

Stewardship: November 29, 1986

Shall we 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. We don't understand Your goodness many times. Many times we not only misunderstand Your ways, but in understanding, do not fulfil 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 that, 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. We praise You for that, Lord. Therefore, we believe this service shall be to Thine honour and glory and to the great good of the people, Lord. We trust that. We have to believe that, Lord, so 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 will be soon in another cloud when the glory, as 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, but we do praise Thy Name. Suit a blessing to every need. Meet every need. We pray in Jesus' name. Amen. You may be seated.

1. Now, as I mentioned, we're departing from "Christ is the Mystery of God Revealed," and tomorrow morning we'll continue with Number 24. Now, the reason for this message tonight is: we read either last Sunday or the Wednesday before, not quite sure when it was, 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.
2. And the subject I've taken of 'stewardship,' which I 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.
3. Now, to recognize that in this life we are but stewards is the correct place to start. 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 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.
- 4: 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. He's really one who's accountable for to somebody else, because he is in control or managing somebody else's money, somebody else's business, doing something for somebody for which he'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 another's, and he is responsible for it, and actually, he lives by it. Now that's pretty well what I see in a steward. He's a person who doesn't own it, but he's apart of it by reason of the fact that he's been employed to do something about that which is another person's.

5. Now we're going to just quote you some Scripture here as I read them off in Ps 24:1. It says, "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." Now that's a pretty broad statement that let's you know that God is in control, or says that He owns everything: from everything that's on the earth to every person that's on the earth. And Paul puts it quite well:

[Acts 17:28] In Him we live and move and have our being.

[Hebrews 12:2] He's the author and finisher of our faith, and so on. And

Psalms 50:12: If I were hungry I would not tell thee for the earth is mine and the fullness thereof, (and)

Psalms 89:11: The heavens are thine, the earth also is thine.

Romans 11:36: For of Him and through Him and to Him are all things. (Now that's getting right down to the...to the very definitive statement.)

Ezekiel 18:4a: Behold all souls are mine. (And then in)

2 Corinthians 5:10, (We are told that) All must appear before the judgment seat of Jesus Christ to give account of the deeds done in the flesh.

1 Corinthians 4:2: 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)

Revelation 11:18: Thy wrath is come, that thou shouldest destroy them that destroy the earth.

6. Now to see this perfectly, we'll go back to Genesis 1, and verse 28 is what we want to look at. And God speaking: "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."

7. Now you put that in the context that the earth is mine and everything that's in it and the heavens are mine, 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, likewise reading from 6 to 8a:

(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 visiteth 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.

8. 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, 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 and 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 again, and this time it's the second

chapter, and in verse 15 It says here. "And the Lord God took the man, and put him into the Garden of Eden to dress and to keep it." And with that we read Ez 28:13, speaking of Satan in a type of the king of Tyrus, "Thou hast been in Eden the garden of God."

9. 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 His 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 stewards--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. **Heree**

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.

10. 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 16:1-2:

(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 this of thee? Give an account of thy stewardship; for thou mayest be no longer steward."

And if the man, of course, was found [not] 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," he said, "you won't have a job any longer because you must be responsible."

11. So it's good we read a little further in there, and we'll read, continuing maybe to about verse 3:

(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 corrected 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 fill, sit down quickly, and write fifty."

Now evidently the man's books were in disarray, too. 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 something the IRS looks into now and says this fellow's got two sets of books. This is an old dodge, see?

12. (7): And 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 levelling things out as to what he can cleverly conceal, or get away with. The man's sharp. Like that fellow in New York, you know, or New Jersey. What was that fellow 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. Then the same thing [was] pulled

by a fellow down in Texas with the wheat storage. He didn't have the wheat. It's 'write four score.'
13. (8): And 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.

14. (9): And I say, Make to yourselves friends of the mammon of unrighteousness; that, when you fail (if you should run into a problem...you should run into a 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.

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.

15. "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?)

(11) And he that is unjust in the least is unjust also in much. (Now listen.) If therefore you have not been faithful in the unrighteous mammon who will commit to your trust the true riches?

Where will there be promotion 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. There's 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.

16. (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, 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 that's like a promotion in the world.

17. You've got employment, you'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 2:20-22...and this isn't exactly...well, this is the exact Scripture I want...put it this way, but I'm going to chop into it so you'll understand what I'm saying. He's talking about the rudiments of the world that people say, "Stay away from." They're merely physical things: touch not, taste not handle not...so on.

(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?"

And the thought I want to bring out here is that you're dealing with perishable substances, and yet the Scripture unequivocally throws a spiritual impact upon how you'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 then you get to the place where the fellow that was in Canada...I don't know if he's dead or alive anymore...he's older than I, could be still living...but he took out of John erroneously, "that which is of the flesh is the flesh, and spirit, spirit." You can do anything you want in the flesh, and operate in the spirit. And you bet you can, if you're false anointed. Oh, you can. You can be harem-scarem, and you can be a louse of the lice, and God will bless you--looks like on the surface. You'll cast out devils right there with Judas and do all those things--we'll talk about that later--but you're wrong. But there is not just an affinity, there is a direct relationship.

18. So we're going to go back to Luke again the 16th chapter and reading again 9 to 13:

(9) And I say unto you, make to yourselves friends of the mammon of unrighteousness. (In other words, learn to be closely associated to the degree you are 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 you're not betrayed by it, but actually you're fortified by it.) That when you fail they may receive you into everlasting habitations.

I'd look at that and say, "Well, when you die and the period of your little trials and errors, your experience here on earth, you'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." Now we got Scripture for that, just keep that in mind. If I don'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. If therefore, you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

(11) If you've not been faithful in that which is another man's, who shall give to you that which is your own?

19. 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, the 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, "I don't think, Bro. Vayle, 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 direct...there is a very strong meaning in here, and we'll go into that as we go along.)

20. Now, in my opinion, from the Scriptures 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) 22-23 again.

(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! (Maybe I should read 22 first. I beg your pardon. I should.)

(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!"

21. 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 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. I'm going to tell you something: the more I really practice it, the more the spiritual lines are opened. And when I don't, the spiritual lines can close down. And you may be living tonight, some of you, and those who hear this tape in a euphoria, a Pentecostal or denomination euphoria, that you've got it made--and you might have no more made than nothing. You can be a million miles off--just on one thing. This is where we have to learn a bit, because I believe that's what I've been talking about to you, hinting over a period of time, I want you to see these things with me.

22. 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 to open up to Almighty God for His riches, blessings and revelation. Now, this to me, there is no argument. As It says in 3 John, the second verse: "And beloved, I wish above all else that you may prosper and be in health, even as your soul prospers."

23. So there is a very definite link from the centre to the circumference, because the centre 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. That's why Bro. Branham could say that this is a Message of restoration, and, also, you take this Message whereby you receive your healing.

And there was an example of that, as I've mentioned before as I was talking to Lloyd just the other night about it--Bro. Branham was in Wichita, Kansas, I never remember where it was. Anyway, we were there. 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 problems and said, "You're healed." And then he said, "You've also been backslidden," and he said, "You're forgiven." And right away he caught it; said, "You in the audience," he caught them on the fact they were saying, "Well, who is he to say a man's sins are forgiven? Who does he think he is?" And he said, "The same One that told me what his diseases were, and he's healed, is the same One that told me to tell him his sins are forgiven." And that's what Jesus said, "Which is easier to say, 'Take up your bed and walk, or your sins are forgiven?'"

24. So, you see, we're looking at an understanding in here that could be very powerful in this motivating effect of our faith toward God, and that life toward God which we want to live. Now we got to be careful here, because I'm not saying that this is the one and only channel of revealed truth, because it isn't the channel of revealed truth. It'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 can't say that Barnabas was 100% a man of God. He could have been--I don't know. But I do know the Holy Spirit said, "Separate me Paul and Barnabas unto the work whereunto I have called them." But then Barnabas got down to that council in Jerusalem when 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, "Hold it. You're out."

25. Now, you see, he got blocked channels in there. He could have been perfectly ordained, 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 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. So 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.

26. 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 maybe over here in 1 John, the 1st chapter John sort of brings this out, too. And he says in 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.

27. 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. Like Bro. Branham...I think...this little remark here, something like Bro. Branham said, he said, "You say you believe me, then why don't you obey me?" So here's 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.

28. Now I'd like us to realize that we stand to lose or gain from this principle as we set forth here, and we're looking over here in Luke this time, the 19th chapter, and we read a little bit of this, maybe more than, perhaps, than we'd like to, but I got to read it, I think. Beginning at verse 11:

(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.

29. 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 is gone. We've seen them. The Appearing is still on, because the Pillar of Fire is here. We know what God we're following and all those things. Okay. We'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, "We will not have this man to reign over us."

(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, "Lord, thy pound hath gained thee ten pounds."

(17) And he said, "Well, thou good servant: thou has been faithful in a little, have thou authority over ten cities."

(18) And the second came, saying, "Lord, thy pound hath gained thee five pounds."

(19) And he said like to him, "Be over five cities."

(20) The other came, saying, "Lord, 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 what you didn't lay down, and reap what you didn't sow."

(22) And he said, "Out 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?"

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

(25) (And they said unto him, "Lord, he hath ten pounds.") (Now, see, there's an argument coming up here. He's going to take from the fellow that [didn't have] and give it to the guy's that got the most. Now, that's like you got like the rich get rich. You got the old saying, "He that has--gets." And this is spiritual phraseology here.)

(26) For I say unto you, "That every one which hath...unto everyone which hath shall be given; and from him that hath not, even that he hath shall be taken away."

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

Now, of course, this is a parable, and the object of this parable is not simply one where he's citing materiality, but he's using it as an example. And I'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, because it is there in the Bible staring us in the face very, very evidently.

30. 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 God. 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 the same mess. Adam got the same mess. And today this is Laodicea.

31. Now, let's take a look at government. Let's go to Romans 13 and examine government. Now just casually; I'm not going to go into this a great deal.

(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 (that'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 God'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.

32. That's as far as we need to read there. So you can see here that God'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 Him. And they were those men who constituted the authority to see that God was honoured and the nation was a nation under God, because that's exactly what the oath of allegiance is and your declaration exactly is--it's a nation under God.

33. But, you know, the government doesn'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, "In God We Trust." There are those, of course, who don't want it, but even those who do want it, when, as soon as they get into power, they fail to realize that they are absolutely responsible to God. 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 than nothing. It's all twisted to the extent, 'I will vote this person in, and he will do what he wants concerning me 'cause 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.

34. 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. [The microphone gets readjusted.] 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 to do about it is to literally 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 honour Almighty God.

35. 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 its cocaine and heroin, every drug runner. Look at the cops in Miami bought off. How many around here are bought off? 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 of 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 an 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 say, "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. Now people should be more careful who they put in their 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 whereby, 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 Democrats...I mean, 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 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 resists authority resists the ordinances of God and they that resist shall receive to themselves damnation (or judgment).

(3a): For rulers are not a terror...

Let's put it this way: "for rulers are not supposed to be a terror to good works but to evil." But

they're a terror right now if you want prayer in the schools. Now you can have all kinds of sex films and abortion clinics till it 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 I'm going to tell you something: the devil won't judge them. God will judge them! That's why you and I just wait our turn, that's all. Because we'll be sitting there, too. We'll be sitting on the right side of the ledger, not on the wrong side.

Now, rulers are not a terror, they're supposed to be a terror to evil. "Wilt thou not then be afraid of authority?" Now, he said, "Do that which is good and thou shall have praise of the same for he is the minister of God to thee for good."

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

37. "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 revenger." An avenger, see? In other words, he's supposed to be there to adjudicate for the government and say what is right and what is wrong. And when you're right, you're right; and when you're wrong, you're wrong. But you can't do that, because the lawyer makes all the laws. It's just like that cartoon in the paper: after they just passed this new law...the tax law...one congressman or senator said to the other one, "I think we'd better go consult our tax consultants to see what we just voted in." See what you ...that's right. That's what they do. But I'm going to tell you something, brother/sister: they are accountable to God. Whether they like it or not, they are God's ministers. They're not some lobbyist's ministers, the oil clique, or the unions, or this and that. They're God's, and they're going to pay for it. In the meantime, let them go ahead. Don't resist. Only place you and I resist is when they try to tell us that we can't go to church, we can't do this, we can't do that. We got God's Word ahead.

38. (5): Wherefore, you must be subject...needs be subject, not only for wrath, but for conscience sake.

(6a): For this cause pay you tribute.

For this cause pay taxes. One of the biggest things in the world is the tax dodge. Now, there's nothing wrong when you have deductions. There's nothing wrong with that little carnal word, 'loophole,'--not one thing wrong. It'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: 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.

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 millions 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 [that] his ministry suffered. You 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--as bad a Carter's and bad as Nixon's. I think he's been a good president but there's something fishy in Denmark right now. [End of side 1] Maybe what he tried to do was very good, but somebody got messed up in it.

39. 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.

40. And the next thing we think of is business. Let's take a look at business, and I'm not going to dwell a long time on this, but I might need more than a 90-minute tape. I hope not. Isaiah the 5th chapter. I hope it is. If it's not, I'll quote it to you anyway, the 5th chapter and the 8th verse. I believe it says here: "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! 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.

41: Let's go to James 5, and see what James has to say. We'll put the two together. This is not a political speech, don't think for one minute.

(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 the Lord of Harvest"--or the Lord of Hosts.

(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"--till this very hour.

The showdown is in this hour. See? And, remember, the showdown of the Presence is deceit, deceit, deceit; corruption, corruption, corruption; illegal, illicit authority--all of these things there. "Be patient therefore; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another," and so on.

42. Now, what I'm 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 appals 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 he's done and the men on Wall St. with him...Levine and the whole bunch--deliberately pulled deals whereby they have joined corporation to corporation, caused problems and the lay-off thousands of people, spent billions of dollars. On what? Nothing! No more jobs created, but take-overs that take away jobs.

43. Now what has business done? Look it, our forefathers...and, you know, some of you sitting here may be descendants from those fine old people that got this country going. Now what's happened since then? You have people who have no more input into those businesses than nothing. They're worse than the doctors who think they can charge any amount they want because they said, "Look, we spent years in college. We spent a lot." Hogwash! Those colleges were endowed by billions and billions of dollars of taxpayers' 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 "Oh, what a great thing!"

44. Listen, brother, that attitude before God is anti-Christ. And this nation cannot survive. You can

see why judgment is heaped up. They care little or nothing about anybody. So when they get to be president of certain...Well, look at...Who put the money in General Motors? Ford? Poor ol' Henry wasn'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 God, they haven't put one thing in it, but work themselves up and say, "Look at me. What a great guy I am." You know, that's Belshazzar's feast. You bet it is. And there's a reckoning day, and that reckoning day is here, starting with the Presence of the Lord.

45. And, notice: since He has been present, it's these things I'm talking about have come to the fullness of the cup, 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. They're still dumping, I guess, tons and tons of pollutants that are killing everything. Find one spring that's safe anymore. Find anything that's safe anymore. Money! Money! Money! Not stewards of God.

46. Years ago our forefathers said, 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 ploughing money back in to create jobs. Who'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 don't tell me they won't, because they will. It says right here, He says, "Your silver and your gold is corrupted." And you're just waiting for the fire. That's business.

47. What about labourers? That's important to know about labourers, too. Now, you all hold jobs. You hold jobs, most of you that you didn't put a nickel into. What's your attitude toward the job you hold? Now there's such a thing as en`trepreneurs or `entrepreneurs, depending upon how you want to pronounce it. They're both right. If you're out of Canada, it's definitely `entrepreneur, the French sign. If you're American, you're going to put the accent someplace else. If you're in business for yourself, that's fine. Then perhaps no more than the man that just hires out, because they got to foot all the bills. But I want to ask you a question, and I've talked about this before. I know it'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 thousand 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? What'd that typewriter cost? You're plugged into computers. What did that cost? You're sitting in a building. What did that cost? You got investors behind you. What did that cost?

48. Now what is your attitude toward your job? Many people walk into a job--they don't give a rip. Oh, the tools can go down the drain--won't take care of tools. Oh, they're slovenly...that's okay...everybody's slovenly. Listen: this started way, many, many years ago, in the Second World War. It just got on.

So I decided I'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, then you take the bolts out. That's how you build those ships and great big hunks of steel...massive pieces. And I like to work because I'm a fast talker, fast thinker, fast worker, and maybe I peter out, but while I don't peter out, I do good. This old fellow, he said, "Now, come on, Vayle, slow down." He said, "We take," he said, "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! 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 riches of the depth of the

riches of Almighty God and pull these stunts!

49. 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 hadn't slowed down yet. She'll... she'll...I think, maybe 48 hours after she's dead, she'll quit quivering...or four days, 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.

50. Now, you think for one minute the ...the...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 Golden Fleece, the award for slovenness 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 you see 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, 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.

51. Now, listen, I'm not against unions. Bro. Branham wasn't against unions. But you know where the unions are today? Way, look it, back in the fifties, I think it was Pope Pious went to Lake Geneva--I think it was the fifties...could've been sixties--and he talked to the World Congress of Labour. 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.

52. 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 barrel this morning. All right:

53. Government and business get together...yep...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, labour'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.

54. 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. With a little bit of help we can get through very quickly here...if we can, I don't know. I'm going to read out of Malachi 3:7:

(7) Even 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?"

(8a) Will a man rob God?"

Yep! In other words, man's out of line with God. You've left...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.

(8b) 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.

(10a) Bring all the tithes into the storehouse."

55. 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're 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? That's what I like about...Well, 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 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 one to another. (Now you know who that is--that's this Message, where Bro. Branham says 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.)

(16) And the Lord hearkened...(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, just talking; not preaching, just talking. Maybe loud, but still talking) 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) righteous from wickedness (and consequently, righteous from wicked, Cain from the Abel's, false church and true church) between him that serves God and him that doesn't serve him.

56. Now listen: this on money was put here as apart 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 you have to do. Just get the right attitudes. And begin to

understand and do what we should do.

57. Now, it mentions a tithe here. Okay, let's talk about tithing, just barely, and we'll just read It. 1 Corinthians 9. This is about tithing. Paul said:

- (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 not we 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. All's His.)
- (10) Or says he it altogether for our sakes? (He said, 'You know the oxen is going to eat anyway and you're going to feed him, because if you don't feed him, he's going to die, and he won't be any good to you. Now,' he said 'We're going to talk about this.' This is) for our sakes, no doubt, this is written: that he that ploughs should plough 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. (What is then my reward?)
- (18) Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

58. Now we don't have to talk about tithe. You know that tithes is 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 to Hebrews 7:4-10:

- (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 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.

59. I heard Dr. McGee one day, and he's a doctor all right, you can sure tell that. He said the 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? I'm not typing anything. That's something we're supposed to do. People think once you got grace, anything goes. But they're the first ones to try to put you in bondage to something else. Why don't just go the way of the will of God? That's all. So, we know all about tithing to that particular instance. But, let's go a little further talking about tithing.

60. 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 had to, 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 10% from the gross and 10%--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'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, he'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, "Look, it cost me...I'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.

61. Now, what about a labourer? He's not investing anything. Now, I'm not trying to be tough on you, because we're not going to apply this rule in our church. Bro. Branham didn't, and I'm not going to do it either. But I just want to let you know something. Let's say, I work for a company, and my fringe benefits are \$15 through pension and this and that and other thing. And you haven'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? You're not doing what the businessman does. You would owe literally another 10% on that \$15. Now look it. We don't do that here, and Bro. Branham didn't say, "Do it." But in Canada the government has taxed the fringe benefits. If that happened here, how would you respond as a tithe payer? I'm interested, because, see, I do it all the time. I don'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.

62. I've 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, you're very quiet. You're thinking. And so you should think, because, you see, brothers, I'm not asking for anything, because you know I'm not interested in money, I'm interested in only knowing one thing. There is a law that God has laid down, and we must have right attitudes toward everything we do in these laws in order to make sure you're getting all the eye single to the open light of this hour. And, remember, God is here present, and He is condemning this generation of wicked Laodicea, the people's rights--do what they want, it doesn't matter, not responsible. Every one is responsible. We're responsible for the Holy Spirit He gave us to nourish him by the Word of Almighty God. We're responsible for every single thing in this life.

63. Now, I'm not saying I'm a perfect example here. But I've gone through twenty-some years of what I'm talking about, and I know what I'm talking about, believe me. I am right, or I wouldn'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: popularity." I don't have it and you know it--the prophet said I wouldn't. He said his gift was just like mine. Nobody wanted it, and that's just exactly true. You don't want the gift, you don't want the guy that's got it either. Let's face it. I don't give a rip about that. I'm happy with you people here. That's wonderful. I can live the rest of my life in peace this way.

64. "Money, women, popularity." I'm not popular; women no more attractive than anything else since the Word. I've had my share of desires like anybody else has. Women have them same as men have. Women, don't sit there and think men lust after you. You lust after men, too. Let's be honest. We don't play games anymore. Don'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.

65. Let's talk about giving. 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 guest. 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 everyone 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. Huh-uh, this must be right, brother/sister, because I know in my heart it's got to be right. Let's read it: 2

Corinthians 9:1:

(1) For as touching the ministering of the (1) saints (giving to the saints, it is superfluous for I 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 Acacia 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 come and pick it up, no fuss, no bother."

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, but 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.

Now, that doesn't mean you 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.)

Ah! Notice, "Increase the fruit of your righteousness." There is that "that scattereth and yet increaseth, and there is that withholdeth more than is meet and tendeth to poverty."

66. 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 couldn't afford it...I was sure I couldn't. 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 take care of somebody. Oh, no, we don't preach that nonsense. Ho! 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 increaseth.

67. (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.

Notice what it says: helping people. How happy they are, when anybody help 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 and he was a very fine brother--Houseman. I don't know if anybody knows him...west of Lima, by almost to the Indiana border, if not on the other side there. He's a wonderful brother, a Christian Jewish...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, I suppose that was...maybe 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." What if you haven't given a measure?

68. Now guys like Wyatt would come along and he'd psyche 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." 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 ones--no, 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 20...no, 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.

69. 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 got so much seed left over; he's got food...I mean, grain. He's got to sow it. Now, his wife and kids need food. There's been a famine. He said, "Look," for 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.

70. Now, brother/sister may be 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 of 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? 'Cause I have done my sowing: Have you done yours?

71. There's a depression coming on for all we know. Bro. Branham said, "It makes it look like a Sunday school picnic (the old one)." He said, "They'll close these buildings." What have we done to forestall it? Where have we protected ourselves? You know, look at the old Chinese proverb, "No tickee, no washee." Ah-ha! "No plantee, no reapee." No Chinese proverb up here. No, It's the Word of God. Proverbs; God's proverbs! Now, It says here, look it...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 it's done):

(9) (...Disperse 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.) (God's promise is 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.)

72. Let's go to Luke 6:38. I don't want to belabour 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 about, and get the Spirit of God moving in your heart as to not wanting doing this for the specific reason of wanting something back, but fortifying yourself, looking in on the spiritual aspect of it. Look, I don't want to open my heart here and tell you the things I've gone through in the last few years. That's off the record. That's my business and God's business. Let me tell you something: I'm telling you the truth, or I wouldn't be up here preaching. Forget it. I'd like to quit tonight...just go home and go to bed. I get so tired over nothing. I don't work hard enough, that's the trouble. If I worked harder, I'd feel better.

"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."

73. Okay, let's go back to James 1:27. Just hitting these verses, and then we're going to stop because I know you know me well enough to know what I'm trying to tell you, 1:27: "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 won't have any power over us.

74. Let's go to Mt 5:38-48--just back and forth here. All right: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you" ...Got the right one? I beg your pardon--five--got the wrong one, no, that's right: five--thought my Bible says, "six" here but that's down below. Okay, we'll start again, then the 38th verse here:

(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.

75. Now I had that in my own experience, like a voice said to me, "Now, you know you should go the extra mile." I got witnesses here. I can bring old 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. I say things like this...I'm not liked. I know it. Doesn't bother me too much: Except it does. But I know what I'm talking about. I'm not trying to share...tell you something I'm lying about, because I've got a stewardship. I've got to 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.

76. So there you are. We're looking at that end right there. Now, let's just talk about ministers--five-fold, deacon, elders and even the whole Bride. Let's go to 1 Corinthians 4. 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 it. God was good. 1 Corinthians 4:1:

(1) Let a man so account of us, as of the ministers of Christ (verse one), 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! 1-2.)

77. 1 Peter 4:10. Let's look at that. How much time we got, Joe [White]? Two minutes. Verse 4:10. Okay. It says, "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."

78. 2 Corinthians 4:1. Bro. Branham was a good steward, and look what he did, he fulfilled Apostle Paul here,

(18) We with all (verse 18 of chapter 3) we with all open face beholding as in a glass the glory of the Lord, changed 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.

79. A good steward, Bro. Branham, a good steward. Giving us the Word that's going to transform us--absolutely: Gifts of the Spirit under control of Almighty God. Stewards of gifts of the Spirit:

People think they own them. They don't own them, because the Bible says, "What have you received but what you got from God?" What have you got? God gave it to you. Then put it under God's jurisdiction: Ephesians, the third chapter. Now, in all this we're saying this, "Let the spirit of God lead us." We will not be selfish then but generous knowing that it says in Ephesians, "Let him that stole, steal no more: but let him labour, with his hands that which is good, that he may have to give to him that hath not."

80. Always we're looking at the other fellow. This helps us to realize what we read over there in Luke 16:11-13. There is a special freedom of grace that unfetters us from the necessity of worrying and trying to get ahead, but always looking out for others as Christ looked out for us--being generous, not overdoing it. Look, brother/sister, please get this before God: don't misunderstand me. Don't misunderstand me. Don't you dare? You be lead of God's Spirit what I'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. They'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. Don't be cluttered, don'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. We've just seen a little rim of it. It's getting worse and worse.

Let's pray: Heavenly Father, trying... [Tape ends]