.

125 Let's watch this rich young fellow who made this rashal mistake as a businessman. I want to ask you, brethren. Wasn't that a horrible mistake for a businessman? The audience--wasn't that a horrible mistake for a businessman? What greater business could he have accomplished anything in, than have eternal life? How many Cadillacs would you get at the end of your road? What would Demos Shakarian have done the other day when his heart started jumping, and he was going out?

126 I ask you, think of it! What's your church membership, what's your popularity going to do? What's going to happen to you when you have all these things, then have to meet God? There's no pockets in shrouds. You meet God with your soul. And the way that soul is, it produced what kind of a life you are. And if that life in you denies this Word, then get rid of it, and get a life that will stay with that Word and make God live in you. Right.

127 There's something wrong, something that won't make the women tally right up. I don't care how many times they speak with tongues. I don't care how many times they do this. That don't mean a

thing. Your fruit speaks louder than your voice. Certainly it does. The Holy Spirit is humility, humble.

128 You say, “I don’t have to do that.” I know you don’t. A sheep don’t have to be sheared, either. But it gives its wool freely. If you’re a sheep. . . . Now, a goat will kick up all kind of a fuss about it. So now you see where you’re standing? When God’s shears begins to shear you. . . . I don’t say that . . . I’m not saying that for a joke. This is not a place for jokes. This is a pulpit! This is the place where judgment goes out.

129 Now, a sheep will just lay and let you shear--forfeit his rights. You’re American. You can cut your hair. You can do anything you want to in America. You can get drunk, lay on the streets, and you can be a prostitute. You can live with a man, or a man live with a woman, become a common-law wife. You can have four or five, six, seven, eight, many as you want to. Don’t make . . . some of them have fifteen, twenty. Where’s your pattern at? You don’t have to do that.

You say, “Well, if I’m American haven’t I got the rights?”

130 Yes, sir. That’s exactly right. But you forfeit your rights if you’re a sheep, God’s lambs. That’s right. You forfeit the rights that you have. Now think of this, now, as we close.

Yeah, increased in goods. Yes, sir. Now, we follow him just a little bit, and then we’re going to close.

131 We find the next place, this rich young man had so much until he must have had something like a fleet of Cadillacs. You know, they say in California now, unless you have at least three or four Cadillacs, and own a great big place, you’re not spiritual. Might be spiritual of the world! Poor people . . . and I know missionaries preaching the gospel without even shoes on their feet.

I come by the other day and I noticed where it said this great big future home of So-and-so; went over here--this future home of So-and-so. And I said, “God, what about me?” And He said, “Look up!” Right.

132 When the income tax put me under a burden the other day, for checks that people had signed in a meeting to pay off the meeting. . . . The income tax went back fifteen years, and made me pay to them forty thousand dollars. And I had to get mammoth collateral and things (and they’re sitting right in this building now) to sign a ticket,

that I could pay it off at four thousand dollars a year, or be brought in before the courts. I said, "I don't owe it. Here's my sheets of my income tax."

Said, "Yeah, but when them people sign that check ... you identified yourself when you signed it. It was yours, and then you turned it over to pay the price of the meeting," see.

133 Is that justice? No, sir. No justice. I thought very bad about it. When ... I looked over in the Bible and seen that every man that ever held a spiritual office in the Bible was connected with the government. The government got him because it's the seat of the devil. Take back ... Moses, Jeremiah, Daniel, all the prophets, even to Jesus Christ, died under capital punishment by the government. They can't catch them in morals and anything else, so the devil in his main seat throws it on with the government. That's exactly right.

134 Yeah, this rich man had increased in goods. My, I wish somebody could.... Forty thousand dollars--what that meant to somebody ... paid it off like that. I got ten years to do it in, at four thousand a year. I draw a hundred dollars a week. I could have had it. That's exactly right. I'm not patting myself on the shoulder. I'm telling you something, what I'm ... just an example or something, that you might understand. I could have had it. If I took the money people had give me, I'd be more than a millionaire. I could have had ... straight of buildings. You wouldn't have to rent this. I'd say, "Come on in, and take it over," see.

135 But my! I've tried to think that ... make Jesus Christ my pattern. He could have created fish. He could have created money. He could make wine from water. He could feed thousands on two fishes and a loaf or two of bread. But yet, He didn't have a place to lay his head. He was our example. Not something to shine, but something that glows--the gospel.

There we find this rich man till he had so many things, till his barns all bursted out, and everything. He said. "Now you see? If I'd have followed that fanatic, you see where I'd have been, see? But now I live in glamour, all the women around me, and I've got all this that I want, and I got all the so-and-so. I'm good standing with all the priests and rabbis. They all pat me on the back, and say, 'Brother Jones, we're so glad to see....' [I hope there's not a Brother Jones here this morning.]"

But pat him on the back, say, “Brother, we’re so glad to have you. Oh, all you people just a minute, now. I want to show you. There sits Dr. Levi Levinski Jones [whatever it is], sitting over here. He’s one of the supporters. He builds us a church. He does this, that, or the other.” Hmmm. Sure.

136 Now that’s his state there. He’s shining like Hollywood. Probably the chorus girls and things around him was marvelous. And he had all that he wanted of this world’s pleasures. That is true. And there was a poor in spirit laying out there begging for a few crumbs. Matthew 5 said, “Blessed are the poor in spirit.” We find Lazarus out there with nothing. What do you think about him? He swept off a few crumbs now and then to feed him. I wonder. Yeah.

137 But his payoff finally come. Yeah, he got his payoff. You will, too, and so will I, and every mortal. (I’m closing.) His payoff come. What did he get? A great funeral service. I can imagine some bachelor with his collar turned around, Holy Father. . . .

138 What’s the matter with you Pentecostal people, calling these here fellows “Father”? I see it in your magazine. What’s the matter with that editor, anyhow? Thought you were Pentecostal. Get up here and say “Holy Father So-and-so,” saying. . . . The Bible said call no man “Father” like that. You got one Father--Jesus Christ. What’s the matter?

139 See, what I’m telling you? The weeds done got you. You’d better cut the thing away right now. You’d better listen to what I’m telling you. You might not want to do it because I’m an ignoramus. But I’m not as ignorant maybe as you think I am, see. I may be. Maybe God has to take something ignorant. By his grace I see it coming. I see the handwriting on the wall. Straighten up, or you’re going out. That’s a big word for somebody to say. I’m not saying that in myself; I’m inspired to say this, or I wouldn’t be saying it--much as I love men and women, much as I love them.

140 Let me tell you something. Over in I John 4:17 we find out that rebuke, and hard, is only love projecting itself for the judgment. That’s right. It’s only because of love. If you seen your little child out in the street and going to get killed, would you say, “All right, Junior, Ricky honey, you sit right there. You’re having a good time.”?

You'd be a poor subject of a mother, or a poor daddy. You'd get him in there, and if he did it again you'd turn him over your arms and give him what he ought to have. Sure. You'd give him such a raking that he'd be afraid to go out anymore.

141 That's the way God does his. You don't say it to be mean; you say it for love. People's got all things mixed up thinking love is just some little puppy dog something. Love is straight. God is love. God rebukes and chastens because of love. I hope that soaks just as deep as I intend it to do, see--that it's love that corrects, it's love that's corrective. And genuine love will stand correction. But puppy dog pat-on-the-back, and Dr. So-and-so, Bishop So-and-so--sometimes it makes the Holy Spirit cry within your heart. That's right.

142 Great denominational service, all the deacons come around, and all the great presbyters, and they had a great service. And oh, the Businessmen Association of the city come and said, "Our precious brother, who built this, and our precious brother who built that, he's way yonder in the arms of glory, just having a wonderful time."

143 And the Bible said, "He lifted up his eyes in hell." And he seen the man of a poor spirit, poor in spirit, out yonder with his inheritance from his investment. He made the wrong investment, this man did. That's right. Yes, sir. He seen the holder of the policy that accepts eternal life. And yonder he was, in heaven. And knowed he only give him crumbs to help him--not the things that he should have done, had've surrendered his life upon the opportunity that Christ give him. Great speakers come, and said, "Our precious brother, he's so-and-so." Man can say one thing, but God says something else, see. We find out that his life wouldn't tally, wouldn't come up with what the Word of God required.

144 Now, I want you to think about your own, as I think about mine, see. His great speakers, great men stood up at his funeral. How different it was from Abraham's funeral. Abraham had forsook all the riches--even his foot upon a throne to be Pharaoh of Egypt. And he forsook it, esteeming the reproach of Christ greater riches than all the churches and fantastics of Egypt. What did he do? When Abraham died, what happened? (I mean Moses instead of Abraham. Pardon me.) Moses, when he died, he... You know what kind of pallbearers he had? Angels. Why? A man couldn't pack him where

he was going. He had to have angels to pack him where he was going. Why? He had forsaken the glamour of the world, and took the reproach of Christ.

Are you this morning, my brethren, are you in that estate? Is that your modern condition now, your present estate? Or does it find you in a position to accept that?

You sisters, does your present state...? Will you turn this way and say, "Oh, Brother Branham? I like him, but he's a little out of his head."?

I may be. But if I'm out of my head, I want to be, so I can be in his head. "Let the mind that was in Christ be in you," and I only tell the truth. Sure. Now, remember, follow Christ.

145 We find out that Moses, he had pallbearers that had to take him up. Man couldn't do it. But this rich man had probably the celebrity of the city for pallbearers. But in hell he lifted up his eyes. But why? His investment in the... Now, he was a church member. You say, "He wasn't." He was. The Bible said he was. He called Abraham "Father," see--"Father Abraham," see, seeing Lazarus.

But he was a professed church member, but he did not want any investment in Jesus Christ. So you see where he lifted up his eyes? In hell. Then he seen this beggar far off in the bosoms of Abraham. Then he became the beggar.

146 You're going to beg some time. Do you know that? You're going to beg some time. So if you're not right with God, get begging right now to get all the starch out of you, all the world out of you. Beg for mercy! If you don't, you'll find your estate the same where this rich young fellow did, when the opportunity was presented to him, like you've had it presented to you, by the vindicated Word of God made personal. Amen!

147 I feel now like a Pentecostal should feel. The Word, the truth, what will you do with it? What are you going to do? Skip it off, and go out there and do something else? Go out and eat your dinner? It should cause a prayer meeting. It should cause a fast. It should cause... How can you do it, when there's nothing there to do it with? No desire, no sincerity. Let someone come and deny it with the

Word. God vindicates his Word. He promised He'd do it; He's always did it. So you see, he become a beggar after all. Sometimes we got to beg. Don't make your mistake like he did. Make your investment this morning in Jesus Christ.

148 I'm going to take one more rich man, just one, about one minute. I just come through the Nicaea council, pre-Nicaea, post-Nicaea council, and the Nicaea fathers, all the ... see where the church, seeing just where it made its mistake. I come upon the writings of St. Martin ('course Frenchman), and I see that he was born in a rich home. His father was a great military man. And in France in that day it was an order that the son should do as the father did. I think that's still a good thing in the Christian way. If that is your Father, you take after Him.

149 Now, we find out that Martin was to be a soldier. And he was called in his life, of God, and he was humble. You know, every soldier had a man that should polish his boots, and take care of him, and keep him groomed, because he was an example of the nation before the people. And they said, instead of Martin's servant, the ... probably the colored boy that was to shine his boots, he shined the colored boy's boots. And yet not even yet a Christian. He was a heathen.

150 But that predestinated seed laid there, just like it did in the little woman when she saw the miracle, that Jesus could tell her where her trouble was. Flashed like that, it went to life. The sun shined on it. And you can't keep the life down when the sun shines on a seed. A seed can lay there with no life in it, and it will just lay there. But if it's got life in it, it will come when the sun strikes it.

151 And Martin, yet that call in his life, and he wanted to do something for God and he didn't know what to do. And he said one day he stood by a gate, and as the people entered the city, a real cold winter (like we're having in the east now. I just heard from home. It was twenty below zero there in Indiana. That's almost a record. I guess it is a record.), real cold, and poor people laying out without food and freezing to death. . . .

152 And Martin, St. Martin, come walking through the gate, and there he seen an old beggar laying there. And the poor old fellow was ragged, he was freezing. And Martin stopped back. And there come men by with great estates. And said, "Please, sir. I'm dying--won't you give me something? I'm freezing. I can't make it through this

night. Please don't let me die." And they just walked by, because he was nothing but a beggar.

153 Martin stood and looked at it. He'd give everything he had away. He'd ... he took ... he had one coat. It was a shawl, like it went over his shoulders, that soldiers had in those days. And he had one big, long, like a blanket over his shoulders. And he stood. He knewed he'd freeze, too, that night if he didn't have it.

154 So he took his sword and cut it half in two, went over and wrapped the old beggar in it; took the other half and wrapped around him. When he went down the street, by doing a trick like that, they laughed at him, said, "What a funny looking soldier!"

No doubt today, standing on the Word, standing for truth, the denominational world will say you look like a funny looking thing. "What creed did you come from? Where is your credentials?" Right, when you're trying to do that which is right, trying to do what is right with the Word of God.

155 That night while Martin was asleep he was wakened up in his sleep. He looked. Standing in the room there stood Jesus, and He was wrapped in that piece of garment that he'd wrapped the old man in. See, he made an investment. He got his call there, and he was the messenger of that age. He brought the church back to the Pentecostal principles--a great man.

156 Not long ago, looking on The Martyrology, the card ... I asked for the card of St. Martin. This Catholic friend said, "Why, he wasn't canonized." He might not be by the Roman church, but he was in the book of God. He brought the church back to the principles of the gospel, back to the original baptism of the Holy Spirit, back to the real life of God. Why? He did that what was right. He made an investment from his riches--from his riches of the treasures of the earth, and the riches of what he could have been--and he sold out, and become a real investor in Jesus Christ. May we take that same thing this morning.

Thank you for your attention. Sorry to have kept you this long, but I don't know, this might be my last one. But when it does come, when my ... finally does come.... I've got to meet it some day. When you play that tape, you'll understand. I don't know what's going to happen. But from my heart, as a lover of Pentecost.... Why am I here with you? Some of you denominational brothers say, "He's

against our organization.” I’m not. I’m against the system that’s dragging you into the world. If I thought the Methodist was right, I’d be with them. If I thought the Baptist was right.... I come out from them to be with you.

157 My people are Catholic. If I thought that was right I’d be with them. I left them to come to you, because I think you’re the closest thing right there is. I believe that. If it wasn’t, I’d be putting my efforts somewhere else. You know I’ve never asked you for a penny. I never even ... wouldn’t take what you give me. It’s not money. I want you to remember. ...

158 Like Samuel said, when they wanted a king over them, he said, “That’s like the world. Don’t do that. You people have one God, one King. Stay with Him.” Then they wanted it anyhow. They wanted to look like the rest of the world. What a picture of the Pentecostal church!

159 Samuel stood there that morning and he said, “Looky. Have I ever taken anything from you, your money?”

“No, you haven’t done that.”

“Have I ever told you anything in the name of the Lord but what come to pass?”

And Israel in one voice said, “It’s the truth. You’ve never spoke in the name of the Lord but what it come to pass.”

Then he said, “Hear me. God is your king.”

“But we want a king anyhow.”

And that you’ll do. Let’s pray. I think I’ve just went as far as I know how to go.

160 Heavenly Father, we’re ... the spirit in the people make them look for something. It’s just like Caiaphas said, “Isn’t it right that one man should die than the whole world perish?” The whole nation perish, rather. And the Bible said he prophesied, being the high priest. The Spirit had a right to strike him. But how far off he was to crucify the very God that he claimed that he served.

161 How they chanted in the temple, “My God, why hast thou forsaken me?”, and the very God that they was speaking of was chanting it on the cross in the fulfillment.

Lord, there’s no way that I know to open these peoples’ eyes, and I can’t ask them to forgive me for cutting. How can I do it, and stay true to You? And I’m not saying this that they hear me. If I would I’d go to this altar and repent as a hypocrite. But now for years, Lord. . . .

Let them see that because that they have got the touches of the Spirit here, even above their brethren, and that’s what makes them look for something. But, Lord, You can’t build your church upon such as that, when they’re respecting honor one from another. God will not share his glory with nobody. Let them turn loose of the things of the world.

God bless this Businessmen’s group. You’ve made them an oasis for my ministry. I believe you raised it up that way. Even in all the hard cuts, yet You’ve kept any of them from thinking evil of me. They call me right back again. I know it’s your way of getting to the people, Lord, and I pray that You’ll honor what I said.

And if my time is up, Lord, let me depart in peace. Let me go holding no man’s blood on my hands, or no church, or no denominational creed, or nothing, but with the blood of Jesus Christ. Grant it, Lord.

My denominational brethren out there, Lord, many of them. . . . There’s fine . . . some of the finest brothers I’ve ever met, and all of them, everywhere. And why do they do it, Lord, when You’ll turn right back around and vindicate that Word to be the truth, and show that the very sign that was supposed to happen in the last days of the resurrection, Christ, is here? And it’s not some man, that it’s the Holy Spirit Himself.

God, I rebuke the devil. I rebuke the powers of fashion, and the powers of the world that’s blinding the eyes of your church, Lord. I pray that he’ll be taken away from them, that they will turn full-hearted to You and serve You all the days of their life.

162 Forgive us, O Lord. I stand like Isaiah that morning, who had saw the vision. He said, “I’m a man of unclean lips, and among

unclean people with unclean lips.” Lord, let the angel come again, and let him bring the fire from the altar and touch the lips of every one of us, Lord, that we speak only what’s truth and what’s Word, and what is right; that we might call this sinful day of Americanism and worldlyism mixed into the church back to a repentance. God, we prayed for that for years. And when it’s sent to us, it comes in a humble way. Like I said, they asked for a warrior and they got a baby. But it’s what You sent them, and they wouldn’t receive it. God, let not the people make a mistake again, to see that it’s not some new creed, some new denomination; but back to the Word, back to God, the vindicated Word. Grant it, Father.

Bless our brother Shakarian, feeling his spirit come in from behind me, know that he’s weak, know that Satan is right after his life now. God, I claim his life until You’re through with this last day here. Help us. Let us pray this prayer of faith, his lovely little wife.

I pray for these businessmen, for these executives, and these ministers. O God, please, I pray in Jesus’ name. Help me, God. Help me. I don’t know what else to say. My heart burns, my soul is yearning. Let them come, Lord, sweetly. Not to something that I said, but let them come back to the Word, Lord, and see, and stay there till they see it’s happening. Grant it.

And, Father, I spread forth the seed. I know that when it falls in that predestinated ground, it will light up and shine--glowing for the glory of God. Help us, Father. We commit this to You now, in the name of the Lord Jesus.

While we have our heads bowed, would there be some here this morning would say, “Brother Branham, truly in my heart I believe that’s right. And I want to return. I want an investment this morning, not no more in...”

163 I’d stay in my church--don’t leave your church. No, sir. You stay right in your church, wherever you’re at, and love your pastor, and love all the members, and everything else. Love that. But, oh, stay in there not to shine with some worldly thing, not to set something different, but glow with the glory of God in humility --to be willing to take the reproach if they call you old-fashioned, and you’re....

In a great church the other day, one of the highest denominations of Pentecost, a man (a minister), got up--and a lady had long hair,

and twisted on the back--said, "Your balloon ought to be deflated." Said, "You're different from the rest of them." That poor, backslidden condition! Hmmm. What a time!

Oh, will you accept it? Raise your hands, say, "I will. I will believe God. I want to make an investment this morning. I want to surrender my life. I want an investment. I've been ... the opportunity's presented me. Brother Branham, I know that God's bound to speak through you, or you wouldn't do these things. I know this comes from God. I want to make an investment, and I'm going to stand to my feet right now and say, 'I am one for the investment. I'm dedicating my life anew right now to Jesus Christ.'" Stand up on your feet everywhere, say, "I invest my..."

Heavenly Father (let's lift our hands to Him now), heavenly Father, in the name of Jesus Christ we make this consecration. I don't know what it will mean. Some of them really mean it, I guess, Lord. Some of them are just standing. Some are standing because others are standing. Some are standing because You're speaking to them. Some has heard the Word of God. God, I can't vindicate it. But I pray that You will, Lord. Now then, send the Holy Ghost in a great consecration service to God.

Now just raise your hands and your hearts. Don't worry about dinner. What difference does that make? You've got a ... don't care about that. It's right now midnight. Science says it's three minutes till midnight, but this might be your midnight hour. It's exactly on the dot twelve o'clock. I didn't know that. And this might be the twelve o'clock midnight stroke for some of you. You'll either accept it, or... Not accept me, not accept what I said, but accept the full gospel, the full power, the full Bible, everything that God says. Accept it, or it'll be too late. Now just raise your hands and pray like... I'm going to let you pray. I prayed through; you pray now. It's up to you. God bless you.