



Stewardship

1 Let us pray,

Gracious heavenly Father, we want to commend ourselves to You tonight, and hopefully, unreservedly to Your goodness and grace, Lord, knowing that You work no ill toward anybody but always good, and we don't understand Your goodness many times. Many times we not only misunderstand Your ways; but in understanding, do not fulfill them. So we pray tonight for abundant grace and mercy, Lord, as we come before You, unworthy as we are, but thanking You for the Blood of the Lord Jesus Christ and himself who now intercedes for us and stands before You, making representation for us. We thank You, Lord, that all things are working together for our good, and we praise You for that, Lord. Therefore we believe this service shall be to thine honor and glory and to the great good of the people, Lord. We trust that; we have to believe that, Lord. You put these things upon our hearts to say them, (and we believe they're better said than not said) but, Father, they'd be better unsaid if they're not said right, and in the right spirit.

So help us to have the right spirit, above all, and then the right words to match them, so the Life can come forth in Your Word; and we obey and walk in the Light, having fellowship, the Blood cleansing us, just going on with You harmoniously, riding one of those great clouds of glory, Lord, which one day we'll be soon in another cloud when the glory is "the dead come out of the ground" and another cloud of glory Lord "as we are changed" and another cloud as we're caught up. We thank You, Lord, for the clouds of glory that have been ours, Lord, to this point, coming from Luther on upward until even today, Lord, we have that one which shall never fade away. Father, we cannot thank you enough, and so we do praise Thy Name. Suit a blessing to every need. Meet every need we pray in Jesus' name, Amen You may be seated.

Now, as I mentioned, we're departing from Christ is the Mystery of God Revealed, and tomorrow morning we'll continue with Number 24.

2 Now the reason for this message tonight, as we read last Sunday, that Bro. Branham mentioned that there was a possibility of people letting go the importance and the greatness of this Message through the cares of this life, and those things which could take away our great desire to be one with this Word; which of course, is going to bring forth eternal life "immortality. And the subject I've taken is "Stewardship" which I've mentioned before; I'd like to speak on.

Now this message is calculated to help us to know and to maintain the right attitudes towards earthly things; some of which we call our possessions and rights. And we do own things, we do possess things, and we do have our rights, as we call them; but they're very limited, if we really understood that. Now to recognize that in this life we are but stewards; is the correct place to start.

3 Now if you look at the word "steward" the definition usually is something like this: "One who has charge of the household or estate of another, especially a person employed in a household (or an important domestic establishment of any kind) to superintend financial affairs as by keeping accounts, collecting rents, or other revenue, and disbursing money for the household expenses. It's also a manager who controls expenditures. He's a disburser." Now that might seem kind of vague to you, and so I kind of like my own meaning, (what I gather from the Scripture) from what a steward is today.

Heâ€™s really one who is accountable to somebody else, because he is in control or managing somebody elseâ€™s money, somebody elseâ€™s business; doing something for somebody, for which heâ€™s paid. So I put it this way. The across the board meaning to me is, a steward is someone in care of what is anotherâ€™s, and he is responsible for it; and actually he lives by it. Now thatâ€™s pretty well what I see in a steward. Heâ€™s a person who doesnâ€™t own it, but heâ€™s a part of it by reason of the fact that heâ€™s been employed to do something about that which is another personâ€™s.

Now weâ€™re going to just quote you some Scripture here. It says:

Psalms 24:1

(1) The earth is the LORDâ€™S, and the fullness thereof; the world, and they that dwell therein.â€•

4 Now thatâ€™s a pretty broad statement. It lets you know that God is in control, or says that He owns everything; from everything thatâ€™s on the earth to every person thatâ€™s on the earth. And Paul puts it quite well:

Acts 17:28

(28) In Him we live and move and have our being.

Hebrews 12:2

(2) Heâ€™s the author and finisher of our faith, (and so on)

Psalms 50:12

(12) If I were hungry I would not tell thee for the earth is mine and the fullness thereof,

Psalms 89:11

(11) The heavens are thine, the earth also is thine.

Romans 11:36

(36) For of Him and through Him and to Him are all things.

Now thatâ€™s getting right down to the very definitive statement:

Ezekiel 18:4

(4) Behold, all souls are mine.

And then in 2 Corinthians 5:10 we are told that:

2 Corinthians 5:10

(10) All must appear before the judgment seat of (Jesus) Christ (To give an account of the deeds done in the flesh.)

1 Corinthians 4:2

(2) Moreover, it is required in stewards that a man be found faithful.

Then I read one here that is not abstract, but it's very true:

Revelations 11:18

(18) "thy wrath is come that thou shouldest destroy them that destroy the earth. (Now to see this perfectly, we'll go to Genesis; and God speaking:)

Genesis 1:28

(28) God blessed them, and said unto them, "Be fruitful, and multiply, replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that (creepeth) upon the earth."

5 Now you put that in the context that "The earth is mine and everything that's in it and the heavens are mine;" [Psalms 50:12] and you'll find here then that Adam and Eve were literally put into a stewardship over the earth. And let's just go to Hebrews 2 and we'll see pretty well the perfect thought there.

Hebrews 2:6-8

(6) But one in a certain place testified, saying, What is man, that thou art mindful of him? Or the son of man, that thou visitest him?

(7) Thou madest him a little lower than the angels; thou crownest him with honour and glory, and didst set him over the work of thy hands.

(8) Thou putteth all things in subjection under his feet!(Now we know that is concerning the future where all things are put under the feet of Jesus before they're handed back to the Father on the Mount of Zion, or New Jerusalem.)

6 But it is a very true statement concerning man when you go back to Adam, (who was a type of the Lord Jesus Christ) and "What is man then, that thou art mindful of him," that you gave him jurisdiction over everything that you made, entrusted to him as a steward. What is this anyway? Well, that lets you know that man was put into a very trusted position, a tremendous position. And of course we know that he did not do what was right. But let's go back to Genesis Chapter 2 and it says:

Genesis 2:15

(15) And the LORD God took the man, and put him into the Garden of Eden to dress and to keep it. (And with that:)

Ezekiel 28:13

(13) Thou hast been in Eden the garden of God. (Speaking of Satan, in a type of the king of Tyrus)

7 And what we're looking at here is the fact that Eden is called the "Garden of God." Now most of us have sort of the idea that God made Adam and Eve, and then He wanted a very special place for them; so He made this very special garden and said, "Here, it's yours." He did not do that. That was His garden. As Bro. Branham categorically stated in Satan's Eden that, "That was God's headquarters." That was the kingdom of God on earth. And He put

Adam and Eve in there and they were literally stewards, because they were taking care of, (for a wage, or hiring out to God) what was not theirs, but was Almighty God's. Now it is evident that Adam, (and consequently mankind) has been given the position of stewards over God's property; and mankind is accountable to God for the responsible use of that property.

And you notice, we read in Revelation 11:18 that God was going to "destroy those that destroyed the earth." So God is holding people accountable, not only for their sins as far as receiving the salvation atonement through the Lord Jesus Christ, (receiving the Word of God) but they're also very responsible for what they are doing and have done to this earth. And we know the earth's in pretty bad shape.

8 Now it is also evident from other Scripture that when one studies "stewardship" one must recognize the fact that men are also stewards to other men; and are responsible to their superiors, masters or employers, as we see over here in:

Luke 16:1-12

(1) And he said also unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods.

(2) And he called him, and said unto him, How is it that I hear of this, of thee? Give an account of thy stewardship; for thou mayest be no longer steward.

And of course if the man was found to be doing a good job he'd say, "Well, I heard things that were wrong. And if I've heard things that are wrong concerning you, in the sense that you have done wrong; then you won't have a job any longer because you must be responsible."

(3) Then the steward said within himself, What shall I do: for my Lord taketh away from me the stewardship: I cannot dig. To beg, I am ashamed. (Now you see he's out of a job.)

(4) I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

So he's going to curry favour with the people. He's now going to do something that's going to be helpful to him. So don't take this in a wrong way. Take this in a positive and corrective way as we go into it.

(5) So he called unto every one of his lord's debtors unto him, and he said unto the first, How much do you owe my lord?

(6) And he said, An hundred measures of oil. And he said, Take your bill, sit down quickly, and write fifty. (Now evidently the man's books were in disarray, too.)

9 So now he's going to make a new set of books. You ever hear of double bookkeeping? This is one of your originals. This occurred two thousand years ago. This is not something the IRS looks into now, and says this fellow's got two sets of books; this is an old dodge, see?

(7) Then he said to another, How much do you owe? And he said, An hundred measures of wheat. And he said, Take your bill, and write four score.

Now see, he's leveling things out as to what he can cleverly conceal, or get away with. The man's sharp. Like that fellow in New Jersey that had these tanks of soybean oil and different things? "And when they finally tapped on the tanks, they were hollow. The guy used up all the oil,

and people didn't like that. And the same thing was pulled by a fellow down in Texas with the wheat storage. He didn't have the wheat.

(8) And (now listen) the Lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

Now he's telling you something here about worldly affairs and stewardship, that the Christian never seems to understand. And when it comes to this he's evidently not too bright; he doesn't savvy. These people savvy. Now I'm not telling you to be crooked. There's a lesson here. See? You follow me? Okay

(9) And I say, Make to yourselves friends of the mammon of unrighteousness; that, when you fail (if you should run into a problem, into an exigency or circumstance which can be tough; maybe through your own fault, maybe through somebody else's.) they may receive you into ever-lasting habitations.

10 Something will come on the scene somewhere, to compensate, and to help you. Now see, this is like the reverse-type of Romans where Adam the failure, types Jesus. The complete failure puts us into this world of sin. Christ comes as a reverse-type, and puts us right into the positive. So you got here like a reverse typing.

Now, He said, look around you, learn how the world does it. And you realize there's principles laid down for you as Christians also; you don't follow the crooked way, you follow the right way.

There is a way and most people do not understand it or they take it in wrong ways. Now watch:

(10) He that is faithful in that which is least is faithful also in much: (Now what is the least? This mammon here. This money bit, see.) and he that is unjust in the least is unjust also in much. (Now listen.)

(11) If therefore you have not been faithful in the unrighteous mammon who will commit to your trust the true riches?

Where would there be promotions for this fellow caught in his act? He's kicked out. But he's smart; he knows how to work it so he'll be taken care of. The Christians aren't that smart. They don't know how to work it, so they can be taken care of.

11 There are little rules that God lays down, (that if you catch the spirit of it) and that's what I'm trying to talk about tonight, hopefully, (and this should take six or seven hours, which we're not going to do that, so I'm hoping you will get between the lines a lot of things on your own) as I've hinted over a period of years; how there is something wherein you trust God and you know that He takes care of you. And it's not something you think you've trumped up because, I believe God, hallelujah. It's something you know, that's based upon something that's done "Because this is something that's done"

(12) And if you've not been faithful in that which is another man's, who shall give unto you that which is your own?

This could be a stumbling block to people then, who don't do right and yet want something to come their way. Oh many things can come your way, (but not by God; come by even the devil) but to know that you will receive because you have done right by somebody else's. There's a

pattern here thatâ€™s like a promotion in the world. Youâ€™ve got employment, youâ€™ve got a responsibility, and you have done well in acquitting that; then, there comes a promotion.

There comes something in here that we should learn about, concerning the material things that Bro. Branham said could easily trip us, and take us away from this Message. In Colossians, (this is the exact scripture I want) heâ€™s talking about the rudiments of the world that people say, â€œStay away from.â€• The merely physical things: touch not, taste not handle not and so on. Iâ€™m going to chop into it, so youâ€™ll understand what Iâ€™m saying.

Colossians 2:20-22

(20) Now wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

(21) (Touch not; taste not; handle not;

(22) Which all are to perish with the using;) after the commandments and doctrines of men?

12 And the thought I want to bring out here is that youâ€™re dealing with perishable substancesâ€”and yet the Scripture unequivocally throws a spiritual impact upon how youâ€™re dealing with the physical. Now, most of us have a thought in mind which is from 1 Corinthians 2, comparing spiritual to spiritual. And you can get to the place, where the fellow in Canada, took out of John, erroneously, â€œThat which is of the flesh is the flesh, and spirit, spirit.â€• You can do anything you want in the flesh, and operate in the spiritâ€”and you bet you canâ€”if youâ€™re false anointed; oh, you can. You can be a harem-scarem, and you can be a louse of the lice, and God will bless you, (looks like, on the surface) youâ€™ll cast out devils right there with Judas and do all those things, (weâ€™ll talk about that later) but youâ€™re wrong. But there is not just an affinity, there is a direct relationship. [physical-actions to spiritual-state] So weâ€™re going to go back to:

Luke 16:9-12

(9) And I say unto you, make to yourselves friends of the mammon of unrighteousnessâ€”

13 In other words, learn to be closely associated to the degree that youâ€™re understanding these things, and know the implications of their use and their value. In other words, make yourself at ease with it. Make it so youâ€™re not betrayed by it; but actually youâ€™re fortified by it.

(9) â€”that when you fail they may receive you into everlasting habitations.

Iâ€™d look at that and say, â€œWell, when you die and the period of your little trials and errors, your experience here on earth; youâ€™ve got something that has already worked out itself in your life to even stand you in good stead way down the road, which is on the other side.â€• Now weâ€™ve got Scripture for that, (just keep that in mind) if I donâ€™t use it tonight, it certainly is there and I can point it out to you.

(10) He that is faithful in that which is least is faithful also in much: He that is unjust in the least is unjust also in much.

(11) If therefore, you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

(12) If youâ€™ve not been faithful in that which is another manâ€™s, who shall give to you, that which is your own?

14 Now it is agreed, of course, that this is a parable, but its truth cannot be set aside as a definite reference to our conduct as a Christian and especially our attitudes. That this meaning is correct can be better seen and fortified by:

Matthew 6:19-24

(19) Lay not up for yourselves treasure on earth, where moth and rust corrupt, where thieves break through and steal:

(20) But lay up for yourselves treasures in heaven, where neither moth nor rust corrupt, and thieves (do not) break through and steal:

(21) For where your treasure is, there will your heart be also. (Now watch the follow-up.)

(22) The light of the body is the eye: if therefore thine eye be single, thine whole body shall be full of light.

(23) If thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

“Now, you say, “Now I don’t think, Bro. Vayle, that that belongs to that top verse.” (Let’s read the last verse.)

(24) No man can serve two masters: for either he will hate the one, and love the other; else hold to the one, and despise the other. You cannot serve God and mammon. (There is a very strong meaning in here, and we’ll go into that as we go along.)

15 Now in my opinion, from the Scriptures that we’ve read, (and all the Scriptures that I know, and we haven’t read them) there is a definite link, (and especially referring to this) between the material and the spiritual. There’s a direct link, one is based upon the other whether you want to recognize it or not – a definite link between the material and spiritual – so that the right attitudes in dealing with materiality; speeds us on our way in the course of divine revelation, and divinely knowledgeable ways of living.

And the wrong attitudes in dealing within our stewardship, hinders us in the course of divine and providential revelation. So we look at Matthew 6 again:

Matthew 6:22-23

(22) The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

(23) But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

16 Now what I’ve said here is, you have to recognize that there is a connection between the material and the spiritual, so that if the channel of the material is clogged, then the channel of the spiritual is also clogged. Now you can say what you want, but I’m giving you Bible. Now see, this is where we’ve got to come to grips with what I’m talking about tonight; this is an attitude of spirit and an understanding of material things. And I don’t say I’ve got them, but I do realize over the years, (and that’s back since 1960) which is 26 solid years; I’ve practiced what I’ve preached.

Iâ€™m going to tell you something. The more I really practice it, the more the spiritual lines are opened. And when I donâ€™t, the spiritual lines can close down. And you may be living tonight, (some of you and those who hear this tape) in euphoriaâ€”a Pentecostal or denominational euphoriaâ€”that youâ€™ve got it made; and you might have it no more made than nothing. You can be a million miles off, just on one thing.

17 This is where we have to learn a bit; because I believe thatâ€™s what Iâ€™ve been talking about to you, (hinting, over a period of time) I want you to see these things with me. So therefore, there is an absolute connection between the two, so that a wrong attitude, a wrong principle, a wrong conduct, will positively stop your channels of opening up to Almighty God for His richest blessings of revelation. Now this to me; there is no argument. As it says in:

3 John 1:2

(2) And beloved, I wish above all else that you may prosper and be in health, even as your soul prospers.

18 So there is a very definite link from the center to the circumference, because the center is the soul. And the prospering will come in the physical manner to help us in the realm of the financial, (or whatever we need to live by, the processes whereby we live) and also to the physical, the healing. Thatâ€™s why Bro. Branham could say that, â€œThis is a Message of Restoration,â€• and also, â€œYou take this Message, whereby you receive your healing.â€• And there was an example of that, as Iâ€™ve mentioned before, (and I was talking to Lloyd just the other night about it) Bro. Branham was inâ€”was it Wichita, Kansas? And there was a black brother sitting there, and he was backslidden.

And Bro. Branham called him out by name, (told him his name as I recall, told him his problem) and said, â€œYouâ€™re healed,â€• and then he said, â€œyouâ€™ve also been backslidden,â€• and he said, â€œyouâ€™re forgiven.â€• And right away he caught it. He said, â€œYou in the audience.â€• He caught them on the fact they were saying, â€œWell, who is he to say a manâ€™s sins are forgiven? Who does he think he is?â€•

And he said, â€œThe same One that told me what his diseases were, and heâ€™s healed, is the same One that told me to tell him his sins are forgiven him.â€• (And thatâ€™s what Jesus said, â€œWhich is easier? To say take up your bed and walk, or your sins are forgivenâ€•)

19 So you see weâ€™re looking at an understanding in here that could be very powerful in its motivating effect of our faith toward God and that life toward God which we want to live. Now weâ€™ve got to be careful here, because Iâ€™m not saying that this is the one and only channel of revealed truthâ€”because it isnâ€™t the channel of revealed truthâ€”itâ€™s something that can block the channel. Because you know that you cannot receive a revelation unless you are ordained to it.

Now you know that many people are ordained, and yet they fall away from what they were ordained to. And I canâ€™t say that Barnabas was 100% a man of Godâ€”he could have beenâ€”I donâ€™t know. But I do know the Holy Spirit said, â€œSeparate me Paul and Barnabas, unto the work whereunto I have called them.â€• But then Barnabas got down in that council in Jerusalem, where false brethren were brought in unaware and he got carried away with their dissimulations, and he wanted Titus to be circumcised, and Titus was a Greek. And Paul said, â€œHold it. Youâ€™re out.â€•

20 Now you see, he got blocked channels in thereâ€”he could have been perfectly ordainedâ€”but he got his channel blocked by listening to something which was contrary to the Word. Now, we can

be divine servants of God, (and I use the term "divine servants" in the sense that God's divine blessing is upon us "we're in the divine channel) but if we're off that Word, we're going to hurt somebody.

But we can be off more than just a revelation of that Word; we can be off because we're not following in the conduct, the pattern that God laid down for us. This is one channel I'm speaking of, so that we understand from Scripture here; Jesus speaking it's a very fearful thing to be wrong in a material concept "as much as we know.

Now some things we may not know and so therefore, you know, I'm not saying we'll continue in darkness; but we have to keep walking, and if we've been wrong in the past we have to begin to live as we have not lived before.

21 So Jesus said if you fail in your responsibility to your stewardship, (which, stewardship involves both God and some other person, or persons) you will not be in a position to receive the true riches of your day. Now that's what the Bible teaches. You'll fumble over the true riches that there lie in the Word of God. Now, I'm not saying this is the only channel. This is one of the channels we have to watch; because we can watch it. In other words, there'd be a certain, real, problem for this person. And I think John sort of brings this out to, over here in:

1 John 1:5-7

(5) This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

(6) And if we say we have fellowship with him, and walk in darkness, we lie, and do not the truth.

(7) But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanses us from all sin.

Now that's where we want to get to. We want to walk in any obedience wherein it is laid before us, and we are able to do it. Now we're well able to do it. I think this little remark here is something like Bro. Branham said,

"You say you believe me, then why don't you obey me?"

22 So here is something in here where a person could say, "Well, I'm in the truth, I believe the truth," and yet fall into a certain error; which I think we could get out of the way by studying the Word of God. Now I'd like us to realize that we stand to lose or gain from this principle as we set forth here, and looking over here in:

Luke 19:11-27

(11) And as they heard these things, he added and spoke a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. (Now I'm putting emphasis where I want to put it.)

And remember this Book here is current for this hour; because remember, "He is appearing in the form of the Holy Spirit and doing for the Gentiles exactly what He did for Israel when He was there in the Body form."

Now, of course we know, that is passed over now. The prophet is gone, and the days of the Son of man are gone. We've seen them. The Appearing is still on, because the Pillar of Fire is here.

We know what God weâ€™re following, and all those things.

Okay, weâ€™re looking for the kingdom:

(12) And he said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

(13) And he called his ten servants, delivered them ten pounds, and said to them, Occupy till I come.

(14) His citizens hated him, and sent a message after him, saying, â€œWe will not have this man to reign over us.â€•

(15) And it came to pass, that when he was returned, having received the kingdom, he commanded these servants to be called unto him, to whom he had given the money that he might know how much every man had gained by trading.

(16) Then came the first, saying, â€œLord, thy pound hath gained (thee) ten pounds.â€•

(17) And he said, â€œWell, thou good servant: thou has been faithful in a little, have thou authority over ten cities.â€•

(18) And the second came, saying, â€œLord, thy pound hath gained (thee) five pounds.â€•

(19) And he said like to him, â€œBe over five cities.â€•

(20) And another came, saying, â€œLord, behold here is thy pound, which I have kept laid up in a napkin:

(21) For I feared thee, because thou art an austere man: you take up that you didnâ€™t lay down, and reap (what) you didnâ€™t sow.â€•

(22) And he said, â€œOut of your own mouth will I judge thee, wicked servant. Thou knewest I was an austere man, taking up what I laid not, and reaping that I did not sow:

(23) Wherefore then gavest thou not my money into the bank, that at my coming I might have required mine own with usury?â€•

(24) And he said unto them that stood by, â€œTake from him the pound, (that he hath) and give it to him that hath ten pounds.â€•

(25) And they said unto him, â€œLord, he hath ten pounds.â€•

Now, see, thereâ€™s an argument coming up here. Heâ€™s going to take from the fellow that didnâ€™t have, and give it to the guyâ€™s that got the most. Now thatâ€™s like â€œthe rich get richer.â€™ You got the old saying, â€œHe that has gets.â€™ And this is spiritual phraseology here:

(26) For I say unto you, â€œThat unto everyone which hath shall be given; and from him that hath not, even that he hath shall be taken away.â€•

(27) But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

23 Now of course, this is a parable. And the object of this parable is not simply one where heâ€™s citing materiality; but heâ€™s using it as an example. And Iâ€™m taking it to the point where I can see something in here, Christ using it; where we have to be careful concerning this stewardship in the financial realm â€œ because it is there in the Bible staring us in the face â€œ very, very, evidently.

Now with this in mind, (having shown you that there is something in here that is of great necessity that we learn to be correct concerning it) we just want to look at the present, ungodly conditions that are in the world today, because the people are not listening to the Word of God when it comes to the fact that everybody is a steward under Godâ€™ and they deny their stewardship; their responsibility to Him, and to others.

And they count things, as though they can do what they want with what is here, regardless. And that is the fallacy all through the Scripture. Eve got in the same mess. Adam got in the same mess. And today, this is iniquitous Laodicea.

24 Now, letâ€™s look at government. Letâ€™s go to Romans 13 and examine government; just casually, Iâ€™m not going to go into this a great deal.

Romans 13:1-7

(1) Let every soul be subject unto the higher powers. For there is no power but God: the powers that be are ordained of God.

(2) Whosoever therefore resisteth the power (thatâ€™s the authority), resisteth the ordinance of God: and they that resist shall receive to themselves (judgment, and be under condemnation.)

(3) For rulers are not a terror to good works, but to evil. Wilt thou then not be afraid of the authority? Do that which is good, and thou shalt have praise of the same:

(4) For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

(5) Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

(6) For this cause pay we tribute also: for they are Godâ€™s ministers, attending continually upon this very thing.

(7) Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. (Thatâ€™s as far as we need to read there.)

25 So you can see here, that Godâ€™s attitude toward government is this: all government is responsible to God. Now the Constitution of the United States, based upon the set-forth declaration of those who came from Europe to establish this nation; had this faith in God: that God was the Supreme Ruler, the Supreme Judge, and all things then must lie open and exposed before Himâ€™ and they were those men who constituted the authorityâ€™ to see that God was honored, and the nation was a nation under God â€œ because thatâ€™s exactly what the oath of allegiance is, and your declaration exactly isâ€™ itâ€™s a nation under God. But, you know, the government doesnâ€™t want that anymore; and even though there are those that call themselves to be Christians, (they want to leave that in there, and the little bit of writing on the coin, â€œIn God We Trust,â€•) â€œ there are those of course, who donâ€™t want it â€œ but even those who do want it, as soon as they get into powerâ€™ they fail to realize that they are absolutely responsible to God.

26 You elect anybody, he goes in under the election promises that he's going to listen to you—he no more listens to us as a people—he no more represents us as nothing. It's all twisted to the extent: I will vote this person in and he will do what he wants concerning me—because I figure I can trust that he will do more for me than anybody else who gets in there—it is not what God ordained. Now I'm going to tell you something; this nation is going to pay for it. You don't think for one minute they can bandy the name of God, and bandy the program of God here. They are responsible to Almighty God. The President is responsible to God. Not simply by lip service, and not simply by some little thought—but absolutely, he is responsible to Almighty God. That's why you and I pray for the President, the governors and those in authority, every single day. I wonder how many do it.

It's easy to say, “Hey, I'm just going to think it over, but maybe I'll do something about it.” But you know God wants us to do something about it. And what He wants us to do about it is literally, to pray for them. We think about them, but I realize that government is not going to do very much for us. I don't say that government is to do a lot of things for us the people thinks they do; but the government is basically there to honor Almighty God.

Now, notice what he says here, “The government is to be a terror to evil.” (Is the government today a terror to evil? No way.) Look at your crooked judges, your crooked cops. Years ago, simply rum runners; wouldn't be bad if it was simply cigarette runners, but today it's cocaine and heroin, every drug runner. Look at the cops in Miami bought off. How many around here are bought off?

27 See, they don't realize stewardship; and when you don't realize stewardship—God is going to judge. That's why Laodicea will be judged, because its lawlessness. They won't listen to anybody; a little lip service, a little mouth service. A guy, like I mention, Tony Hall, nothing against him; he claims he's born again. Hatfield; claimed they're born again. Look at their records. Look at their records! They haven't got one record that will line up with the Word of God.

Now does that mean that people can disobey the law? No.

All we need is anarchy. Then everything is gone. And it's difficult not to indulge in anarchy. It's difficult not to be a lynching committee. It's difficult not to do something about it. But the Bible says, “Don't do a thing about it.” It says, “Whosoever resisteth authority resists the ordinance of God,” because God has set government in its place.

But men have not believed that they are stewards,

They think, “Oh, I can do what I want.” (See?)

And it's not right and therefore God is going to bring upon this nation His wrath. Laodicea; peoples' rights! They don't have rights. It's like Bro. Branham said,

“You don't have a think coming.” (You and I don't either.)

28 Now people should be more careful who they put in there. Government; but who gets in the government? “Lawyers and rich people. A poor man cannot run anymore. See? Now I know the government is trying to set up funds, and we put in our little income tax, “Do you want a dollar; or two dollars, one for each party?” I must be honest. I only put a buck for the Republicans. I'm a million miles off the Democrats. I ain't gonna trust one, period. Ever since they put a Catholic in there, that's it. And people vote for them, when you know what they're do it. Just wait, we'll talk about the Bishop's letter pretty soon, what's going on with the churches. But

anyway:

(2) (He that) resisteth (authority) resists the ordinances of God and they that resist shall receive to themselves damnation (or judgment.)

(3) For rulers are not a terror...(Letâ€™s put it this way â€œFor rulers are not supposed to be a terror,â€•) to good works, but to evil.)

29 But they are a terror right now if you want prayer in the schools. Now you can have all kinds of sex films, and abortion clinics, (that absolutely get young kids into illicit sex and a depraved life) but you cannot show them the truth. See, not servants of God anymore but servants of the devil. But Iâ€™m going to tell you somethingâ€”the devil wonâ€™t judge themâ€”God will judge them! Thatâ€™s why you and I just wait our turn, thatâ€™s all, â€” because weâ€™ll be sitting there too. Weâ€™ll be sitting on the right side of the ledger, not on the wrong side.

(3) (Now) rulers are not a terrorâ€”(Theyâ€™re supposed to be a terror to evil.) Wilt thou not then be afraid of the (authority?)

(3) (Now, He said,)â€”do that which is good and thou shall have praise of the same.

(4) For he is the minister of God to thee for goodâ€”

30 Now right in here, there is a promise of God to you and me, that no matter what that fellow does, (if weâ€™re right and weâ€™re true stewards) thereâ€™s nothing can touch us. Well death could, but thatâ€™s not the worst thing; because why? â€”God will get us ready for death. But how could we be ready for death resisting this? See? Their stewardship is way off.

(4) For he is the minister of God to thee for good. But if thou doest that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revengerâ€” (An avenger, see? In other words, heâ€™s supposed to be there to adjudicate the government and say what is right and what is wrong.)

And when youâ€™re right, youâ€™re right; and when youâ€™re wrong, youâ€™re wrongâ€”but you canâ€™t do thatâ€”because the lawyer makes all the laws. Itâ€™s just like that cartoon in the paper after they just passed this new tax law; one congressman or senator said to the other one,

â€œI think weâ€™d better go consult our tax consultants to see what we just voted in.â€• (See, thatâ€™s right; thatâ€™s what they do) but Iâ€™m going to tell you something, brother/sister, they are accountable to God.

31 Whether they like it or not, they are Godâ€™s ministers. Theyâ€™re not some lobbyistâ€™s ministers, the oil clique, or the unions, or this and that. Theyâ€™re Godâ€™s. And theyâ€™re going to pay for it. In the meantime, let them go ahead; donâ€™t resist. Only place you and I resist is when they try to tell us that we canâ€™t go to church, we canâ€™t do this, and we canâ€™t do thatâ€”we put Godâ€™s Word ahead.

(5) Wherefore, ye must needs be subject, not only for wrath, but also for conscience sake.

(6) For this cause pay you tribute also...

For this cause, pay taxes. One of the biggest things in the world is the tax dodge. Now thereâ€™s nothing wrong when you have deductions. Thereâ€™s nothing wrong with that little carnal word â€”loopholeâ€” not one thing wrong. Itâ€™s there. You got a right to take advantage

of everything the government allows you; but then not to take what isn't ours. There's a very touchy point, but it's also there. It said, "Pay your taxes"

(6) "for they are God's ministers, (now watch) attending continually upon this very thing. (You bet they are. That's all they know; how to collect taxes.)"

That's a prophetic input; and that's about all they do know.

32 And it's known, (it's been said by many philosophers, and many true economists) that democracy is a failure; because once the guy is in power, and knows he can get his hand in your pocket "he'll never take it out until there's nothing left. Oh I think the Kennedy's; they're about the most abysmal of the whole works. They're trying to copy Roosevelt, but they got worse. They'll vote everything out of your pocket. Why don't they give their billions or millions of dollars as a token? And the big McCormick Plaza, (whatever it is) in Chicago; I suppose it brings in 400 million a year. Let them give the 400 million as a token. But they're not doing it.

They're going to tax everybody out of existence. They'll do it. You know why? "Because there was a time of terrible taxation when Jesus was born; and it was under the publicans his ministry suffered " You've got the same thing right today; because the conditions must obtain in the spirit when they're in the flesh.

These men are stewards "but they're not "just" stewards "and God will not back this nation; and back anything to do with them. Look at the mess the President's in right today; bad as Carter's and bad as Nixon's. I think he's been a good president, but there's something fishy in Denmark right now. Maybe what he tried to do was very good, but somebody got messed up in it.

33 So therefore, our attitudes toward government "and consequently; those attitudes toward government "are our attitudes toward God. Now the government should have the right attitude as stewards, looking unto God. Now they mouth a lot, but that's where it ends. You can have a nice guy like Peter Marshall as a chaplain. It doesn't do one bit of good. What Peter Marshall had, didn't rub off. What Billy Graham has, doesn't rub off; or anybody else. They're responsible.

Their attitude is what makes or breaks them "and our attitude toward what we have "will make and break us in the sight of God also, (if we're not careful) because God is behind it all. We've got to watch our attitudes.

And the next thing we think of is business. Let's take a look at business, and let's not going to dwell a long time on this.

Isaiah 5:8

(8) Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth! (Cartels! Monopolies!)

34 One of the worst things the government ever did was to give any business man a monopoly. Competition alone is the secret; but when you got a monopoly, they'll do whatever they want. They'll rob you more, and more, and more. Let's see what James has to say. We'll put the two together. This is not a political speech, don't think for one minute.

James 5:1-9

- (1) Go to now, ye rich men, weep and howl for your miseries that shall come upon you.
 - (2) Your riches are corrupted, your garments are moth-eaten.
 - (3) Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. (Somebody is going to take it all over.)
 - (4) Behold the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of Lord of Hosts. (Or the Lord of Harvest.)
 - (5) Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in the day of slaughter.
 - (6) Ye have condemned and killed the just: and he doth not resist you.
 - (7) Be patient therefore, brethren, unto the (presence) of the Lord. (Until this very hour.)
- 35** The showdown is in this hour. See? And rememberâ€”the showdown of the Presence is deceit, deceit, deceitâ€”corruption, corruption, corruptionâ€”illegal, illicit, authority; all of these things there.
- (8) Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.
 - (9) Grudge not one against anotherâ€”(and so on)

Now what I was looking at here; under Teddy Roosevelt they brought in the Fair Trades Act, which was going to limit the people who had enough to take over anybody else illegally. Under the Reagan administration, (which appalls me that that man can be as gross as he is in these things) he tipped the courts, and the scales of justice, to allow people under fraud to come in and take over other firms; and whereby they do it. You can see what happened to Boesky(?) you can read in the paper exactly what heâ€™s done, and the men on Wall St. with him, Levine and the whole bunchâ€”deliberately pulled deals whereby they have joined corporation to corporation, caused problems and the lay-off of thousands of people, spent billions of dollarsâ€”on what? Nothing! No more jobs created â€” but take-overs that take away jobs.

36 Now what has business done? Look at our forefathers, (and you know some of you sitting here may be descendants from those fine old people that got this country going) now whatâ€™s happened since then? You have people who have no more input into those businesses than nothing. Theyâ€™re worse than the doctors who think they can charge any amount they want, because, they said,

â€œOh look it, we spent years in college; we spent a lot.â€•

Hogwash! Those colleges were endowed by billions and billions of dollars of taxpayersâ€™ money; and people who wanted to see this nation get ahead. So whatever money they spent is next to nothing.

But they act as though â€œOh, what a great thing!â€•

Listen brother that attitude before God is anti-Christ; and this nation cannot surviveâ€”you can see why judgment is heaped upâ€”they care little or nothing about anybody.

So when they get to be president of certainâ€¦ Well, look it, who put the money in General Motors? â€œFord. Poor old Henry wasnâ€™t even in his grave, far as I recall, when they had Lehman, a Jew, running the Ford Foundation; pouring money into UNICEF and places, which are anti-Christ. Men running vast empires, who care nothing about the Word of Godâ€™havenâ€™t put one thing in it; but work themselves up, say

â€œLook at me. What a great guy I am.â€•

37 You know thatâ€™s Belshazzarâ€™s feast. You bet it is; and thereâ€™s a reckoning day. And that reckoning day is hereâ€™starting with the Presence of the Lordâ€™and notice, since He has been present, itâ€™s these things Iâ€™m talking about, have come to the â€œfullness of the cupâ€™â€œ which God demands before He destroys the earth.

Look at these big chemical companies. Go down to Louisiana if you dare, and try to find some water unpolluted in the bayous. Theyâ€™re still dumping I guess, tons and tons of pollutants that are killing everything. Find one spring thatâ€™s safe anymore. Find anything thatâ€™s safe anymore.

Money! Money! Money! Not stewards of God!

38 Years ago our forefathers said â€œ and Henry Ford I admit was great at this; he gave the people five dollars a day when no one was getting anywhere near five dollars, and I think he said in 1950, (I forget what his prophecy was) men would earn \$50 a day. He had a vision of plowing money back in to create jobs â€œ whoâ€™s doing it now? The very thing Reagan hoped, by taking the pressure off the corporations, the vast sums of money that they would save by taxes; yet we had to pay for it. What happened? They took all that money and bought firms out.

Stewards of God! (Brother/sister) Stewards of God! Yes they will account to God and donâ€™t tell me they wonâ€™t, because they will. It says right here, He says, â€œYour silver and your gold is corrupted, and youâ€™re just waiting for the fire.â€• [James 5:3] Thatâ€™s business.

39 What about laborers? â€œThatâ€™s important; to know about laborers too. Now you all hold jobs. You hold jobs most of you that you didnâ€™t put a nickel into. Whatâ€™s your attitude toward the job you hold? Now thereâ€™s such a thing as â€œentrepreneurs.â€™ If youâ€™re in business for yourself, thatâ€™s fine â€œ then perhaps you know more than the man that just hires out, because they got to foot all the bills â€œ but I want to ask you a question; and Iâ€™ve talked about this before, (I know itâ€™s hard to work in certain places, and I know we get our hackles up and everything else) but you realize it could cost ten thousandâ€™and to even half a million dollars to give one of you people a job tonight?

Just even sitting at a desk; what did that desk cost? Whatâ€™d that typewriter cost? Youâ€™re plugged into computers; what did that cost? Youâ€™re sitting in a building; what did that cost? Youâ€™ve got investors behind you; what did that cost? Now what is your attitude towards your job? Many people walk into a job; they donâ€™t give a rip. Oh the tools can go down the drain; wonâ€™t take care of tools. Oh, theyâ€™re slovenly; thatâ€™s okay, everybodyâ€™s slovenly.

40 Listen: this started many, many years ago, in the Second World War. It just got on, so I decided Iâ€™d go and work in the shipyards. And I liked to work, and first of all, you bolt up the plates and then the welders come by and they weld, and then you take the bolts out. Thatâ€™s how you build those ships; and great big hunks of steel, massive pieces, and I like to work, (because Iâ€™m a fast talker, fast thinker, fast worker) and maybe I peter out, but while I donâ€™t peter out, I do good.

This old fellow he said, "Now come on Vayle, slow down," he said, "we take days to do what you're doing."

I said, "Don't be a nut." I said, "I can't. I'm bored stiff."

He might just crank up one; sit back and listen; there was a war on, with people dying that needed those ships. Stewards! "Doing something with somebody else's money" they're paid to do it and not doing it. Listen, that's criminal, that's against God!

41 I'm not trying to point the finger now—I'm trying to point you to truth—I want to show you these things, (to get the right attitude, brother/sister) because there's no way anybody can tell me you and I can get next to God; and get the richest of the depths, of the riches of Almighty God and pull these stunts!

I don't mean to go in there and work yourself to the bone. When my wife worked for a while, I had to slow her down. She wouldn't slow, she hasn't slowed down yet, (I think maybe 48 hours after she's dead, she'll quit quivering, or four days, [laughter] I don't know, or four years, whatever it's going to be) she always worked too hard where she was. And I'm not saying you go into a plant and you work your head off to show people up because there's those people that just work, work, work. Don't be ridiculous.

But listen, there's such a thing as an honest day's work for an honest day's pay—and respecting what people have put behind you on the job.

42 Now, you think for one minute? (Well, I know the GOA and, what is it, the GSA? I forget what those initials are, but they're in the government.) Look at Proxmire, always giving the, you know, the Eagle Feather? (Whatever it is; yeah, for that,) or the Golden Fleece? (The award for slovenliness and sloppiness,) and every place you go, you will see government not caring two bits what's happening to the taxpayer's money.

Listen—they're stewards to God, my brother/sister. I'm trying to get this across. There's not one person, (I don't care if they're even serpent-seed) that's not a steward to Almighty God; or steward to somebody under the jurisdiction of Almighty God. Now let's begin to see if this isn't the truth.

When God puts his kingdom once more on earth, and nothing will defile it; you think there's going to be any shoddy stuff going on that you see here today? No way, shape and form! God is against it. That's why He's going to destroy it. Like Bro. Branham said, "The flames are going to go a thousand miles high and even get rid of the germs."

I said, "Praise God!" I don't know what; why get rid of the germs, so to speak? You know they can't attack you; but you see the beauty? They won't be there because they're hybrid—they developed from something—they're wrong. God is against that.

43 Now listen, I'm not against the unions. Bro. Branham wasn't against unions. But you know where the unions are today? Look it, I think it was back in the fifties, Pope Pious went to Lake Geneva, and he talked to the World Congress of Labor. Now you people, you're smart, you read the newspapers and you always read the bishops' letters. Who are the bishops? The Roman Catholics; and they're trying to take unions over, and they always go to the unions and talk, (nice talk) and say,

"You deserve this and you deserve that."

(Why don't they tell the unions?) "Listen, you people, the best system is cooperation. It's profit sharing." "Get in there and work!" "Do your job!" (We don't quite want that.)

We just want to share the profits, and do anything we want. See, businesses are wrong; unions are wrong because neither one recognize a stewardship to Almighty God. Now listen. I'm saying something right now that could secure people their jobs. I'll be honest with you. Over the years I've hinted these things; but we're coming out straight on the barrelhead this morning.

44 All right, government and business get together, and it breeds corruption. Now let's look at America. They said, "All right, we got to have protectionist tariffs to give the businessman a break." So that means they're going to take it out of your pocket.

The next thing now, "Listen," they say, "oh, the unions got to have it, labor's got to have something." (It's got to come out of somebody's pocket.) Now they're going to rob the guy that gave money to them in the first place? No, because he's lobbying to keep the thing in balance.

Now the third thing they say, "Now, the next thing we got to help the farmers." (And pretty soon the government's in everything.) Where do you find that in the Bible? Patronage? Corruption? There's a stewardship to Almighty God that this nation has cast to one side, brother/sister, there was a time when America was that Godly nation, but it has gone far, far, from what it was planned to be.

45 So we look at business, we look at government, we look at all these things; but tonight let's look at the Christian, because that's the important thing. That's what we're talking about tonight.

We're going to read out of:

Malachi 3:7-18

(7) Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

(8) Will a man rob God?

Yep! In other words, man's out of line with God; you've left stewardship, (plumb, straight English) just the way Adam did. He thought he was boss, he thought he could run it; he left it.

(8) (You) have robbed me. But you say, Where did we rob you? In tithes and offerings!

(9) You are cursed with a curse: for you have robbed me, even this whole nation.

(10) Bring all the tithes into the storehouse!

46 Now I'm not preaching this message for money. You'll find that out, because look, I've always been taken care of. When my wife and I lived on thirty-nine bucks a week, and you were making \$95 and \$100 and \$150; I said, "We got it made." "Because I followed God's laws. And I'm going to tell you about those laws.

We'll have time. If we have to sit here quite a while, that's okay, because I don't like

preaching sermons like this. I like preaching from Bro. Branham's tapes, word by word. This to me is necessary. It is not boring; it is necessary, we need it, but I like the other. See? I just don't bring pastoral messages too good like I used to.

(10) Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. (Now, remember the Bible said the tithe is the Lord's. It's not ours in the first place.)

It's something we're entrusted with. Stewardship! Now, he said, "You've botched your stewardship. You've thrown it out the window."

(11) And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

(12) And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts. (Now notice, He said, "A delightsome land.")

(13) Your words have been stout against me, saith the LORD. Yet you say, What have we spoken so much against thee?

(14) Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts?

(15) And now we call the proud happy; yea, that which work wickedness are set up. (That's your church system now. That's the Cain church.) And they that tempt God are even delivered (Under anointed ones. Now watch.)

(16) Then they that feared the LORD spake often one to another: (Now you know what that is—that's this Message, where Bro. Branham said in The Token, "They had not yet come together yet to talk the Word." This is the people come together, like we try to do here.) and the LORD hearkened!

47 Now they weren't talking to God, they were talking to each other, like you and I are talking tonight, just getting right down to the nitty-gritty; because that's just preaching, we're just talking, (not preaching, just talking) may be loud, but still talking.

(16) "and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

(17) And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spares his only son that serves him.

(18) Then shall you return (that's under Elijah, hearts are turned back to fathers) and discern (judge between and know) righteousness from wickedness (and consequently, righteous from wicked "Cain from the Abel" false church from true church) between him that serves God and him (that doesn't serve him.)

48 Now listen! This on money was put here as a part of the end-time Message. Stewardship! So there's something necessary that we have to know about these mundane, material, things in our lives. Just get the right attitude. That's all it is—just get right attitudes—and begin to understand and do what we should do. Now, it mentions the tithe here. Okay let's talk about tithing, just barely, and we'll just read it, this is about tithing. Paul says:

1 Corinthians 9:1-18

- (1) Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are ye not my work in the Lord?
- (2) If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.
- (3) Mine answer to them that do examine me is this,
- (4) Have we not authority to eat and to drink?
- (5) Have we not authority to lead about a sister, a wife (a wife, who is a sister, see?) as well as other apostles, and as the brethren of the Lord and Cephas?
- (6) Or I only and Barnabas, have we not power to forbear working?
- (7) Who goes a warfare any time at his own charge? Who plants a vineyard, and eats not of the fruit thereof? or who feedeth a flock, and eats not of the milk of the flock?
- (8) Say I these things as a man? or saith not the law the same also?
- (9) For it is written in the Law of Moses, Thou shalt not muzzle the mouth of the ox that treads out the corn. Doth God take care for oxen? (He cares for sparrows. Sure He does. He cares. Allâ€™s His.)
- (10) Or says he it altogether for our sakes?

He said, â€œYou know the ox is going to eat anyway and youâ€™re going to feed him, because if you donâ€™t feed him heâ€™s going to die and he wonâ€™t be any good to you.â€• He said, â€œWeâ€™re going to talk about this.â€•
- (10) (This is) For our sakes, no doubt, this is written: that he that plows should plow in hope; and he that threshes in hope should be partakers of his hope.
- (11) If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?
- (12) If others be partakers of this (authority) over you, are not we much more so? Nevertheless we have not used this (authority;) but suffer all things, lest we should hinder the gospel of Christ.
- (13) Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar?
- (14) Even so hath the Lord ordained that they which preach the gospel should live of the Gospel.
- (15) But I have used none of these things: neither have I written these things, that it should be so done unto me: but it were better for me to die, than that any man should make my glorying void.

(16) For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; woe is unto me, if I preach not the gospel!

(17) For if I do this thing willingly, I have a reward: and if against my will, a dispensation of the gospel is committed unto me.

(18) What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my (authority) in the gospel.

49 Now we don't have to talk about tithe. You know that tithes are the Lord's. It's the system that God set up. It is not anything to do with a type or shadow. It is to take care of the ministry. That's what the tithe is all about. Now let's just take a look of this:

Hebrews 7:4-8

(4) Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

(5) And verily they that are the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

(6) But he whose descent is not counted from them received tithes of Abraham (that's Melchisedec) and blessed him that had the promises. (Now we're children of Abraham.)

(7) And without all contradiction the less is blessed of the better.

(8) And here men that die receive tithes; but there he of whom it's witnessed that he liveth. (So, therefore, the tithe is still God's; now it's paid into the ministry. We don't have to talk about it and worry about it at all, we understand here perfectly all about it.)

I heard Dr. McGee one day, and he's a doctor all right, you can sure tell that. He said that tithing was under the law and not under grace; you didn't need to tithe. He doesn't even know this verse, (that's the way you get your doctorate; you say everything wrong) but he said a lot of good things. I wouldn't discredit the man there; but he's way off here. Tithing is a type of nothing. It's just like, when did God ever tell women to take their clothes off and cut their hair? That doesn't type anything. That's something we're supposed to do. People think once you've got grace, anything goes. But they're the first ones to try to put you in bondage to something else. Why don't they just go the way of the will of God? That's all.

50 So, we know all about tithing to that particular instance; but let's go a little further talking about tithing. Now here's where I'm going to talk to you, because I'm able to do it on the grounds of what my own practice has been for over 20 years. Years ago, as I said, my wife and I had literally nothing, (which was true, what we did have was more or less a non-asset, because you know, it bugged you to have it, being on the road and this and that; expenses both places) so I knew we were hard up against it.

So I said, "Well, now there's only one thing I know in the Bible, and that's the thing I'm going to have to be able to do, which is to give in order to get." (And we'll go into that more thoroughly than just which I'm saying now.) But what I did then, I began doing something which most people never think of doing, and that is to take a 10% from the gross and another 10% from the same gross. Not 10% from the deducted amount, but a straight 20% across the board. Now, that is not true tithing. I'll be honest with you; because as a businessman it's the same

as the farmer. And the farmer plows his ground up; and he puts down what it costs him. He sows his seed; and he puts down what that costs him. And then he has to get the weeds out; and he puts down what that costs him. And the end of the season heâ€™s got to take it off; and he puts down what that costs him.

And finally when he sells it, he takes out all expenses and he said, â€œLook, Iâ€™ve got \$25,000 in the bank, and it cost me \$10,000 to get this \$25,000. I owe 10% of \$15,000. He owes \$1500. Now I could do the same thing; and any businessman can do the same thing.

51 Now what about a laborer? Heâ€™s not investing anything. Now Iâ€™m not trying to be tough on you, because weâ€™re not going to apply this rule in our church; Bro. Branham didnâ€™t and Iâ€™m not going to do it either. But I just want to let you know something. Letâ€™s say, I work for a company, and my fringe benefits are \$15 through pension and this and that and the other thing; and you havenâ€™t put one cent in, they put it in. And you get another \$15, you got \$30. But you pay tithes on \$15 per hour. You see what I mean?

Youâ€™re not doing what the businessman does. You would owe literally another 10% on that \$15. Now look it, we donâ€™t do that here; and Bro. Branham didnâ€™t say to do it. But in Canada the government has taxed the fringe benefits. If that happened here, how would you respond as a tithe payer? Iâ€™m interested because, see, I do it all the time. I donâ€™t have a bit of trouble. I did it on \$39, I did it on \$50, I did it on \$1,000, I did it on \$10,000, \$25,000, \$35,000, \$55,000, \$65,000, \$100,000, not all at one time; but never a cent out for me, until first of all God took that.

I preached for Bro. Branham, down in Louisville, Mississippi. I went there at my own expense. Through a cross-up I got \$34 (my hotel bill alone was \$36) I paid out of the \$34, 20%. Now youâ€™re very quiet, youâ€™re thinking. And so you should think, because you see brothers, Iâ€™m not asking for anything; because you know Iâ€™m not interested in money.

52 Iâ€™m interested in only knowing one thing â€” there is a law that God has laid down â€” and we must have right attitudes toward everything we do in these lawsâ€”in order to make sure youâ€™re getting all the â€”eye-single to the open-lightâ€™ of this hour. And rememberâ€”God is here; Present! And He is condemning this generation of wicked Laodicea, (the peopleâ€™s rights, do what they want, it doesnâ€™t matter, not responsible) everyone is responsible! Weâ€™re responsible for the Holy Spirit He gave usâ€”to nourish him by the Word of Almighty God!

Weâ€™re responsible for every single thing in this life. Now, Iâ€™m not saying Iâ€™m a perfect example here. But Iâ€™ve gone through twenty-some years of what Iâ€™m talking about, and I know what Iâ€™m talking about, (believe me, I am right; or I wouldnâ€™t be telling you) and I find I have to keep watching my life, and correcting my life on financial matters; because it is only too easy to go haywire. Remember, Bro. Branham said the minister has got three things to watch out for.

53 Popularity? â€” I donâ€™t have it and you know it; the prophet said I wouldnâ€™t. He said his gift was just like mineâ€”nobody wanted it. And thatâ€™s just exactly true. When you donâ€™t want the gift, you donâ€™t want the guy thatâ€™s got it either. Letâ€™s face it. I donâ€™t give a rip about that. Iâ€™m happy with you people here. Thatâ€™s wonderful. I can live the rest of my life in peace this way.

â€œMoney â€” Women â€” Popularityâ€• â€” Iâ€™m not popular.

Women? â€” No more attractive than anything else since the Word. Iâ€™ve had my share of desires like anybody else has. Women have them same as men have. Women, donâ€™t sit there and think men lust after you, you lust after men too. Letâ€™s be honest. We donâ€™t play games anymore. Donâ€™t have to see X-rated movies to find out. We knew it all the time; if you got half an

ounce of brains, you know it. That's the way people are. But that hasn't got to me; the popularity. What would get to me?

Money! " But you can get that knocked out of you, too. Where you know it doesn't pay. Twenty-some years it takes; you maybe don't have it even then, but you keep on working on it, with your conscience, with the Word of Almighty God. But I just want to lay that across the line to you, see? Because many times people think, "Well, hey, I pay my tithes, that's great." Have you really, honestly then, paid your tithes, if you look in the light of the Word of God? So let's wash them off the hook. Let's talk about giving.

54 Giving, is over here in 2 Corinthians 9 (Remember 1 Corinthians 9 is tithing " 2 Corinthians 9 is what? "Giving.) Okay, let's go back and talk about it. This is where we kind of talk, where we can help you tonight, and get some attitudes right.

Now, remember, this is not in any sermon-way to say, "Hey, I'm laying a foundation. I'm going to ask you for money." Forget it. My trustees know me. For the sake of the ministry, the tapes going out; if necessary I would pay the rent on this building every month and you could sit here as my guests. My trustees know me. My deacons know me, and I think everybody here, by now, ought to know me. If you don't, you're in for a surprise, because that's the truth. I foot an awful lot of bills. I'll foot every one of them if necessary; because I'm going to be a winner, see?

Not saying this to hurt anybody's feelings, but I want you to know where I stand in case you think I'm laying a foundation somewhere"uh-uh"this must be right, brother/sister because I know it in my heart, it's got to be right. Let's read it:

2 Corinthians 9:1-12

- (1) For as touching the ministering of the saints, (giving to the saints) it is superfluous for me to write to you: (Said, "You ought to already know it.")
- (2) For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.
- (3) Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:
- (4) Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.
- (5) Therefore, I thought it necessary to exhort the brethren that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready as a matter of bounty, and not of covetousness.

In other words he's saying, "Look, I want your heart's all lined up. I'm not trying to get money from you guys, but look, you have been provoked, (that word means "excited") to a godly thing, to do this," and he said, "Look, just have it ready. We'll just come and pick it up, no fuss, no bother." You know, now listen what he says: the promise.

- (6) But this I say, He which soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully.
- (7) Every man according as he purposeth in his heart, so let him give; not grudgingly, or of

necessity: for God loveth a cheerful giver. (Now this is not tithing; this is giving. Not to the ministry, to somebody else.)

(8) And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.

55 Now, that doesn't mean you've got money to give to everybody and just throw it around. It means when a legitimate, honest, cause comes before you, you will have enough to give to that person to tide him over. And he will learn how to have enough to give to somebody else to tide him over. It's a chain reaction, see? It's a chain reaction. If you've had a kindness shown, pass it on. It was not meant for you alone, pass it on. (See? Remember that old bit of poetry?) Let it wander through the years, let it wipe another's tears, till in heaven the deed appears, pass it on. This is one of those things: a sowing, sowing, sowing.

(9) (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth)

(10) Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruit of your righteousness.)

Huh? Notice, Increase the fruit of your righteousness.

Proverbs 11:24

(24) There is that (that) scattereth and yet increaseth, and there is that withholdeth more than is meet (and) tendeth to poverty.

56 Look it, I want to see a generous church here. I was anything but generous. I was too scared to be. Let me be honest with you, I was sure I couldn't afford it. And you know something; your hand shows it, even your handwriting. I don't think I was ever more thrilled in my whole life. Of course I was glad when my sister told me about Bro. Branham; and I was glad to see him thrilled when she said,

There is no guile in this man. No deceit. What's with this fellow? No deceit. And she looked at me and said, Hey, you're generous.

I'm glad to be generous. Oh, I'm not a free-for-all, just give it away. I can clam right up and be tight as a skin on a drum. Don't worry. Because I'm not here to make anybody's living. You're not here to make my living. We're not here to take care of somebody; and that person takes care of somebody. Oh no, we don't preach that nonsense.

Oh, nothing doing! You don't rob your family to take care of somebody else. There is a promise in the Word of God. See? You're righteousness increases.

(11) Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God.

(12) For the administration of this service not only supplies the want of the saints, but is abundant also by many thanksgivings unto God.

57 Notice what it says; helping people. How happy they are when anybody helps them. How to relieve their stress and burdens because you took care; you looked out for somebody. How in the world can anybody expect anything, if they don't do something? How can you reap if you

don't sow? How can you receive your own, if you withhold? See? We're laying down a spiritual law here, (brother and sister in the material) that if we obey cheerfully knowing that God has made a promise and our hearts are right God comes back on that thing and blesses it.

I remember when I was giving my tithes that time, I said,

“Okay, I got \$200. I'll give 20 bucks to a friend of mine that's a minister. He needed it. And I sent \$20 to a widow whose husband had just died, Brother Hausmann.

I don't know if anybody knows him, (west of Lima, almost to the Indiana border, if not on the other side there) he's a wonderful brother, a Christian, Russian Jew; a very fine fellow. I really loved him. And he was such a nice person; very godly, generous. And he'd earn his own living; selling, anything else, preach the Word of God; just a fine brother, wrote a little book, “Under the Red Star.” And when he died I felt very, very sorry for his wife; and so I thought,

“Well, I'll do something for her.”

Well, back in those days, that was about 1960 or a little earlier, (and you know 20 bucks was a whole lot more than it is today) and so I said, “Well, I'll send her twenty.” That's 10% off for widows and orphans, and 10% for the ministry. You know, right after that, my nephew for some very strange reason, he got a job and he begin sending me \$20 at a crack; and exactly 20 times 20, he stopped giving.

You know that the Bible mentions that? “Give and it shall be given, for with what measure you mete, it shall be measured unto you.” [Luke 6:38] What if you haven't given a measure? Now guys like Wyatt would come along and he'd incite the people down South with his Pentecostal attributes by saying, “Oh, you might give \$100 and get back a million.” (Oh they just went crazy.)

That's a lie. “With what measure you mete, it's measured to you.”

58 You give dollars, you get dollars. You give five dollars, you get five dollars multiple. You get tens, you give tens. I worked myself up from tens, started at tens; sometimes got back to ones and twos, because that's all I had. Thirty-nine dollars, you get three dollars and ninety cents. Seven dollars and eighty cents, right? What you got to live on? I don't know. God took care of us. Don't ask me; got me out of debt, been out of debt for 24 solid years. Won't owe a thing by the help of God, I don't know. I can sustain myself this way. But look at that: 20 times 20. You don't excite people by saying, “You give nickels, you get dollars back.” No; but what you sow and God blesses it.

Like you sow wheat; it's just like the Bible says, “They go forth bearing seed, weeping so doubtless, come again bearing sheaves.” (That, according to the Eastern custom is a man's got so much seed left over; he's got grain he's got to sow it.) Now his wife and kids need food; there's been a famine. He said, “Look, well they can eat it,” but he said, “they'll die later anyway. Tighten your belts.” So he puts that seed in the ground and he weeps while doing it it costs him something it's tough, but he survives. The harvest comes and God begins to bless.

59 Now brother/sister, maybe some of you have tough luck today, because you never learned these little things. And it's not just that; it's not the financial aspect it's you may prosper in your soul you may understand. See? Don't get wrong ideas what I'm preaching; because I am not preaching, (and you know, I repeat that) I am not preaching here for money. Forget it, see? Why? “Because I have done my sowing.

Have you done yours?

Thereâ€™s a depression coming on for all we know. Bro. Branham said, â€œIt makes it (the old one) look like a Sunday school picnic.â€• He said, â€œTheyâ€™ll close these buildings.â€• What have we done to forestall it? Where have we protected ourselves? You know, look at the old Chinese proverb, â€œno-tickeeâ€œno-washee.â€™ Ah-ha! â€œno-planteeâ€œno- reapee.â€™ No Chinese proverb up here. No, itâ€™s the Word of Godâ€™s Proverbs. Now it says here, look at the beauty that comes out of this.

Now, [2 Corinthians 9]

(8) That you may have all sufficiency in all things, may abound to every good work (and he describes how itâ€™s done)

(9) â€œDisperse abroad, give to the poor (widows and orphans) his righteousness remaineth for ever.

(10) Now he that ministereth seed to the sower both ministers bread for your food, and multiply your seed sown, and increase the fruit of your righteousness. (Godâ€™s promises to you and me.)

(11) Being enriched in everything unto all bountifulness, which causes us to give thanksgiving (And many people start to give thanks back to Almighty God, too.)

60 I donâ€™t want to belabor these points because we want to go to the Communion Service; but I just want you to have some understanding and get some good feelings; and get the Spirit of God moving in your heart, as to not wanting doing this for the specific reason of wanting something backâ€œbut fortifying yourselfâ€œlooking in on the spiritual aspect of it.

Look, I donâ€™t want to open my heart here and tell you everything Iâ€™ve gone through in the last few years. Thatâ€™s off the record. Thatâ€™s my business and Godâ€™s business. Let me tell you somethingâ€œIâ€™m telling you the truthâ€œor I wouldnâ€™t be up here preaching. Forget it, Iâ€™d like to quit tonight, just go home and go to bed. I get so tired over nothing; I donâ€™t work hard enough, thatâ€™s the trouble. If I worked harder Iâ€™d feel better. Letâ€™s go to:

Luke 6:38

(38) Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that you mete shall be measured to you all.â€•

61 Okay, letâ€™s go back to James. Just hitting these verses and then weâ€™re going to stop, because I know you know me well enough to know what Iâ€™m trying to tell you.

James 1:27

(27) Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world. (It tells you right there, we get so busy doing this the world wonâ€™t have any power over us.)

Matthew 5:38-48

(38) Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

(39) But I say unto you, "That you resist not evil: but whosoever shall smite you on thy right cheek, turn to him the other also."

(40) If any man will sue thee at law, take thy coat away let him take your coat also.

(41) Whosoever shall compel you to go a mile, go with him twain.

Now I had that in my own experience, like a voice said to me, "Now you know you should go the extra mile." I've got witnesses here. I can bring ole Big Red and tell you flat. God is my judge, and Gene Petry is my witness, whether he wants to agree or not. He knows the day I told him what was going to happen to me. I wrote a letter and I said,

"You watch, another letter is going to be fired right back demanding a further apology." "It came back. Didn't it, Gene? You saw both those letters. That's when that whatever speaks to me said,

"Now you know what it is to go the extra mile."

I gave the apology. I'm watching, brother/sister.

62 I say things like this; I'm not liked; I know it. It doesn't bother me too much, except it does. But I know what I'm talking about. I'm not here trying to tell you something I'm lying about, because I've got a stewardship. I've got to give account to God, and I'm going to answer to God. I've got no problem there.

(42) Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

(43) Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

(44) But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

(45) That ye may be the children of your Father which is in heaven: for he makes his sun to rise on the evil and on the good, and sends rain on the just and on the unjust. (See, that has to do with government and everything else in there.)

(46) For if you love them which love you, what reward have ye? Do not even the publicans the same?

(47) And if you salute your brethren only, what more than others? Do not even publicans the same?

(48) Be ye perfect, even as (I am) perfect, saith the Lord God. (So there you are. We're looking at that end right there.)

63 Now let's just talk about ministers; five-fold, deacon, elders, and even the whole Bride.) In other words it's going to cost you something to do these things, but look, it's not all that bad. I had to pray food on the table way back there for wife and child. I thought I was the most abused person in all the world. I didn't know I was the luckiest, because I could do it. Not that I could do

itâ€™ God was good.

1 Corinthians 4:1-2

- (1) Let a man so account of us, as of the ministers of Christ, and stewards of the mystery of God.
- (2) Moreover it is required in stewards, that a man be found faithful. (Faithful of what? Faithful to the Word of Almighty God!)

1 Peter 4:10

(10) As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of (Almighty) God.

Bro. Branham was a good steward, and look what he did, he fulfilled the Apostle Paul here:

2 Corinthians 3:18 â€“ 4:1

(18) We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

(1) Therefore, seeing we have this ministry, as we have received mercy, we faint not. (A good steward.)

64 Bro. Branham, (the good steward) giving us the Word thatâ€™s going to transform usâ€™ absolutely. Gifts of the Spirit, under control of Almighty God, (stewards; of gifts of the Spirit) people think they own them. They donâ€™t own them, because the Bible says,

â€œWhat have you received but what you got from God?â€•

â€œWhat have you got?â€• â€“ â€œGod gave it to you.â€•

Then put it under Godâ€™s jurisdiction; Ephesians, the third chapter. Now in all this weâ€™re saying this, â€œLet the spirit of God lead us.â€• We will not be selfish then but generous, knowing that it says in Ephesians, â€œLet him that stole, steal no more; but let him labor with his hands that which is good, that he may have to give to him that hath not,â€• (always weâ€™re looking at the other fellow) this helps us to realize, what we read over there in Luke 16:11-13.

65 There is a special freedom of grace that unfetters us from the necessity of worrying, and trying to get aheadâ€™ but always looking out for othersâ€™ as Christ looked out for us, being generous; not overdoing it. Look, brother/sister; please get this. Before God donâ€™t misunderstand meâ€™ donâ€™t misunderstand meâ€™ donâ€™t you dare. You be lead of Godâ€™s Spirit, what Iâ€™ve told you tonight; so that your motives are right, your heart is right, everything is right. Then do those things and watch how God begins to move in your life.

And these things are real. Theyâ€™re simple things, anybody can do them. But get your motives right, in your life in these things; because I tell you, it pays off. Donâ€™t be cluttered, donâ€™t be encumbered; get free. Seek God with all your heart to know how you can be taken care of, because the chips are down, and the tough time is coming on. Weâ€™ve just seen a little rim of it. Itâ€™s getting worse and worse.

Letâ€™s pray,

66 Heavenly Father, trying to do in an hour and a half, what maybe takes literally hours to do Lord, but by Your grace Father, I've said what I wanted to say to help the people. Now Lord, it's in Your hands, that You will put in each person's heart the real spirit of what we're trying to talk about here. That these don't matter, (as we often think they do matter) but they do matter—as we often said they didn't matter; because it's all in our attitude, all in our understanding, Lord. Help each one of us to learn to be truly generous Lord, in a right spiritual sense of the word. Not trying to force issues, oh God, but simply as those who believe You, and love You, to be led of Your Spirit to do these things as a fortification in our hearts and minds and lives; to see us get ahead.

Knowing that we don't want a church here that's going to be trying to show itself, out giving and giving just to be that way; but Lord knowing You've put a blessing in Your Word. You've made statements concerning this, showing as we believe Lord, only too well, how that it will work for us, and where being wrong could work against us.

Now I trust that nothing has been misunderstood Lord, You know in my heart what I am trying to do and I'm just not too good at doing it. But God I would ask You to have pity on me and may Your mercy and grace be known at this time, so they will understand just what is being said—there is a connection between the two.

Help us to walk in the Spirit, that's what we want Lord—to walk in the Light—and that Spirit guiding us. Just leading us in these things so that when the chips are down, which we know they're literally already down now; that we cannot quiver nor quake, quail before it Lord. But know that somehow it's already worked out; by us believing and doing Your Word, Your will. And unto Thee we'll give the honor and the glory because we ask it in Jesus Name,

Amen. The Lord bless you

67 [Communion Service]

68 Paul the apostle; speaking to the people concerning the Lord's Supper, and of course I just always love that twenty third verse:

1 Corinthians 11:23

(23) For I have received of the Lord, that which also I delivered unto you! (Out there in Arabia for those three years or so in the desert—face to face with the Pillar of Fire—face-to-face with the Pillar of Fire.)

69 You know something? —“When you begin realizing The Appearing of the Lord Jesus Christ in the form of the Holy Ghost to Bro. Branham down there at the river; Paul's three and a half years pales significantly in the length of time that Bro. Branham was dealt with, the number of years. Because remember he said, —“Just think, the same Pillar of Fire that brought the Word to Paul, is here revealing It.”

Like we studied the other day in Christ is the Mystery of God Revealed, that all hell is against the revelation that Jesus is here as Hebrews 13:8—“which He wasn't before. He wasn't here as He was with Genesis 18 and as John 4 in the scripture—but He is now. So Paul received revelation.

Now if God's the same yesterday today and forever; wouldn't Bro. Branham receive revelation to? Sure. You don't think for one minute that God gave Paul something that He hadn't given to others.

70 You know I told you years ago when I went to Baptist Bible School for about six weeks, they got tired of me before I got tired of them so I got out before they threw me out; which was very nice of them, I don't mind that at all really; I had it coming. I shouldn't have told them things I did tell them; after all it was their school, it wasn't mine. You know, you don't do things like that. But you know they said there that the apostle Paul got a revelation of predestination that Jesus didn't give. If you read the sixth chapter of the Book of John you're going to find out that somebody boo-booed and it wasn't God it was the Baptist Church. Predestination's all through the Word of God, brother/sister.

71 But you just think of it here, Bro Branham brought us those things under the Seals. It wasn't something that was different in the sense that it wasn't there. The same as it was with Paul, it was just the elucidation for that hour, you know. So here's Paul saying that he got this revelation on his own, (that is away from everybody else) with God.

(23) the Lord Jesus the same night in which he was betrayed took bread

(24) And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

(25) After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

(26) For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. (Now that coming is the drinking anew in the kingdom, it's not now.)

That coming is different from this coming. This is The Appearing see, in the form of the Holy Ghost. That one is in the physical.

(27) Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

(28) But let a man examine himself, and so let him eat of that bread, and drink of that cup.

(29) For he that eateth and drinketh unworthily, eateth and drinketh damnation (judgement) to himself, not discerning the Lord's body.

72 In other words they don't even know what it is all about. You miss discerning the prophet, knowing who the prophet is and this is Elijah. Like in Pentecost and all over the place you know, they'll take Bro. Branham as a prophet; but not Malachi 4. No; no way. Well how do you know? Where's the proof? They can't tell you anything. If they do tell you, they'll tell you a bunch of lies. They say, Well how do you know? I've got my reasons. What I saw. What I believe a Bible prophet does, not what a Bible School says he does. Sure, great discernment right there.

Well you know brother/sister, a person who doesn't discern this at the end-time, (if so be this is right and we know it is) how could he take the cup of the Lord? You can't discern the body? He says there's no judging there, there's no understanding. To discern the body is church order. The major church order actually is at the time of the presence, God Himself, Elohim is setting the church in order, putting it under the feet of Jesus for the Millennium, so that it can be handed back after the White Throne, on Mount Zion. That's all it's not just putting gifts in a room. No, no no.

The Bride knowing who she is; coming to one mind that mind being the eye is single

sure, and examine himself. You've got to discern the body and if he doesn't do that he's eating unworthily and drinking condemnation just because he doesn't do it.

(30) For this cause many are weak and sickly among you, and many sleep.

73 You know Bro. Branham categorically said, "Take this Message for your healing." Is that our trouble? Are we still not zeroed in on the Truth? Bro. Branham said, (and I told you he said it) "If you only knew who I am you'd all be healed." That's what he said. I was in the meeting when he said, "Bring me twenty four of your worst cases; I guarantee healing." And he didn't do it, but he guaranteed healing.

Who was that man? Who was he speaking for? Who gave him that voice of authority? You know, we really haven't! It hasn't really dawned upon our spiritual minds to the extent it should be, exactly who Bro. Branham was and what that connection with God was. Some go way too far. I think we're zeroing in, but I think we're a little off-center yet. Once in a while I come pretty close to! I could be branded Deity, pretty easy. I'm not Deity, Bro. Branham wasn't God. He sure was God to the people; it's a big difference, but it's sure the truth there.

See it says right here, "this cause" Paul was giving a revelation of The Christ "this is a part of it" death and resurrection; especially the death.

74 Do you think maybe those people, as we literally saw in the first Chapter in the Book of Corinthians, (they were fussing about Paul) "I'm of Paul" "I'm of Apollos" "I'm of Peter" "I'm of this, I'm of that." Do you think maybe that they didn't catch exactly "The Christ" that Paul was teaching? They weren't getting what he said, so therefore there were sick? You know let's face it if the Bride really was getting everything Bro. Branham said, there wouldn't be any sick amongst us. We're sick up here [points to his head] and we're sick here [points to his heart] that's why we're sick physically "we're just not with it. But don't despair. Don't despair" just keep moving in.

One day something bigger than healings going to take place "which is immortality" so don't you give up. See. That's what happened over here in Hebrews; I might as well tell you.

Hebrews 4:1

(1) Let us therefore fear, lest, a promise being left us of entering into his rest; any of you should seem to come short!

75 That's not what it really says. The actual understanding in there is that, "Lest you should think that you can't get it; or it's not yours. Don't let that bug you. Just keep moving on. You know how to stay away from God's wrath? " Just keep believing the prophet. " Don't fall for the Balaam's, or Jannes and Jambres, or Korah and Dathan; just stick with the prophet. I don't understand everything he said. I understand a lot that he said; a whole lot more than I used to. I still don't understand really anything, oh my, there's just so much. Sure but just stick with the prophet there. All right:

(31) "If we would judge ourselves, we should not be judged.

Well, that's a good thing right there to look at. The Bible distinctly says, "Who art thou oh man that judgest another man's servant? To his own master he standeth or falleth." [Romans 14:4] So therefore it tells you right there to judge yourselves, and not worry about somebody else, although we know that's quite a bug-bear with us; quite a thing in there. Bro. Branham did warn

us, he said, "Now don't fall apart, don't become cliquey and clanney. And that would be over doctrine. You know like, I believe Bro. Branham's this, I believe he's that."

"I believe the other thing." In other words he said, "Don't put yourselves in that position; to say, well that one's wrong and that's wrong" although, my Lord, we know at times that somebody's got to be wrong "but don't get censorious" just keep faith.

76 I found this myself, that while I haven't made enough peace with all my brethren, you know, but I'll be honest with you: I don't care really how anybody treats any of us. The fact of the matter is, if we ever face up to it, and just say, "Ok let's bury the hatchet," (and not in somebody's head) just bury the hatchet, and say nice things, and get with the fellow; you'd be surprised, that from that time on you've got no trouble, it doesn't matter what he does.

I think, I guess about the worst case I ever had in my life, I think with anybody, I've certainly got my peace with him, (and I used to wrestle with it) and then the easy ones come along and I just have no luck with many of them. It should be no problem. And you'd be surprised what it does for you. I can't explain it, all I know is that you feel good. And yet the guy could lay a bomb, you know, or bomb Hiroshima again with an atomic or hydrogen and it wouldn't bother you at all. Say, "Well que sera." I kid you not, I don't lie to you. I'm telling you the truth. I wouldn't be up here lying to you.

77 You can't explain these things. You can't explain a lot of things. You can talk about them and lay them out there; and if you just get it. like that "you're gone" you've got it "that's how things work. It's good though.

(32) But when we are judged, we are chastened of the Lord (so it's God training us; bringing us up) so that we should not be condemned with the world. (That's grace. Settle it now, not later; so it's all up here before the judgment seat.)

(33) Wherefore, my brethren, when ye come together to eat, tarry one for another.

(34) And if any man hunger let him eat at home.

So alright, we partake tonight on the good graces of Almighty God. He's invited us to come and dine. He said look the sacrifice has been slaughtered, the blood is the propitiation; and now the Son, who shed His blood, is risen "to mediate, to adjudicate" and we have to just take these emblems with that in mind.

[The emblems are then served]

78 Comments on Stewardship

November 30, 1986

79 [These statements were made during the song service the following morning.]

80 Now I'm not going to be taking any time in the service this morning for last night's message, because you see I'll tell you a little about it now. I got involved; when I came here to the pulpit to bring you Christ is the Mystery of God Revealed and ran the two together, I'd be so long on the first part, I'd never get to the second part. And I've run into a lot of material in Christ is the Mystery of God Revealed; it's going to take almost three chapters of reading, just to let you know something from the Word of God in continuity. So I didn't want to do that.

81 But I will say this â€“ there were many things that I might have said last night, couldâ€™ve said last night, shouldâ€™ve said last night; but hereâ€™s what: you have a general understanding and impression of what was said, and so it opens the door for lots of questions. So if you want to ask a lot of questions, personally, write them down. Iâ€™m here to try to help you with what I said last night.

But the major thing is this (and I want you to know positively) that it is never meant to throw out a hint for money; never. I will foot all the bills myself with what God gives me; than to ever think of those things there. But what it is, itâ€™s to ensure that you understand some things, because it is very important. See.

82 I quit preaching when I was about twenty-seven years of age, (I started when I was twenty-two) because I thought things were so difficult. I made sure I paid tithes, but I didnâ€™t understand the principles of God. And even, as I said, praying food on the table, which we did one time. It could have happened many times.

What a tremendous privilege I had, but I blew it. I donâ€™t want you blowing things because youâ€™re not taught. See. I was taught nothing when I went to church; except hallelujah, climb the walls, speak in tongues; glory-glory-glory. The preachers got fat and everything. (If Iâ€™m going to get fat, I want you to get fat with me.)

Spiritually speaking, I want you to grow along; because what Iâ€™ve said here is the truth and Iâ€™m not lying to you.

83 I know things, and Iâ€™m supposed to know them, (not about you, that isnâ€™t what Iâ€™m trying to say) Iâ€™m just saying, look itâ€™s my job to know things. And when I know something from God, I want to tell you in order that you might be benefited. So thatâ€™s what itâ€™s all about, and why Iâ€™m telling you. And believe me, in the last few years I have gone through my own hell, knowing what Iâ€™m talking about. Preachers got three major trials:

Popularity? â€“I donâ€™t have it; Bro. Branham said Iâ€™ll never get it. Thatâ€™s fine. Praise the Lord. It doesnâ€™t have to bug me. As I told you I saw him weep one night. He said, â€œLee, I could have had all that.â€•

Women? â€“No more than anybody else, maybe not as much, maybe more; who cares.

Money? â€“Can be a trap, but by the grace of God; no trapâ€™no way.

And I want to grow in what he said in these principles; because when we do something has got to happen. See, I donâ€™t care who you are or what you are or what anybody thinks. Itâ€™s gotta be that way. So you try to get what I said last night, in the spirit of the thing; and thatâ€™s what counts. And the Lord will direct you, you wonâ€™t be throwing your life away, no. Settle down before God.

84 Take hold of even just one thing; to do one thing. And work with it until it begins to work with you. And youâ€™ll watch and see, (although this is a reverse parable) because Christ said, the church sowing, is like a little grain of mustard seed; it became the mightiest plant in the whole world and took over. Thatâ€™s a bad thing; the birds of the air lodged in its branches. That signifies the church being corrupt, but letâ€™s put in the good sense now, not that Christ didnâ€™t have the good sense; but letâ€™s put it in a positive sense, what Heâ€™s talking about.

One little grain of mustard seed faith, in one area, can develop and develop until much more comes in. The Word of God is like a pie â€“ Itâ€™s central. Everything in that pie is cut right through

the center, which is Christ. Take one thought, (and I don't care who you are, you can't deny this) take one doctrine in the Bible; you milk that doctrine to its extreme limit, you'll have every other doctrine before it's over. You can't help it. It's like ocean water; one drop and you've got the whole thing—the chemicals come out the same. You can't help it.

85 So that's what I wanted to tell you this morning. And it's a tremendous thing to have you come. It's a tremendous responsibility, but I trust in God, who made me to this end.

There've been too many indications, from the prophet and my own life, that I was ordained to this end. There are so many indications that I can't turn it aside. I don't believe for one minute that I'll lead you astray or tell you a thing that's wrong. But if I do, I'll somehow come right behind you, and that thing will be corrected.

I've never found one thing that I've said, off of my own head and off the cuff, that I haven't found in those tapes, somewhere; not one thing. And so I believe by the grace of God, we're not learning anything that is wrong. I've got to stand in the Judgment for you, and that's a pretty serious thing.

86 But you know I'm not worried about that, because I believe that we have the knowledge; the correct understanding of the Word of God. If I didn't believe that I'd go somewhere else, I'd try. But you can't get through because I believe a certain thing; nobody can do that.

Like many preachers, they want to keep quoting, "You need a pastor, to go to church and pay your tithes, he'll see you through."

I'm with Harold Marconda. If any pastor can guarantee to see me through, I'll quit preaching here and go sit under him. No brother/sister, that's not the Word of God. That's a gimmick. "He's ordained to see you through," that means he's commanded—he's got a job (not to pilfer you, or not to work on you) but he's got a job there; and I look at it that way.

87 So you understand when I talked of stewardship last night, I'm going all the way down the beat, by the help of God. Not by myself, I can't do that; not with my wife and children either, and not with you.

It's an individual walk "Accountability" See, so understand that.

The Lord richly bless you and we'll just go on with the service.

88 [Song service continues]