
INVESTMENTS



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 a hundred and fifty 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."

2 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—and that's taking a long time back. And, but, I'm so thankful to be assembled here with the people.

3 And now, tonight is another great night, we're expecting God to do great things.

4 And through this week, I have had the privilege of—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 his. . . the fellowship, and of the Holy Spirit among His people.

5 And I am looking forward, also, to Sunday afternoon, when I. . . it's my privilege to speak again Sunday afternoon. And, then, Monday night at the banquet. Now, I'm trusting that all that's being done or said, we'll—we'll 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—will send Phoenix to its knees, trembling, see, shaking the very Presence of God in—in the front of the people. And we are hoping that to come to pass.

6 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 has been here and will go back into their own cities, will not go back the way they come out. Go back, inspired, and with a more determination to do the work of the Lord, with a new vision from God.

7 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. 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. Maguire. He is here somewhere, taking tapes, this morning, I suppose. Get that one, *What Time Is It, Sir?* I'm standing in a place till I—I don't know the next move.

8 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.

9 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—I would be afraid . . .

10 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; be 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.

11 That's how we can trust the Bible. In the beginning, it promised a Messiah. Those Hebrew prophets spoke of a Messiah, 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.

12 Now we got confidence that there'll 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.

13 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'd 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."

14 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 . . . The prophet is only known when his prophecy comes to pass."

15 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.

16 For, *This* is the complete revelation of Jesus Christ. Stay with that Word. Don't you leave It, for nothing. See?

17 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.

18 And one time it happened again, that when Jehoshaphat came down to visit Ahab. And they had a council, and going up to Ramoth-Gilead. And Jehoshaphat said, "Well, course, my chariots is as yours, my people as yours." He said, "But should not we consult the Lord?"

Ahab said, "Certainly we should done that."

19 So they had four hundred Hebrew prophets; not Baalim 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." Fundamentally, he was right, but there's more goes with it besides that.

20 You can be ever so fundamental right, yet the promises of God is based upon a condition.

21 They was keeping their sacrifices just as reverent as they could, doing what the Lord told them, yet without that sincerity behind it. Offerings, it become a family tradition.

22 That's where we're taking Pentecost: a family tradition. Got to get more sincere than that. 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.

23 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. . .

24 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 is something wrong.

25 Any man of God can see there is something wrong. Our blessings is fine, but it isn't coming up to the mark.

26 So he seen there was something wrong. Said, "Isn't there one more?"

27 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."

28 And so they sent for him to come. And they said, “Now, you 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.”

29 He said, “As the Lord God lives, I’ll say only what He puts on my heart,” is what he told them. We need the Imlah again. . . We need Micaiah, rather.

30 And then he, 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.

31 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.”

32 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.”

33 You see, it’s got to be with the Word, and we must remember that. By the way, I—I didn’t come to say that.

Let’s pray. Let’s bow our heads, everybody.

34 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.

35 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—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.

36 Now to you who 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.

37 I want to read this morning from Saint 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, or may have eternal life.

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

39 Now I would like to draw, from this little thing here, a context, if it would, you will permit me, just a few minutes. Now, we can imagine the event.

40 And being that this is the Business Men's breakfast, Saturday morning is regular breakfast, I believe. I had the privilege of speaking last Saturday morning.

41 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—I feel that our hearts need. And I—I appreciate that, when many doors closing swiftly behind. So I’m—I’m thankful to these men, and I certainly pray that God bless them.

⁴² 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, example before Isaiah. But when he got lifted up, then he tried to take the place of—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 (what) anything but God. Then he was in the temple, and saw the—the place.

⁴³ I asked my brethren. Don’t try to take the place of nothing but a businessman, whatever God has called you to do. Don’t try to be preachers, ’cause we have a hard enough time, keep It straight, anyhow. And you get It mixed up. So let’s just stay what God calls us to be. And I think, to the laity, it’s a good thing for us to try to remain.

⁴⁴ 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 of where Christ has placed you.

I’d like to speak this morning now on: *Investments*.

⁴⁵ Now, most any good businessman is interested in some good investments. I chose this because it was businessmen, which would be interested in investments. And 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.

⁴⁶ 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.

⁴⁷ Good business, or a good businessman, 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, sometime, in mild form. You can gamble in religion. Might not know it, but you can.

⁴⁸ It’s just like if a nation would stop to see. . . You let a drunk man get out here on the street with—with—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—with a pistol in his hand, shooting around like that, they would throw the keys away on that guy. They would 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, or something. See? See? He, he's . . . It's almost premeditated murder. But, you see, the nation don't look at it that way.

49 And neither does people, sometime, when they're gambling, little, mild forms, of saying, "Oh, well, I—I'm as good as the rest of them." That's a gamble. Don't you do that. That's poor business.

50 Any good businessman shouldn't take his money and gamble. And—and some . . . Believers should never gamble. "Oh, well, this is all right. I'll take the chance on it." Don't you do.

51 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.

52 And another thing I notice among people, sometime, especially. A man get a hold 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 is green at the job will take a chance like that. It never pays off.

53 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—on skid row, somewhere, trying to satisfy their . . . or drown their thoughts of what they've done.

54 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.

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

56 And here's another thing. Don't keep your money in your pocket. You'll never get anything. Somebody will steal it from you, after while. Yeah. See? You don't want to do that. Jesus taught the same thing. When you got a talent, don't—don't hide it. You got to put it to use, growing.

57 Now, I may be talking to Presbyterian, Methodist, Baptist, in these breakfasts, and whatevermore. You never know who is setting before you. See?

58 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. It's got a name behind it. You men know that.

59 Even if you have to take it slower, coming up, your—your dividends are—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—you want to stay with the firm or the—the business that's got a background, has got a name behind it, something that's going to pay off, and something that's right.

60 Now, this young fellow that we're speaking about, this young businessman, why, he was—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—a ridiculous thing that he did. What a rash thing, that, this young fellow, given this type of an opportunity, to invest his—his soul and his money, and whatever he had, in the Kingdom of God, and he turned it down, flatly. We look at him this morning, as this young businessman, as a—as a very poor businessman. But you couldn't have told him that. Jesus couldn't tell him any better.

61 See, the Word of God, when Jesus speaks, It's—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, try to explain It. It, It's That. 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.

62 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.

63 But the rich young fellow, the teen-ager of his day, had probably an heir, a lot of money. And—and, which, that's all right. There's nothing against that. And I'll—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 . . .

64 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—to have Eternal Life.

65 And now we look on that, we Pentecostal people, and think that man was out of his mind, not to do a thing. But let's—let's take it down home for a few minutes. See, there was something went with it.

66 He was asked about the commandments. He said, "This I've done since my youth."

67 Probably raised in a—in a good, orthodox home, where they was raised up, not to steal, or lie, or cheat, or commit adultery. Maybe the boy wasn't a cheater. The boy wasn't a liar. Had been raised with good parents, somebody that had taught him that there was a God, and that that God would bring him to Judgment someday, and he'd have to give an account for all that he did. And that teaching of his—of his parent maybe had stuck with him, and he knowed that there was a—a God.

68 But now it comes a time where he's got to—to personally meet this God. He's got to meet this Person. And he was asked what . . . He asked what could he do, and to have this Eternal Life, and Jesus told him what to do. But he was not interested in that kind of an investment, because it took away the things that he had held so dear.

69 Well, you say, "That man had money, and it was taken from him because the money, rather. Jesus was taking it because that was his earthly possessions."

70 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 is so many things that—that men, today, instead of being rich, holding to things, they of money, they—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.

71 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 bunko game, the society that you belong to. As you hold to that, you're—you're just as much making a rash 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.

72 Now, this may not have a shouting background to it, but it's got a Gospel background to it, of Word. See? 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, see, just becomes idol. And if we look, and notice at—at the conditions that we're winding into! It comes so sneaking.

73 It's just like a man, a tree, standing on a—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 a hold 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.

⁷⁴ Now, Israel was very sincere in what they did, at the beginning. Oh, 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—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 knowed he had done Jehovah's bidding. That was fine for a long time.

⁷⁵ Then, after 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—he didn't have that sincerity to it.

⁷⁶ And when he did, Jehovah said, "The thing has become a stink in My nose."

⁷⁷ And He raised a great man on the scene, Isaiah the prophet, who cried out, said, "Your sacrifices, your solemn feasts, is a stink before Me."

⁷⁸ 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, 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 a hold of the altar, stay there until something happens, till we thoroughly die out, till we are making an—an investment in the Kingdom of God and Jesus Christ. Then we're on. . . . No matter how fundamentally. We can be fundamentally, yet you got to come under sincerity.

⁷⁹ Now, this young Jew was just as sincere as he could be, in what he was doing. But when the—the time come to change his creed, then that's where the trouble come.

⁸⁰ I wonder if the same God isn't just as able today to rise us up an Isaiah, to rise us up somebody that can tell us that our solemn feasts becomes a stink. We should be ready for the Rapture, at this time of the age. Look where we're at. There is 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.

⁸¹ But the—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.

82 You might not have a dime, but yet you do hold things, that, it's worldly possession.

83 For instance, I 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.

84 You say, "Wait a minute, Brother Branham. I'm an American citizen. I'm Pentecostal. I—I belong to the Assemblies, or the—the other groups, or whatever it is. I have 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.

Every nation wants a messiah.

85 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.

86 At the same time, Rome wanted a messiah that would come and—and make them a new great military regime that would—would take Egypt and all the rest of the nations, and stomp them out.

87 Each one wanted a messiah. And today we find it the same thing. Europe . . .

88 Well, for instance, Russia, they want a messiah that can take them to the moon before anybody else gets there.

89 India is wanting a messiah, and they want one that'll feed them without working for it.

90 America wants a . . . They want an intellectual genius. They got a crooked voting machine, to 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?

91 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.

92 What if Russia got their messiah today? What would we do? See? God knows how to give it.

93 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 get right over the top of It!

⁹⁴ Therefore, God deals with an individual. He didn't deal with all Israel that day. He don't. He was dealing with this Jewish boy. See? It doesn't come in the way that we want it to come.

⁹⁵ Now, this Jew had seen something that—that was different. That's what attracted his heart. There was something that he had—he had 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—that this young Fellow had, called Jesus, Who the people believed to be a prophet. He was a different Man.

⁹⁶ They had seen his rabbi stand up, and the Pharisees argue their idea, that, "There was Angel and spirit." And the Sadducees come around and prove, "There is no Angel and spirit." And they had their differences. And this young fellow, caught in between that.

⁹⁷ Where, the church is caught today, "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.

⁹⁸ 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's no doubt at all.

⁹⁹ God is 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.

¹⁰⁰ But, you see, this—this young fellow saw something in this Man, that was different from other men. He knowed there was different.

¹⁰¹ Because, one time He was asked. "This man don't speak like ordinary men. There is 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.

¹⁰² 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 doing, going to do. That's us. But you're ignoring what He's doing. Always, man does that.

¹⁰³ Jesus said, "You claim to be the—the children of the prophets. And you're the one put them in the grave. And you garnish their tombs." See?

¹⁰⁴ We're—we're thinking what God did do on the Day of Pentecost and through the early age. And then we're saying, "God is going to

come with a great something,” And the first thing you know, pass right (us) 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.

¹⁰⁵ 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 had 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.

¹⁰⁶ Like Peter said, after, on the Day of Pentecost, he said. Or, 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! See! You with wicked hands . . .” He was indicting that generation for rejecting Him. “You with wicked hands have crucified the Prince of Life.”

¹⁰⁷ 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.

¹⁰⁸ I’ve 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 is water in his blood.” Solomon said so. He is the wisest we ever had.

¹⁰⁹ 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—elect this ricky we got up here now, a modern Ahab setting there with Jezebel turning his neck? And you women fashion yourself after the same way, as she’s a model of the world.

¹¹⁰ There’s a lot of similarity to—to Israel, you know. They come in and took a land, and drove out the occupants, and set up their own system there. And—and that’s the same way America did, drove back the Indians and set up our system. Israel had a great man among them. They had like Solomon, and—and David, and great warriors. We had great men, Washington and Lincoln. But finally there come 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!

¹¹¹ 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 have 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.

¹¹² Now notice, now, the rich Laodicean church. Jesus reveals, in Revelation 3, gives this age, this Laodicean Pentecostal age, the same opportunity that this rich man did, the same one. Cause, 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 is still God. And the Word was put outside, for our organizational system.

¹¹³ That’s why I’m here with these Business Men. 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 is on the wall. Now, don’t do that. You’ll take the same chaos the rest of them did. The devil has 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. You put a charter here not long ago in your paper. Shouldn’t have done that. That identifies you as an organization. We, we’re a group of brethren, who, no matter what the man believes, we’re fellowshiping, trying to get him. Let—let your Light shine. He’ll see the light.

¹¹⁴ 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—and so forth, and train?”

¹¹⁵ He said, “No. Go, testify.” So I think that’s a good idea. See? We try . . .

¹¹⁶ See, if you do, you wind yourself right into something. You get off out here and—and get a lot of educational program in, it takes God right out of it.

¹¹⁷ When you get glamour, God don’t like glamour. Hollywood is 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—don’t shine. Glow!

¹¹⁸ Now, we find, this young fellow, given this opportunity to do this. And he—and he . . . He turned it away because there was too much of a price to it.

¹¹⁹ And I—I think that’s the same thing today. We, we don’t want to, 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.

120 But the—the Laodicean put Him out of the church that He was knocking on, see, trying to get back in. And Laodicea put Him out because that they—they were rich. They had need of nothing. They were just as—just as rich as they could be. And so they said, “We are rich. We have need of nothing.”

121 And God said, “You are naked, poor, miserable, blind, don’t know it.” That’s the trouble, when they don’t know it.

122 If a man is 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, you’re exposed. And come on in.”

123 But if the man turned around, said, “Now, you tend to your own business.” See? Now, what are you going to do for that fellow?

124 And here, when a church thinks that it’s so—it’s so clothed, in its . . . it is, in its self-righteousness, until you—you think . . . And you go to bring them the Word. You say, “That’s contrary to our creed.” What? You sold out, then, your birthrights. When, instead of being glamor, we ought to be glowing.

125 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—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.

126 But we want to shine, more members. See? The church has always counted membership. God counts character, not membership.

127 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.

128 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, but then you—you can’t make them stand still long enough, bring them back to where they once fell from.

129 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, 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. See?

¹³⁰ Now, 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.

¹³¹ Now, 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 glamor of the day, 'cause he had plenty of money, and he could go out in the societies of—of the—of the people and—and live up his time.

¹³² 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 *other*. We're just like the rest of them." You, 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 rash mistake that this young rich man did. See? Yes. They put Him out because of their love of the world.

¹³³ Now, let us investigate some of these people back there, and what they did. And let's look at the . . . where we're at today.

¹³⁴ And now someone said, not long ago, as I told you. "What? You, being a preacher, why you around with them businessmen?" I told them I was an assurance salesman of Eternal Life. So, there is.

¹³⁵ 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.

¹³⁶ God and Christ was the same. Cause, Christ said, "It's not Me that doeth the works, it's My Father."

¹³⁷ 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?

¹³⁸ A way now, "The Word of the Lord came to the prophets," but Jesus was different from that. He was the Word. See? The prophet only could say what—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 what-more, because it was God, always in the Word.

139 Now God is trying to find a Church that He can project His Word through. You see, God watches over His Word, to—to—to vindicate It.

140 And how can He vindicate It when we deny that It's the Truth. See?

141 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.

142 Well, there's an ultimate somewhere, and that ultimate is God's Word, 'cause He was the Word.

143 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—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.

144 Now, how about some of those, if we had time to stay on this a long time? But let's hurry, to get through, 'cause I ought to have been gone an hour ago.

145 But look here. *This* is first, of course, the Word of God. Now let us examine some of the policy holders of this Eternal Life and see what it cost them, holders of the Eternal Word.

146 Now, "Brother Branham, you said, 'Eternal Word.'" Yes, sir.

147 Eternal never did begin. Eternal has no end. And a word is a thought expressed. 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. That's God, *Zoe*, the Word right in you. And then the Word comes right through you and manifests Itself.

148 And that's what this rich fellow seen, that this Jesus could stand there and He identified the Scriptures.

149 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 you 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.

150 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—how bad it looked, and how much the rest 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.

¹⁵¹ Lord willing, I want to preach on “the countdown,” Sunday afternoon, see where we're living. All right.

¹⁵² Notice, he . . . 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—to—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 onto his investment. And it paid off, at the end time, by saving his life.

¹⁵³ Now businessmen, what better investment could you make than that, at the end time where we are? And even science itself now comes around, is with us, and tells us that it's right, “midnight hour is fixing to strike.” Well, what good is our big things going to do? What good is our great denomination, a million more, and so forth like this, and build them like that, when Eternal Life is waiting out yonder? And we have the opportunity, and we're invited to receive this Christ, that—that God could take you and position you in His Word in such a place, till when you speak, the things that—that it's foresaw, and foretold, and so forth, could work right through you, every time exactly right. Never fails. Can't fail.

¹⁵⁴ Oh, you say, “I seen that tried.” Yes. I know. And you see it fail, where there's impersonation.

¹⁵⁵ But when you see something genuine, it cannot fail, 'cause it's God. And God sets these things for an example, that others might see.

¹⁵⁶ “How,” you say, “how does it come? By all night fasting?” That's good. “All night prayer meeting?” That's still good.

¹⁵⁷ But obedience to the Word is where it comes, obeying the Word. See? All right.

Now, it paid off, by saving his life.

¹⁵⁸ Let's—let's investigate another investment. That, a man by the name of Daniel, he knowed. He was going. . . The church was going down amongst worldly people, so he knowed that the whole thing would turn that way.

¹⁵⁹ That's exactly what we see now. Pentecost has got out amongst the world.

¹⁶⁰ Thinking of Brother Glover setting here. I believe he's with the Foursquare people. And I was talking one day with Brother Shakarian and—and that noble person, Brother McPherson, Brother Rolf McPherson. We was setting in, and they were talking.

161 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 it, why did I “come to the Temple first? And then later on . . . Or, keep away from that.”

162 I said, “Well, now, just remember, that the Lutheran was a latter rain to the Catholic. And Wesley was a latter rain to the Luther. And Pentecost was a latter rain to the Wesley. Mrs. McPherson was a 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 a garbage can. But God will produce the Food if they're just ready to take It.”

163 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 . . .

164 I said to Rolf, “As long here, that our Temple has far got away from that something that Mrs. McPherson was telling them about.”

165 And they 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, we get away from those real things.

166 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.

167 That's what the Assemblies of God, Foursquare, Oneness, and all of them, is doing. “The thing, the price, is great.”

168 We just come back to that sincerity of the Word, believe That, so God can vindicate Himself.

You say, “Will He do it?” Sure. He does it.

169 Your life will shine a lot louder than your testimony you could ever give. Your life is so—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, 'cause 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.

170 Stephen was all He needed, to the Sanhedrin courts, the council that morning, was one man who could stand there with the 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. He

told It, said, “Our fathers down in Mesopotamia,” and so forth, and explained It to them. Said, “You stiff-necks, uncircumcised in heart, ears! You always resist the Holy Ghost. Like our fathers did, your fathers did, so do you.” See? 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.

¹⁷¹ And when they were 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, he knowed, and God was vindicating there. Even in his death, he saw Jesus standing at the right hand.

¹⁷² 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 Business Men, 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.

¹⁷³ Why, anything can shine and glow, and what reaches for it? A monkey. That’s right. Monkeys always reaching after something that’s shiny. See? That’s right. Notice, we are. That’s what I mean. See? [Congregation applauds—Ed.] The devil will make monkeys out of you, if he can. He’s trying to make you think that you come from one, anyhow, so, with their educational systems and things of this day. But it’s not so. That’s right.

¹⁷⁴ 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.

¹⁷⁵ 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.

¹⁷⁶ And you preachers let your wife lead you around. What a shame! What a—what a—what a word, of being a *man*. “A servant of Christ can’t control his own house, how is he going to control the house of God?”

¹⁷⁷ “Well,” you say, “Brother Branham, that, that’s just the minor things.” All right.

178 Let's get the minor things straightened out, then we go to something bigger. See? Then we'll talk about the Holy Ghost, and the—and the things of how to receive Divine gifts.

179 Like someone of . . . 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—and these dressing real sexy, sex appeal."

180 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.

181 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."

182 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."

183 I said, "Any ministry that the Word will hurt ought to be hurt." That's right. Certainly.

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

184 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 there." Amen. [Congregation applauds—Ed.] "I don't need offerings."

185 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 sidelines 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. And when I stand there at the end of my road, I can say, "No man's blood is upon me." That's my desire. "I've not shunned to declare to you the full counsel of God." Now, how can you teach people—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."

186 I said, "How can you teach them deep things when they won't even learn their ABC's?"

187 Always believe Christ: ABC. That's right. 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!

¹⁸⁸ You want to pull on a little certain thing, that, 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—for the Word, or something an 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? See?

¹⁸⁹ There is 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—in Sodom’s time. And then go *up*, in this time. Yes. Go in, go out, go up! See?

¹⁹⁰ 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.

¹⁹¹ Daniel wasn’t going to defile himself. Watch, he was going to keep that Word in a place where It could flow through, the Word. What’d it do? It sent down an Angel. It protected his life. He didn’t mar hisself.

¹⁹² The Hebrew children was determined. They said, “All the rest of them are bowing when the flutes sound, and when the bishops say, ‘Stomp.’ And they holler, ‘Froggy,’ they jump. But,” he said, “we’re not going to do it. You might do it. You are able to burn us up. You are able to kick us out. You’re able to do *this*, or *that*, or the *other*. But we’ll not bow down to your image, anyhow.” See? They wasn’t going to—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.

¹⁹³ There’s anything that we need this morning, is that fourth Man, among us. That’s right. That’s right. That, now.

¹⁹⁴ Now, Peter, one time, he was—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 . . . Well, you know, his father, Jonas, was a great man. He was a fisherman.

¹⁹⁵ I’ll just give a little drama here just before we close, that in the next few minutes. We . . . Just ten minutes after eleven. We’ll try to be through by eleven-thirty, if you can stand it a little longer. So, we, we’ll go ahead.

196 And I know, Jonas might have said to his son, just in a little drama, when he take him and Andrew on their lap. And his gray hair shining down, after days of fishing, where they had to trust, every day, for their daily bread. And I can see him set there, say, “My son, listen, Simon. There—there will be a time. 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 will be exactly with the Scripture. And all the rest of them will be against Him.” See?

197 “But this Messiah will prove, because we are Jews. We are taught to believe those prophets. Cause, the Lord God told us, ‘If there 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 is 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.”

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

199 And now—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,” the same way, just turn the verb before the adverb. See? Now, “‘In Whom I’m pleased to dwell in, or pleased to—to be dwelling in.’ He, He has satisfied Me. He’s did just what I—I know that He should—He should do, and what I said that He would do.” Now, and when Peter standing, or I mean . . .

200 Andrew, standing there, he saw that. So he saw Jesus the next day, said, “Rabbi, where dwellest Thou?”

He said, “Come, see.”

201 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.”

202 I can imagine Simon saying, “Now, wait just a minute. I’m a commercial fisherman here. I’m a—I’m a Pharisee up here. I belong to the same church my daddy did. And I’ve had all this Messiah stuff, all the way.”

203 “But wait a minute, Simon. Do you remember the teaching of our—of our Word? You remember what . . . I know you 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 would be a Scriptural man. He would 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."

204 And as soon as he come into the Presence of Jesus . . . Now, he had left off a day's fishing, of his daily bread. He was a businessman, you see. And so he come to this meeting. And in this, he walks up.

205 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.

206 Here is what He said. He said, "Your name is Simon, and you are the son of Jonas."

207 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.

208 How about Nathanael? Had this grove out there, like you have here in Phoenix. And—and one day he was out there. And he was a Bible student. And when Philip saw this done, went over and told him, said, "Hey! We—we found the Messiah Who Moses spoke of."

He said, "Now!"

"Jesus of Nazareth, the Son of Joseph."

209 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."

210 "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."

211 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?

212 Where did Moses come from? A humble parent. We just know his parent, know nothing of his background.

213 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.

214 Look at Amos, we spoke of the other night. No one know where he come from. He was a herdsman. That's all we know. He just come on the scene.

215 Yet, when he finished his work, like the great Elijah, God give him a chariot ride right into Heaven. See?

216 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 it, and say you have to do *this*, or put them out.

217 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.

218 He couldn't. Why, each one 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.

219 He went into the wilderness, 'cause his—his job was important. And he stayed out there until he heard from God. And he knowed 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.

220 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 are students of the Scripture. We know that Messiah will be a prophet."

221 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, said, "Behold an Israelite in whom there is no guile."

He said, "Rabbi, when did You know me?"

222 Said, "Before Philip called you. When you were under the tree, in a prayer meeting out there, I saw you." What eyes!

223 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 . . . and off his feet, to his knees, and said, "Rabbi, Thou art the Son of God. You are the King of Israel."

224 When, many of those high-classed men stood around there, and all their forms and things, and said, "This Man is Beelzebub."

225 And Jesus told them they was blaspheming, calling the Spirit of God an evil thing. See? Certainly. Oh, my!

226 The little woman at the well, what about her? She certainly had an investment. When she come out there, in all of her immoral. 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 a simple, humble heart.

227 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." "Those who He foreknew, He called; those who He has called, He justified; those who He justified, He sanctified; or, already, He's glorified."

228 Watch. When that Word, sign, Word, Scriptural vindication fell upon those rabbis and priests, they said, "This man is the devil."

229 But when it fell upon that little prostitute, what happened? Quickly it flashed to Life.

230 Them rabbis said, "This Man has a telepathy. This Man is a—a—a fortuneteller. That's the way He can tell those people. He's a fortuneteller."

231 But as soon as That struck that little prostitute, in that condition! If it could have warned 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. See? See? What ought It to do to us? But as soon as it flashed on men . . .

232 Soon as it flashed on the little woman, she never said, "You're a—you're Beelzebub." Look at her. She said, "Sir, I perceive You're a prophet. Now, we 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 is going to be a Prophet. We know that He will tell us these things when He comes."

Jesus said, "I am He."

233 Now, she know, 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.

234 Down into the city she went, said, "Come, see a Man Who has told me the things I've done. Isn't this the very Messiah? Isn't this what Messiah is supposed to be?"

235 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.

236 So, like, John never had any miracles, 'cause Jesus was going to follow him.

237 Now, we find out that, that they invested in this policy, right away.

238 Let me take just another one or two, if you'll pardon me a minute, few.

239 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 is doing business all through the day, for this investments, but I believe I'll go by the night." And, 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 knowed 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.

240 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 . . .

241 Now let's talk and bring it back home once. You church members wants the same thing. You want some preacher, you women, that'll not condemn you for the way you dress and live, somebody that'll 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 vote it. You'll vote a godly man out of your community, to get a man like that in there. It's the 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.

242 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. Yeah. Certainly.

243 "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 is God.

He does what He wants to, and He will. One thing He cannot do, that's, deny His Own Word.

²⁴⁴ So, Nicodemus came, and he wanted to make an investment, and he found just what he was asking for. He was sincere. He—he found It.

We got to hurry.

²⁴⁵ Luke 24:49, there had been a group of people had made an investment. And Jesus told them, in Luke 24:49, that hundred and twenty, “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 with you, investments you’ve made.”

²⁴⁶ He had found them. How did He take just that group? How did He take that little group?

²⁴⁷ 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 begin to follow Him.

²⁴⁸ But one day, that, God changed that ministry in Him, from miracles to the teaching of the Word.

²⁴⁹ 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.

²⁵⁰ Notice, as soon as God changed His ministry from His miracles. His miracles went on, but not like that. He begin to tell them the straight Scripture Truth and where they was standing. The crowd walked away from Him. “This is a hard Saying.” What happened?

²⁵¹ The seventy that was following Him, He had ordained, they walked away, too. Said, “Who can understand a thing like This. That’s all against everything we was ever taught.” What happened?

²⁵² And He turned to the twelve and said, “You want to go, too?”

²⁵³ That’s when Peter said that wonderful word, “Lord, where would we go? Tell me something better.”

²⁵⁴ Oh, 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?

²⁵⁵ 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. It ought to be Christ in there. But it testifies of itself.

256 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. An emptiness, the works testify of it.

257 Notice, they went up there for remuneration. And God paid off on that investment they had made, and He give them more.

258 Now, if this Pentecostal group wants more, you live right and do right. God has got plenty to pay off with, and the Bank is open, day and night. But you'll have to not say, "Well, I guess I'll go up there once."

259 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's going to do anything . . ."

260 "I been here at the altar, twenty minutes. If He's going to give me the Holy Ghost, He'd give It to me now." That's, that's our ideas. That's where we got. The sincerity . . .

261 Oh, we like to be like the children, when we're piped to: dance, and so forth. But I wonder about it.

262 Then, eight days, nine days, what if—what if Matthew would have raised up and said to—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 received. Let's start. *You*, you get a group named after you. And *you* get a group named after you. I'll tell you, we'll go out and preach the Gospel now"? No, no. That didn't work with the Scripture.

263 Isaiah said, "Precept will be upon precept, and line upon line; *here* will be a little, and *there* a little." "Hold fast 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." They know 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'll 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." And, oh, my! See? They waited until the Scripture identification came. See? They had sold out. They had their investment. They wanted that kind of a remuneration.

264 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 "-ness's"

you got. I don't know. See? All that, what is it? It's a bunch of worldly-ism. It's a bunch of nonsense. Come back to God and His vindicated Word. Amen.

265 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.

266 But when he saw this Pillar of Fire, he knowed that was the same Pillar of Fire that he had been taught that led Israel. And there It was. He said, "Who are You, Lord?" He recognized Him as Lord because the Pillar of Fire was there.

He said, "I am Jesus."

267 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?"

268 Oh, what a rash 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.

269 Jesus Christ was the expressed Image of God. He was 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 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 that Him and Father was One. That's what.

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

271 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—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.

²⁷² And, honestly, I will quit. Look, notice. He . . . [A brother says, "Preach It, Brother Branham!"—Ed.] Notice. Thank you. Thank you, brother.

²⁷³ He, he increased in goods. Now, many people think because . . . That's where I hear some of the Christian business men, one time, always testifying in these meetings, how the Lord prospered you. Sometimes that's 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. Yeah. And, today, we try to say we got a millions, and all like this here. [Congregation applauds—Ed.] Now, that is right. It sure is the truth. And we call ourselves Pentecostal.

²⁷⁴ 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." I said, "Tonight, all you done was tell about how many Cadillacs you got, and how much you—you was willing to . . ." I said, "Them men has got more Cadillacs than you ever could have. Tell them about how to get rid of something they got, of this worldly stuff; and get Something in their heart, God Word, to vindicate." See?

²⁷⁵ 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 setting 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?"

²⁷⁶ He said, "Why, those people that sold their goods and—and divided 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."

²⁷⁷ I said, "My brother, you claim to be Pentecost, and think that 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."

²⁷⁸ "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? I know. But, today, we take it so different.

²⁷⁹ Let's watch this rich young fellow who made this rash mistake as a businessman. I want to ask you, brethren. Wasn't that a horrible mistake for a businessman? [A brother says, "Yeah."—Ed.] The audience, wasn't that a horrible mistake for a businessman?

[Congregation says, "Amen."] What greater business could he—could he have accomplished anything in, than have Eternal Life?

280 How many Cadillacs would you give, at the end of your road? What would Demos Shakarian have done the other day when that heart started jumping, and he was going out? 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.

281 There is something wrong, something 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. See? Certainly, it does. The Holy Spirit is humility, humble.

282 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 . . .

283 I'm not saying that for joke. This is not a place for jokes. This is a pulpit. This is the place where judgment goes out.

284 Now, a sheep will just lay and let you shear, forfeit his rights.

285 You're American. You can cut your hair. You can. You can. You can do anything you want to, in America. You can get drunk, lay on the streets. And—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, five, six, seven, eight, many as you want to. Don't make . . . Some of them have fifteen, twenty. Where is your pattern at? You don't have to do that. You say, "Well, if I'm American, haven't I got the rights?" Yes, sir. That's exactly right.

286 But you forfeit your rights if you're a sheep, God's lambs. That's right. You forfeit the rights that you have.

287 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.

288 We find, the next place, that this rich young man had so much until he must have had something like a fleet of Cadillacs.

289 You know, they say, in California now, "Unless you have at least three or four Cadillacs, and—and own a great big place, you're not

spiritual.” It might be “spiritual of the world.” Poor people; I know missionaries, preaching the Gospel, without even shoes on their feet.

²⁹⁰ 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?”

He said, “Look up.” Right.

²⁹¹ When the income tax put me under a burden the other day, and for checks that people had signed in a meeting, to pay off the meeting. The income tax went back fifteen years, and—and made me pay to them forty thousand dollars. I had to get men with collateral and things. And they’re setting 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—I don’t owe it. Here is my sheets, of my income tax.”

²⁹² Said, “Yeah. But when them people signed that check, they. . . You identified yourself when you signed it. It was yours. And then you turned it over, to pay the price of the meeting.” See?

²⁹³ 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 have a spiritual office, in the Bible, was connected with the government. The government got him, ’cause 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, his main seat, throws it on with the government. That’s exactly right. Yeah.

²⁹⁴ This rich man had increased in goods, my, where somebody could. . .

²⁹⁵ Forty thousand dollars, what that meant to somebody, paid 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 hitting myself on the shoulder. I’m telling you something, what I’m. . . Just an example or something, that you might understand.

²⁹⁶ 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, take it over.” See?

²⁹⁷ 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, with—with thousands, on two fishes and a—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.

298 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 them fanatics, you see where I'd have been? See? But now I've lived in glamour, all the women around me, and I got all this *that* I want, and I got all the *so-and-so*. I'm good standing with all the priests, the rabbis. They all pat me on the back, and say, 'Brother Jones, we're so glad to see you.'"

I hope there's not a Brother Jones here this morning.

299 But, pat him on the back, and say, "Brother, we're so glad to have you!" "Oh, all you people, just a minute. Now, I want to show you, there sets Dr. Levi Levinski Jones," whatever it is, "setting over here. He's one of the supporters. He builds us a church. He does *this*, *that*, or the *other*." Hum. Sure. Now, that's his state there. He is shining like the 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.

300 And there was the 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.

301 But his payoff finally come. Yeah, he got his payoff. And 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."

302 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 so.

303 The Bible said, "Call no man Father," like that. "You got one Father, that's Jesus Christ."

304 What's the matter? See what I'm telling you? You're, you're . . . The weeds done got you. You better cut the thing away, right now.

305 You 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. See? 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.

306 Let me tell you something. Over in First John 4:17, we find out, that, rebuking hard is only love projecting itself for the Judgment. That's right. It's only because of love.

307 If you seen your little child out in the street and going to get killed, would you say, "All right, Junior. Ricky, honey, you set right there. You're having a good time"? You would be a poor subject of a mother, or a poor daddy. You would 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—such a raking that he'd be afraid to go out anymore.

308 That's the way God does His. You don't say it to be mean. You say it for love. People has 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 pre-tend it to do, see, that it's—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.

309 Great denominational service, all the deacons come around, and all the great presbyters. And they had a great service. And, oh, the Business Men 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."

310 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 accept Eternal Life, and yonder he was in Heaven. And knowed he only give him crumbs, to—to help him, not the things that he should have done. Hadn't surrendered his life upon the opportunity that Christ give him.

311 Great speakers come, and said, "Our precious brother, he is *so-and-so*." Man can say one thing, but God says something else. See? And we find out that his life wouldn't tally, wouldn't come up with what the Word of God required. Now I want you 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!

312 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.

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

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

315 I may be. 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 only tell the Truth." Sure. Now, remember, follow Christ.

316 We find out that, Moses, he had Pallbearers that had to take him up. Man couldn't do it.

317 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 . . .

318 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, "send Lazarus."

319 But, he was a professed church member, but he did not want any—any investment in Jesus Christ, so you see where he lifted up his eyes: in hell.

320 Then, he seen this beggar far off in the bosoms of Abraham, then *he* became the beggar.

321 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.

322 Like, you've had It presented to you by the vindicated Word of God made personal. Amen. 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—a prayer meeting. It should cause a fast. It should cause . . .

323 And 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. Promised He would do it. He's always did it.

324 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.

325 I'm going to take one more rich man, just one, about one minute.

326 I just come through the *Nicaea Council*, *Pre-Nicaea*, *Post-Nicaea Council*, and the *Nicaea Fathers*, all, to see where the church, seeing just where it made its mistake.

327 I come upon the writings of Saint Martin, Tours, 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.

328 I think that's still a good thing in the Christian way. If That is your Father, you take after Him.

329 Now we find out that Martin was—was to be a—a soldier. And he was, a call in his life, of God. And he's humble, they know. Every soldier had a—a man that should polish his boots, and—and take care of him, keep him groomed, because he was an example of the nation, before the people. And they said, "Instead of—of Martin's servant, 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, but that predestinated seed laid there.

330 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*. [Brother Branham snapped his fingers—Ed.] It went to Life. The Son shined on it.

331 And you—you can't keep the life down when the sun shines on a seed. A seed can lay there with no life in it, it'll just lay there. But has got life in it, it'll come when the sun strikes it.

332 And Martin, yet, that call in his life, and he—he wanted to—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, as the people entered the city, a real cold winter.

333 Like we're having in the East now. I just heard from home, was twenty below zero, and there in Indiana. That's almost a record. I guess it is a record.

334 Real cold, and the poor people laying out, without food, and freezing to death. And Martin, Saint Martin, come walking through the gate, and—and there he seen an old beggar laying there. And the poor old fellow was ragged. He was freezing. And Martin stopped back.

335 And there come men by, with great estates. And said, "Please, sir. I'm dying. Won't you, won't you give me something? I'm freezing. I—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.

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

337 When he went down the street, by doing a trick like that, they laughed at him, said, "What a funny looking soldier!"

338 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.

339 That night, while Martin was asleep, he was wakened up, in his sleep. He looked. Stand in the room, there stood Jesus, and He was wrapped in that piece of garment that he had wrapped the old man in. See?

340 He made an investment. He got his call there. And he was the messenger of that age. He brought the church back to the—the pentecostal principles. A great man!

341 Not long ago, looking on The Martyrology, the card, I asked for the card of Saint Martin. This Catholic friend said, "Why, he wasn't—he wasn't canonized."

342 I 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—of what he had been, and he sold out and become a real investor in Jesus Christ. May we take that same thing this morning.

343 Thank you, for your attention. Sorry to have kept you this long.

344 I don't know, this might be my last one. But, when it does come, when mine finally does come, I've got to meet it some day.

345 When you play that tape, you'll understand. I don't know what's going to happen.

346 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.

347 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. 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.

348 You know I've never asked you for a penny. I never, even wouldn't take what you give me. It's not money.

349 I want you to remember, 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 want it, anyhow. They wanted to look like the rest of the world. What a picture of the Pentecostal church!

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

"No, you haven't done that."

351 "Have I ever told you anything in the Name of the Lord but what come to pass?"

352 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," said, "hear me. God is your king."

"But we want a king, anyhow."

353 And that you will do. Let's pray. I think I've just went as far as I know how to go.

354 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 a 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.

355 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.

356 Lord, there's no way that I know to open these people's eyes. 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—I'd go to this altar, repent, as a hypocrite. But now, for years, Lord . . .

357 Let them see that because that—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.

358 God, bless this Business Men'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 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.

359 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.

360 My denominational brethren out there, Lord, many of them, there is fine, some of the finest brothers I've ever met, in 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, that Christ is here. And it's not some man. That, it's the Holy Spirit Himself.

361 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.

362 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 is Truth, and what is Word, and what is right; that we might call this sinful day of—of Americanism and worldly-ism mixed, into the church, back to a repentance.

363 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—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.

364 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—this last day here. Help us. Let us pray this prayer of faith; his lovely little wife.

365 I pray for these businessmen, for these executives, and these—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.

³⁶⁶ And, Father, I spread forth the Seed. I know, when It falls in that predestinated ground, It'll 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.

³⁶⁷ 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—I want to return. I—I want an investment this morning. Not—not no more in . . . I'll stay in my church"?

³⁶⁸ 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 fashion. And you're . . .

³⁶⁹ 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 it twisted on the back. Said, "Your balloon ought to be deflated." Said, "You're different from the rest of them." That poor, backslidden condition! Hum. What a time!

³⁷⁰ Oh, will you accept it? Raise your hand, say, "I, 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 been . . . The opportunity is presented me. Brother Branham, I know that—that God is bound and speaks to you, or 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.'"

³⁷¹ Stand up on your feet, everywhere, and say, "I invest mine." Heavenly Father, let's lift our hands to Him now.

³⁷² Heavenly Father, in the Name of Jesus Christ, we make this consecration. I don't know what it'll mean. Some of them really mean it, I guess, Lord. Some of them are just standing. Some are standing 'cause others are standing. Some are standing because You're speaking to them. Some has heard the Word of God. God, I can't divviate it. But I pray that You will, Lord, now. And send the Holy Ghost, and a great consecration service to God.

³⁷³ 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.

³⁷⁴ 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.

³⁷⁵ 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. 

INVESTMENTS

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