THE INVESTMENTS

. . . to have these few minutes with you people. And I am grateful to Brother Pearry for this invitation of being here, and for all your cooperation.

2 I think this is our third visit to your fine city. We've always found the people here friendly, and always speak, hand out, whether they know you, or not. I've visited some of the business places, and how nice. Always seems different than it is up in the cold north; they see me come in, they wait on you and go out, and that's all of it. But you very seldom visit a place 'less somebody says, "Thank you! Come back and see us again!" I like that.

3 Then, I think that Brother Pearry here, as I would call him that, just . . . I'm older than his father, so I guess I can call him Brother Pearry. We hardly knew the boy, just on the introduction of my son, Billy Paul, who went to school with him. But if there is anybody in this city, or around about, within the reach of television, that'll be lost at the last day, it won't be because that Brother Pearry didn't put forth every effort to try to get people to Christ. He certainly not left one rock uncovered. And I deem this a grand privilege of being here.

4 When Brother Pearry said to me, would I "speak at a little banquet" he was having, that some of his business colleagues would be here. Well, I am certainly not a speaker. I—I don't claim to be that, but I thought I would. It would be an honor for me, after having an invitation like that, to speak to the—the . . . his business colleagues.

5 I have the privilege of traveling internationally, around the world. And I speak much for the Full Gospel Business Men's Chapters. And I know this is just a little time of fellowship, so I'd like to express something that was cute one time. There was a man, after I got through speaking . . . It was all businessmen. And, so, outside there was a fellow come to me, and he said, "You're a preacher, aren't you?"

And I said, "Yes, sir."

6 He said, "What are you hanging around these businessmen for?"

I said, "I'm a businessman."

So he said, "Oh, you are?"

And I said, "Yes, I'm—I'm a businessman."

Said, "What kind of a business are you in, sir?"

And I said, "Eternal Life Assurance."

7 And he didn't get me just right. I said it fast. He said, "Oh, the—the Eternal Life Insurance." I never said insurance; I said assurance, and he . . . But I never told him. And he said, "The Eternal Life," said, "I don't know. I don't believe I've ever heard of it before."

I said, "That's too bad."

Said, "Well," he said, "where is the headquarters?"

I said, "Heaven."

8 I'm still in that business. I'd like to talk a policy over with any of you, after the service is over, tonight. I'm very enthused with my job. And, so, and I never said now, "insurance," I said, "assurance."

9 Insurance is all right, understand. I remember . . . Course, I don't at this time have any.

10 I remember, after I was married, my wife and I was sitting in the house, one day. And a good friend of mine . . . My brother is an insurance salesman, Western-Southern. This boy was a salesman for the Prudential. I went to school with him, very fine boy. His—his brother writes *The Upper Room,* for, I believe he's a Baptist minister, and he writes articles in the little paper called *The Upper Room.* Very fine people. So he come up to see me, one day, and he said, he said, "Billy, I—I hear that you got a little sting one time on insurance."

And I said, "Yes."

11 He said, "It kind of give you a little sour feeling towards them?"

I said, "No, not exactly."

He said, "I thought I'd come and talk a policy with you, Billy."

12 And I said, "Well," I said, "Wilmer, thanks," I said, "but I—I got assurance."

And he said, "Oh, I'm sorry."

13 And my wife looked around at me, as if I was a hyprocrite. She knowed I didn't have any. She looked at me just astounded. I said . . .

14 "Oh," he said, "I'm sorry, Billy." He must have thought I had it with my brother, Jesse. And I said . . .

My wife looked at me. And he . . . I said, "Yes, I have assurance."

And he said, "What company you with?"

And I told him the same thing, "The Eternal Life."

And he said, "Oh," said, "is that it?"

15 And I said, "Yeah. I have: Blessed assurance, Jesus is mine! Oh, what a foretaste of glory Divine! I'm an heir of salvation, purchased of God, Borned of His Spirit, washed in His Blood.

16 He said, "Billy, that's very nice. I appreciate that. But that won't put you up here in the graveyard."

17 "But," I said, "it'll get me out. I'm not worried . . ." Uh-huh. Yeah. I'm not worried about getting in; it's getting out.

18 I'd still like to talk a policy over with you, after the service, if . . . I'm sure It's right.

19 Now, I usually have the people to stand when we read the Word, but, tonight, I'll try to omit that because it's so—so hard for you to stand. But just before we read the Word, let's just bow our heads for a few moments, as we speak to the Author of the Word. As we been kind of jesting with each other, and kind of letting down, or, as we call it, "letting down our hair." So let's get on the sacred side now, and the sincerity, and turn our hearts towards Heaven as we open the Word. Now any man that's able to move his hands can open the Bible, but there is no one really can open the understanding but the great Holy Spirit, so let us speak to Him.

20 Our Heavenly Father, we are certainly elated, tonight, to be assembled here with this group of people, this side of Eternity, and have this fine fellowship. And as we sit around these tables, tonight, looking across at each other, and business colleagues and—and Christians, we are aware that there is coming another time that we'll meet. We trust that we'll all be There, everybody present at that great wedding Supper in the air, when the King will come out, wipe all tears from our eyes, and say, "It's well done, My good and faithful servants, enter into the joys of the Lord, that's been prepared for you since the foundation of the world."

21 If there should be some, Lord, that doesn't know You in that way, and I pray tonight that something will be done or said that'll cause them to change their way of thinking, turn to Thee; whether it's here present, or by the—the medium of television, or by the tapes that will be going out from this.

22 Bless us together now, and bless the reading of Thy Word. Turn our hearts and thoughts towards the ending of this life, and what will be out state at that time. For we are sure, Father, that all of us have to leave this world. We're mortals, and let us look to the Eternal One, the only One that can give us Life beyond this. Through the Name of His Son, Jesus Christ, we ask it. Amen.

23 I would like to call your attention, for a few moments now, to the reading of God's Word. I'd like to begin reading from Saint Mark's Gospel, I think the 10th chapter, and begin with the 17th verse.

And when he was gone forth into the way, there came unto him *one running, and* kneeling down . . . *and* asking *him,* saying, *Good Master, what shall I do that I may inherit eternal life?*

. . . Jesus said unto him, "Why callest thou me good? there is none good but one, and *that is, God.*

Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

And he answered and said unto him, Master, all these things I have *observed* since *my youth.*

Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasures *in heaven: and come,* and *take up* thy *cross, and follow me.*

And he was sad at that saying, and went away grieved: for he had great possessions.

24 May the Lord add His blessings to the Word as we endeavor to pull from this a text and context. Now thinking on the subject of being with business people, and always I think that business people is always interested in—in good investments, so that I call a text now for the next few moments: *The Investments.*

25 A good businessman is always looking for a—a good, sound investment. If he isn't, then he isn't a good businessman. He must look for something that's real.

26 And I'd like to talk to you on the invitation that I give to you a few moments ago, on this Eternal Life policy, as I introduced myself as a—a businessman. And I have a business, and I'd like to talk to you a few moments about it. And a few Scriptures I have written down here, and text, I'd like to use these for a few moments, these notes.

27 It's not a—a good business to gamble. Any man knows that, that gambling is not a good business, because it's taking a chance. You never, or seldom see a gambler . . . One day he's a rich man, and the next day he is begging. So you take too much of a chance, to—to gamble. I think a—a—a gambler is—is just simply living on the spare of the moment, and not looking forward to the future, or he wouldn't be gambling.

28 And I do not believe in some of these get-rich-over-night investments, either, by some unidentified business. Now, any good businessman wouldn't take a chance like that, maybe on your—your life's savings, your earnings; and you would invest in it in some

get-nigh, get-rich-right-quick. And it's unidentified. Someone run in with some kind of an idea, that, "Here we—we got a certain firm here," there is no background to it. I think a good, sound thinking man would be foolish to try to make an investment in such a—a company as that.

29 Because, I had a friend, one time, that—that tried such a thing. And, when he did, he—he lost everything he had, and he lost all of his life's earnings. About ready to retire, and he thought, "Well, I'll— I'll take this chance," because the man seemed to be he knew what he was talking about. But, come to find out, the—the company was just a make-belief company, and no stocks or nothing, so the poor fellow lost everything he had.

30 So I think, if a man wants to make a good investment, he should first check his company, or whatever he's making his investment in, and find out what he's going to do. I think any sensible-thinking person would do that.

31 And then again, before I go on, I'd like to say, it's not a good idea to keep your money in your pocket. Many people say, "I'll—I'll just put it in my pocket, and I—I . . . and I got it." But, you know, you businessmen and women, you don't think in those terms. And it's not a good thing, because it can be stolen.

32 It's best to have it in circulation. Like the Lord said, one time, He give so many talents to so many, and such, and then he . . . they made an investment with it. And those who made a good, sound investment, He give them the dividends. But when the one man said, "I—I just kept it. I—I didn't want to take any chances on it. I—I—I put it in my pocket. Or, I buried it somewhere." Then He taken that what He had gave to him, and give it to the one that had drawed more dividends, that put it to a good investment. And that's our Lord's way of doing things.

33 Now, but if you were going to invest in something that you wanted to be sure in, you'd find some good, reliable firm that has been proven that it'll pay off right. Now, that's a good, sound investment. After you've tested the firm, you know its backgrounds, talked with somebody who has done business with this firm, and hear the testimony of everyone, "It's a hundred percent. They're always right on the dot with their dividends. And—and there is a great resource capital behind it, that the company is not going broke." And that's a good, sound investment. And now, all through life, people has been taught that.

34 Now we're speaking tonight on the Scripture, of a young Hebrew boy, that was a—a wealthy type of a lad. He might have come from

a real good home, no doubt. His testimony showed that he had come from a—a good home. He was called, in the Bible, "the rich young ruler." I'm going to change it tonight, just a little bit, say, "a rich young businessman," because he had a business, and he was interested in—in business. And no doubt his father had been a great successful businessman, or he probably wouldn't have had what he had. But he was brought up to—to be a businessman.

35 And he seen something in this young Fellow of Galilee, this young Prophet by the Name of Jesus of Nazareth. No doubt he had heard his priest speak about Him, and maybe against Him. But when he got his first glimpse at the Lord Jesus, there was something about Him that was different from any other man.

36 And I say this, as a Christian, it is truly hasn't changed. We have great theologians in the land, throughout the world, we've had them for thousands of years, that can introduce to us a—a creed. And they're schooled in those creeds, and a church that's—that's a well-established church. But that still isn't my—my policy tonight I'm speaking of. I'm talking about Eternal Life.

37 And this young fellow, knowing that he was a member of the church, but seeing in Jesus something different. So he was given the opportunity to make an investment, when he found Jesus and seen what He was doing. And had read his Bible, and seen in Jesus that the thing that he's heard his prophets read in his church, and what they were. And he had no doubt studied that. And then when he saw in this Jesus of Nazareth, which was supposingly to be among the people, the Prophet, he saw something in this Man that identified Him with the Scriptures.

38 And I think, today, it hasn't changed too much. Bible readers and Bible lovers, when we really get a glimpse in our intellectuals, of what Jesus was and what He is, it changes our entire attitude. There is no one like Him, no matter how fine. We said we understand that He . . . We suppose He had no much schooling, and He talked like a common man, and dressed like a common man, and lived with common man. But yet there was something outstanding about this Man, and it attracted the attention of this young fellow. Insomuch, that, he had all the wealth of the world, perhaps, that he needed and would use in his lifetime, and he was well satisfied with that. But he seen that this Man looked into the future and told them the things that were coming, and identified Himself in the Scripture, and God identified Himself in the Man.

39 Now there is not a man that lives, that's in his right mind, but what's always wondering where he come from, who is he, and where

is he going? There has been many books written, philosophers has raised and fell. But there is only one Book that'll tell you who you are, where you come from, and where you are going, and that's the Bible. That's the only Book. Of all the fine books we have, you could trash them, every one. This is the Truth. Anything contrary to This is not right. "Heavens and earth will pass away, but My Word shall never fail. Every man's word shall be a lie; God's shall be true."

40 And when you see something so definitely before you, and the Scriptures promised for that day, what that Messiah was to be. And this young man seen that identified by God, then that made Jesus altogether different from any other man he had ever seen. So, he was given the opportunity.

41 When he found the Lord Jesus, and perhaps seen Him in His meetings and His service, he run to Him and fell down at His feet, showing his attitude of approach was correctly.

42 And he said, "Good Master, what could I do to have Eternal Life?" Now that's the thing that's in question. Not his money, or not, "Could I join Your church, Sir? Or could I belong to Your organization?" But, "What must I do to have Eternal Life?" That was the question.

43 And he was given the opportunity to receive It, but he made a rashel decision. He was . . . turned it down. He wasn't interested, when he found out what went with it. He realized, that in order to do this, he had to give up his popularity. Because, Jesus was unpopular, unbelieved among, I would rashelly say, ninety percent of the people, or maybe ninety-five percent was. He was disbelieved, as some "evil-spirited person," and was called, by many, "Beelzebub," a devil.

44 And, yet, the Scriptures perfectly identifying Him. He had referred back to them, saying, "Search the Scriptures, for in Them you think you have Eternal Life. And They are They which testify of Me, or tell Who I am."

45 This Hebrew lad, being raised up in a home, and knowing that the Bible had—had clearly told them, the scrolls. God Jehovah had said that, "If there raise up one among you, who is spiritual, or a prophet, I the Lord will make Myself known to him in visions. And if what he says comes to pass, then hear that prophet, for I'm with him. But if it doesn't come to pass, then do not hear it."

46 That's plain language. It's only sound thinking. If he said it, and it doesn't happen, then it's a lie; God did not say it. But if he says, and it—it does happen, that's truth; and nothing is more, more truer than truth.

47 So this young man had seen this in the Lord Jesus, and knowed that He held the keys to this Eternal Life, and he wanted this Eternal Life, but he turned down the opportunity to make his investment. He wasn't interested in such an investment. Although the . . .

48 He was well identified that He was the Son of God. Is perfectly identified. The virgin had conceived, brought forth the Son. He had done every sign that Messiah was supposed to do.

49 But in order to accept Him, he had to get away from his tradition. He had to turn away from it.

50 We would like to contribute that only to the . . . this Jewish boy, but it's too bad we have to also notice it, today, the same way. It's a great price. We can contribute to the churches of today. And many times, people who call themselves believers, and are unwilling to separate themselves and to depart from the things of the world, as this young ruler was asked to do, to have the policy of Eternal Life. Yet, after, we too see It well identified by the Scripture, that the Policies are still being given to whosoever wants to receive It.

51 As I said, he saw something in Jesus, no man had, but the price was so great that he didn't want to pay the price.

52 It's the same thing today. As I believe, tonight, I might be speaking to different denominations, Methodist, Baptist, Presbyterian, Roman Catholic, Orthodox Jew, Buddha, whatevermore, that's the business people of the cities. But there is, really, when you see something with your own eyes, that the Scriptures identify to be the truth; we would be most unreasonable people, that, if we're interested in Eternal Life, to turn It down. It would be a—a rashel decision like this young man made. Many times, even our clergy today makes this same rashel mistake, though polished scholars in creeds, that know it A to Z. But, remember, those priests in that day knowed the scrolls, from A to Z, too, but they failed to see what this young man saw.

53 And he was interested in—in Jesus giving him Eternal Life. But when he found out what it was going to cost him, then he wasn't interested.

54 You know, the Bible tells us, in this age that we're living. As our most gracious Brother Pearry here has expounded to us, that he believed that it was in the last days. I certainly, firmly believe that with all my heart. I believe the Scripture identifies it.

55 I believe that—that—that science identifies it. Scientists says, "It's three minutes till midnight." The—the . . . Our programs that we see on television and—and on radio, and—and how our people are acting, it's . . .

56 As I made a remark here or somewhere else, that it reminds me, of all the carrying on that they do, it reminds me of a little boy going through a graveyard at nighttime, whistling, try to make hisself think he's not afraid, but he is.

57 That's what's the matter with all of our turning to all we're doing today, of all our popular carrying on. We are trying to make people think that we don't know that the hour is at hand, but we know it is. Our scientists know it. Our . . . The pentagon knows. All, we all know that there's something fixing to happen. You, you can feel it right in the atmosphere, and we know it's at hand.

58 And our Bible tells us, in Revelation the 3rd chapter, that the church in this age is going to be identified just like this rich, young, Hebrew boy, "rich, have need of nothing," this Laodicea Age. If there happens to be ministers here, or Bible readers. This is the Laodicea Age. And it said, "Because I am rich, set as a queen, have need of nothing." Said, "Knowest thou not that you are wretched, poor, blind, miserable, naked, and don't know it." The sad thing of this Scriptural quotation is . . .

59 If we seen a man or a person on the street, that was blind and naked and miserable and poor, that would be a—a horrible sight. There is no one but what would run to them as quick as they could, and say, "Friend, you're naked. You must—you must . . . You're exposed. Come in, quickly, and—and—and let me give you some clothing. And I'll take you to somewhere to see if I can get a physician, that they can restore your sight," or try to do something for the person.

60 What if you met such a person as that, and they would turn around to you and tell you to tend to your own business? They don't even know they're in that condition. Now if you're that way, and know it, it's not too bad. But when you are that way, and don't know it, that's the bad part. You can't tell them.

61 And this Scripture must be fulfilled, as all Scriptures must be fulfilled. The Bible said that this would be the estate in the last days. And they've turned down Jesus, and He was on the outside of the church, trying to get in. Turned it down, just as plain as this young Hebrew did. And this was the Gentile church, the Bride church, called out, called "the Christian church" in the last days, but they put Him out for the same reason that this young Hebrew businessman turned Him out. The price was too great. They couldn't receive It.

62 The Bible said here that they were "rich," said they "had need of nothing." This young boy was rich, had need of nothing. "We're a fine denomination who has got great orders built. We've got the

brotherhood. We got all *this, that,* or the *other.* We've had our creeds for the hundreds of years. We set. We have need of nothing. Don't tell us anything about It!"

63 Well, that's more of an arrogant attitude than this young fellow took. He didn't take that type of an attitude. The Bible said, that, "Jesus looked upon him and loved him."

64 I wonder today, if in the midst of all of our confusion and our worldliness, and yet trying to hold our Christian profession, if it isn't the love of God that constrains the ministry to stay on the field. I wonder if it isn't the same thing, as here we find Him knocking at the door, trying to get in. Now we find these things, they all through the ages, it's been this a way.

65 Now, to save time, talking of the policy again, and just temporarily outlining it for you.

66 Now this rich boy, he didn't ask to join His church. He—he belonged to church. It proved it.

67 Jesus said to him, "Keep the commandments. Thou knowest them. Do not commit adultery. Do not steal. Do not lie, defraud. And—and do, and—and then honour your father and mother."

68 And this young fellow proved that he was a—a fine, cultured boy, not just some what we'd call today, a—a hoodlum. He was a fine type of boy, been raised up in a good home. He said, "Master, I've done these since I was a boy, all my life." See, it showed that his parents was nice parents. His went to a church that believed in keeping the commandments. But yet, in the church, keeping the commandments, still didn't answer what he saw in Jesus. He knowed.

69 With our creed and with our church, and keeping the commandments, still doesn't give us Eternal Life. It did not then, neither does it do it today. There is something you've got to do.

70 Now, we find that it wasn't because that he wasn't a church member. It wasn't because he wasn't morally right. He was.

71 But we can be a church member, and morally right, still not obtained Eternal Life. Not to know the Word; some of them are theologians, and scholars, and Sunday school teachers, Bible expositors, but that doesn't mean anything. Satan knows that Bible better than any of us. The Bible said, "To know Him is Life," not know the Word. "Know Him is Life." Satan also believes and trembles. But we've got to have an experience of a death, burial, and resurrection, from our old life, to the new Life which comes in Christ. It comes only by the Holy Spirit, the new Life.

72 Now let us investigate some of these people down through the ages, that's held this policy, and see whether it pays off or not. Then I'd just like to bring you, as I told you in the beginning, that you should consult somebody when you're going to make an investment; find out what happens, what, does it pay off right. You should do that in your business. I want to speak of some of the holders of this policy.

73 I bring to your attention, tonight, back in Genesis, to a prophet by the name of Noah. Though he was tried in every way he could, to every way Satan could try him, to make him give up that policy; but Noah held the promise of God, the policy of Life, 'cause God told him that everything outside of that ark would be destroyed, and though it seemed kind of unusual to the modern-thinking people of his day.

74 That's what makes the Gospel today. It's the unusualness, because God is unusual. His Word is interpreted unusual to what we sometimes have It interpret.

75 But, as I have said before, God needs nobody to interpret His Word. He does His Own interpretation by—by bringing to pass the things that He said He would do. He interprets His Own Word. He doesn't need our interpretation. It's, our interpretation is our own man-made thoughts that we put with It.

76 When God said, "Let there be light," and there was light. That needs no interpretation.

77 God said, "A virgin shall conceive," and she did. That doesn't need any interpretation.

78 Jesus said, "The Son of man goes up to Jerusalem and be given into the hands of sinful man. They'll crucify Him, and on the third He'll raise up again." That needs no interpretation.

79 He said, "A little while and the world seeth Me no more; yet ye shall see Me, for I'll be with you, even in you, to the end of the age, to the consummation." He is here. It doesn't need any interpretation. It's His promise.

80 "The works that I do shall he do also. He that believeth in Me, the works that I do shall he do also." That's found in Saint John 14:12. And we know that that's true, so it doesn't need any interpretation.

81 Noah, with the Word of God, held onto It, because he was a policyholder of Life insurance, Life assurance. He held the policy. And he was an agent for the policy, and he went forth everywhere. But because it was unpopular, he couldn't get anybody to take a hold

of it, just his own family. He was . . . His—his policy seemed to be all out of date, for the people. It seemed to be against the scientific reasoning of the day. "Rains coming down from heaven."

82 It had never rained upon the earth, you remember. The world stood up straight. We can prove that today, that it once stood that way. And God watered vegetation through irrigation, from springs in the earth.

83 Now science, in that day, were probably much smarter than they are now, because they built the sphinxes and the pyramids, and—and so forth, things that we couldn't attempt to do today. We have no powers that could—could do it, but they built it. And I suppose maybe they shot the moon with radar or whatever they had in that day.

84 Jesus said, "As it was in the days of Noah," another civilization likened unto that, "so shall it be in the coming of the Son of man."

85 We see here recently where they dug up a modern waterworks here in old Mexico, have no history of it, at all. See, it might have been from some other age gone by.

86 Jesus said, "As it was in that day," smart man, intelligent. But if it was, then there will be a Life policy offered to the people. He said so.

87 And, Noah, he might not be able to explain. As science said, "We can take the instruments and prove there is no rain up there. Sir, you are out of your mind." But still he knowed the Voice that spoke to him was God.

88 So if God had said, "There was water coming from up," though there was no water, God is Elohim, the self-existing One. He is the all-sufficient One. If He said, "There can be water up there," He is able to put water up there, to keep His Word.

89 Our father Abraham, which in the father of many nations. If there happened to be Jewish people sitting near, wonder how the Gentiles was brought in, Abraham was the father of many nations. "And he staggered not at the promise of God through unbelief." He held a policy also. God had made him a promise, to be father of many nations; not only the Hebrew nations, but other nations, that he would be father of.

90 Notice, as he did, the promise God give him was rashel, radical. He was seventy-five years old, and Sarah was sixty-five, before he got the promise. But he separated himself from the unbelievers, because he knowed he was the heir of righteousness by the will of God, and no matter how long it taken!

91 Perhaps the first month passed by and he said to Sarah, "How do you feel?"

"There is no difference."

92 Said "We'll have the baby, anyhow. God said so. Go ahead and make the booties. Get everything ready. God said we'd have it. That settles it."

The first year passed. "Dear, how do you feeling?"

"No different."

93 "Well, it's going to be a greater miracle than it was if it happened the first month."

94 See, she was about ten years passed menopause when the promise was given. They had no children. She was barren, and he was sterile. So they . . . But he still held that policy, because it was the Word of God, a promise. He wasn't going to part with it. And the Bible said, that, "Abraham staggered not at the promise of God through unbelief; but was strong, giving praise to God; knowing this, that, He is able to do that which He's promised to do." So the child was born, because that he held the—the policy.

95 Noah held his policy, and it saved his life. That was the pay off. Not only his life, but his family's life; paid off, by saving them.

96 Let's talk to another investor in this Eternal Life insurance. Daniel the prophet, when as we would call it . . . If you'd excuse it, as a worldly expression; I shouldn't make it, I suppose, here at the pulpit. It's the only way that I know to make it, "when the chips are down." King Nebuchadnezzar had come in and taken the children of Israel because they had went away from God. They had; still doing all their sacrifices.

97 When God asked them to offer lambs and bullocks, and so forth. A man, a fine Jew, walked down the road, with a fatted bullock or—or—or a little lamb under his arm. On the day of the atonement, went down to offer it for his sin. He was sincere when he killed that lamb, and the priest stabbed it. And he held his hands upon it, knowing that life was taken to save his life. He was sincere in it. And as long as he was sincere, it was all right. But the time come when it become a family tradition. Then God said, He sent a prophet on the scene, by the name of Isaiah, He said, "Your sacrifices, solemn feasts, stink in My nose."

98 That's where we people have got. We've joined church. Which, is all right, we do those things. But, you say, are you a Christian? "I'm Methodist. I'm Baptist. I'm Presbyterian, Pentecostal, or something else." It's a tradition. There is no entering, in sincerity,

anymore. They won't move up, cope up with the Scriptures and things. They just live any way they want to. If they got a pastor tries to correct them, they out him. They have nothing to do with him if he can't bring Hollywood in the church; parties, bunco parties, soup suppers, and everything else; let the women act any way they want to, and dress any way they want to, immorally, anything. Sex appeal becomes a—a modern trend. It's a disgrace.

99 Jesus said, to that woman. You may be as virtuous as you can be, but you'll answer for adultery at the day of judgment, you wearing those clothes. Jesus said, "Whosoever looketh upon a woman, to lust after her, has committed adultery with her already in his heart." And no matter how innocent you are, that sinner will answer for adultery, and you're the one presented it. You Christians, aren't you ashamed? You should act like daughters of God.

100 And you man, members of the church, deacons, even to ministers, that'll permit your wives to do that, you should be sons of God. That don't sound like the behavior of a son of God with the nature of his Father in him. Afraid to say something because the organization would turn you out. That's right.

101 Daniel purposed in his heart that he wasn't going to defile his investment. He purposed, "No matter what the world, how rich the king gets, and how much he tries to get me off in the things of the world, I'm not going to do it. I'm not going to defile my investment."

102 O Christian world, don't defile your investment that you've made in Eternal Life. You'll pollute it.

103 Daniel purposed that he wouldn't do it. It paid off, by saving his life when he was throwed into a lions' den. His investment really paid off.

104 The Hebrew children were determined that they would not worship an idol. And it paid off, by saving their life in a fiery furnace.

105 Then comes Simon Peter, a fine Pharisee who had been taught by his father, that the day would come that—that there would come the Messiah. All through the ages, the Jewish people had looked for it. And no doubt that his father had told him, "Son . . ." I—I read a little story one time, about it, might have been fiction. I don't say it was authentic.

106 But he said, "I've looked for the time of the coming Messiah." And said, "I—I—I know that before that time comes, there'll be all kinds of isms, false things going on. But, son, as a Hebrew, we are taught, as Hebrews, to believe our prophets, for the Word of the Lord comes to the prophets, and him only. The Lord said, 'I do

nothing except I reveal it to my prophets first.' And this Messiah, according to Moses, 'The Lord your God shall raise up a prophet among you, of your brethren, likened unto me.' And the Messiah will not be an educator. He will not be a denomination. He will be a prophet, and the Word of the Lord will be with Him."

Andrew had heard John speak of such a one coming, "the Baptizer."

107 But then, one day, Simon himself walked up into the Presence of this Jesus of Nazareth. And as soon as He looked upon him, He said, "Your name is Simon, and you are the son of Jonas." He took out a policy right quick. He knew that was the Messiah. That was the vindicated Scripture of his day, the Messiah. How did the others fail to see it?

108 There was one standing, the name of Philip, who went about fifteen miles around the mountain, to a fellow named Nathanael. They had had Bible studies together. Maybe their conversation was something like this, as he found him under a tree, praying. He said, "Nathanael." Course, being a gentleman that followed Jesus; any man that follows Jesus will be a gentleman. So he found him praying; he—he waited a while. But you notice, he never talked to him about his olive groves or so forth. He went straight to the mark, "Come, see Who we found: Jesus of Nazareth, the son of Joseph."

Said, "Now, could there be anything good come out of Nazareth?"

He said, "Come, see."

109 That's the best answer any man could give another. "Come, find out for yourself. Don't sit home and criticize. Come, investigate it yourself."

110 On the road around, their conversation might have been like this. Maybe Nathanael said, "You know, we've been looking for a Messiah, for years. You know, Philip, how we've studied this. Why, I believe if the Messiah come, God will pull the corridors in Heaven and let the great corridors come down, the stairway right on (our) the great temple yard where the Caiaphas our high priest is, and He'll say, 'I'm here."' See? But that's not the way the Scripture said He would come.

111 He'll only come the way the Scripture said. He was come in a prophet just like Moses was, an ordinary man, a sheepherder.

112 Notice, and when he come up into the Presence of the Messiah, and He was in the line or praying for the sick, or whatever He was doing. We find that the Messiah looks over at him, and said, "Behold an Israelite in whom there is no guile."

113 Now you might think it was because he was dressed that way. But, remember, all the Eastern people dressed alike, turban and beard, so forth. You remember, Jesus walked with them, too, on the road to Emmaus, all day long, after His resurrection, and they didn't even know Him. He was dressed the same way.

114 So we find that in this great Presence of Him, he said, "Rabbi." This fine young Hebrew said, "Rabbi, when did You know me? When did You ever know me, know me to be a—an Israelite, and honest, the reputation that I have? You've never seen me before. How did You know me?"

115 And He said, "Before Philip call you, when you were under the tree, I saw you."

116 He took out a policy. Fell at His feet like this other young fellow did, said, "Rabbi, you're the Son of God. You're the King of Israel." His name is immortal today.

117 There's a little woman, I might speak of her because of the ladies standing near. This little lady wasn't like you. She had a—a moral charge against her, with the church. Maybe some young kid had been turned out on the street, wrong. Maybe her parents hadn't taken care of her. She was a half Jew and Gentile; she was a Samaritan.

118 Remember, there is only three races of people, if our Scripture is right.

119 And God forgive me for even mentioning "if" It's right. It is right. It's God Himself. "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among." "The same yesterday, today, and forever."

So this young lady being turned out.

120 First, I might explain Ham, Shem and Japheth's people. Now we, the Gentile, we were heathens in them days, we were worshiping idols, but the Jew and Gentile were looking for a Messiah. And He only comes to those who are looking for Him.

121 Sometimes today, we say we're looking for Him, and put millions and billions of dollars in things, and building institutions and things. I wonder. And missionaries starving on the field, I know them, out there tonight preaching, without a pair of shoes on. We put millions and millions of dollars to nonsense, and then, why, our own acts condemn our testimony.

122 But here this young woman, as we know her, she was a Samaritan. Jesus was on His road to Jericho, which is below

Jerusalem. But He went around to Samaria and came to a city called Sychar, and sent the disciples in to buy victuals, foods. And while they were gone, this young woman come up to get water, and He— He said to her, "Bring me a drink."

123 And she looked around, seeing Him being a Jew, she said, "It's not customary that You would ask me that." Said, "You're a Jew."

124 He said, "But if you knew Who you were talking to, you'd ask Me for a drink. I give you water you don't come here to draw."

125 So the conversation went on, about religion, finally He contacted her life. He said, "Go get your husband and come here."

She said, "I have no husband."

126 Said, "You've told the truth. You've had five, and the one you're living with now is not your husband."

127 Now a few days before there, the teachers and rabbis of that day, the men that ought to have knowed better, said, "He is Beelzebub. He does that by an evil spirit." They had to answer their congregation. So they made up, said, "It's an evil spirit."

128 And Jesus said, "I'll forgive you for that," the atonement hadn't been made. "But when the Holy Ghost is come to do the same thing, to speak against It will never be forgiven," and we know it happened when Titus, after they had rejected the Holy Spirit, Titus burnt the temple and scattered the Jews to all over the world. And they're just now gathering again, is fulfilling Scripture.

Now, notice, now this young woman.

129 When, those Jews seen that done, and called It, "a evil spirit, an unclean spirit," the Bible said, "calling the Spirit of God, doing the work, an unclean Spirit, a devil," like a fortuneteller or some evil person.

130 And then, quickly, this woman knowed different. When He said, "Go get your husband."

She said, "I have none."

131 He said, "You've said truth, 'cause you have five, and the one you're living with, not your husband."

132 Look at this. Quickly she said, "Sir, I perceive that You are a prophet." Remember, they had had no prophets for nearly five hundred years. Malachi was the last Hebrew prophet. "We, we know that Messiah is coming, and this will be the identification of Messiah. We know, when He comes, this is what He'll do."

Jesus said, "I am He that speaks with you."

133 And she took a policy. Uh-huh. And into the city she went, to scatter the good News, that she had found the Messiah. She had Eternal Life because she had believed on Him. How did she know? She seen the identification of the Scripture manifested by Him.

134 "We know that, when the Messiah coming. Four hundred years we haven't had a prophet, and, when He comes, that'll be the next man on the scene. Now when He comes, we'll know Him, and He is to do that same thing."

135 Said, "I am He." She took a policy. She was interested in it.

136 Nicodemus. Few moments, in closing now. Nicodemus, a rabbi, man of about eighty years old. He had been convinced that there was something about Jesus that was different than other man, so he wanted a policy. So he came by night, for the policy, and he found the bank open for business. Uh-huh.

137 It's always open. It's open at a banquet. It's open out there on the street. It's open anywhere there is anybody ready to do business, this policy and the one who holds it.

He found the bank is open. He took a policy.

138 Now we know, in Luke 24:49, after Jesus had chose His disciples, they were holders of the Eternal Life policy. So now, you know, in a regular insurance policy, they always pay dividends. So they had already been accepted and chosen by Jesus, so they went up to Jerusalem, waiting till the Day of Pentecost, to get their dividends. And it paid off, with the baptism of the Holy Ghost, and power to manifest Jesus Christ.

139 Methodist, Baptist, Presbyterian, Orthodox, whoever you are, that claim to be Christians, why don't you do the same? You believe on Jesus Christ and become a member of the church, why don't you go up to Pentecost, get your dividends, the power of the Holy Spirit! Them policyholders drawed it. You can, too, if you believe it and really believe it.

140 Peter speaking to them, said, "The promise is unto you and your children, to them that's far off, even as many as the Lord our God shall call." They wanted to know what to do. He said, "Repent, every one of you, and be baptized in the Name of the Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Ghost." It was a promise.

141 So if you're just a confessor, tonight, and have never drawed your dividends, why don't you bring your policy, tonight, let me talk it with you a little while. Kneel with me for a few minutes and find out if it isn't so. Be sincere about it. It'll pay off right now, if you're

really holding a policy. He'll recognize the policy, your faith, if you say it's in God. If it's in God and in His Word, and not in some church or a denominational creed, but just believe in Jesus Christ, it'll pay off. He knows His Own policy.

142 Bringing another character in, just for a few moments. There was another rich Hebrew that met Jesus one day after His death, burial, and resurrection.

143 If there should be a Hebrew here, tonight, or whoever you are, Him being crucified is not any excuse but what you can meet Him right here, just the same as—as the rich young ruler met Him. If you want a policy, He is here to do business.

144 There was a man by the name of Saul, and he was taught in all the great teachings and traditions of his people. Gamaliel was his teacher, one of the finest Hebrew teachers of the time. And Saul was so zealous of this, until he stoned Stephens, or witnessing Stephen, or sanctioned it. Held the coats of those, while he sanctioned, having authority from the high priest to throw all them people, of that policy, in jail, because he had been told by his elders, that, "This Man was no prophet. There was nothing to this Man but a radic." And he had letters in his pockets, going down, because he heard there was some down at Damascus, holding that policy. And they had drawed interest on it, and they were really doing things.

145 And the high priest told him, "Saul, you're a zealous man. Take this authority, from me, go down there and arrest every one of them, because they're nothing but radics, there nothing to them. Go down and bind them, and throw them in jail. You have to kill them, kill them, it's all right. Go get them!"

146 Saul said, "Your honor, sir, holy father, I'll go." Down he went.

147 On his road down, he was going about eleven o'clock in the day, nearing the city. All of a sudden, out of the heavens come the Pillar of Fire, struck him down. And he raised up to look, and there was that pillar of Fire before him.

148 Now to prove that to you. He was a Hebrew, and he would have never worshiped anything or called anything Lord, 'less he knowed it was Lord. And he knew, as a teacher under Gamaliel, that the Angel of the Lord, which was the Logos that went out of God, which was Christ that led them through the wilderness, was in the form of a Light, a Pillar of Fire. And when It struck him down, and he looked up and seen It there, he said, "Lord." Now, he would have never called nothing but That, Lord. But, being a Hebrew, he knowed that That was Jehovah. That's the reason he had the revelation, could say

that Jesus of the New Testament was Jehovah of the Old. That was his revelation, 'cause he had seen Jehovah. And he said, "Lord, Who are You?"

149 He said, "I am Jesus, and it's hard for you to kick against the pricks." And he took out a policy.

150 Compare the two man together. One rich young Hebrew that wanted to hold to their traditions; another one that was convinced. One of them seen Him as a man, that God was made flesh in order to die and take away the sin.

151 The blood of lambs and things, the life was in there, couldn't come on the believer, because it's a lamb's life, it has no soul in it, a animal life. But this was God Himself, and, then we become born of that Spirit, we are sons and daughters of God, the Life that was on our Sacrifice.

Compare the two men together.

152 Seen It vindicated, that God was in Christ. The same Pillar of Fire that had brought His people through the wilderness, and brought them to there, nourished them all the day. Remember, when Jesus was on earth, He said, "I come from God, and I go to God." He was the Pillar of Fire that took the children through the wilderness.

153 The Bible said, that, "Moses esteemed the riches of Christ greater treasures than that of Egypt." He forsook Egypt, to follow Christ.

154 When He was here, that Pillar of Fire was represented in Him, God. He said, "If I do not the works of My Father, then believe Me not. The works tell you what I'm supposed to do. If I don't do that, then don't believe it. But if you can't believe Me . . . "

They said, "You're—You're a man making Yourself God."

155 Said, "If you can't believe Me, as a Man, believe the works. They testify of Me." See?

156 Now, when He was dead, buried, rose, ascended, here we find Him again in that Pillar of Fire. He had come from God, and went to God.

157 He is still the same One, same One now. Notice, sure, same One that He was.

158 And when Paul, or Saul then, recognized that God Jehovah, the Pillar of Fire of the Old Testament, had called Hisself Jesus, he took out his policy. He was ready for it then.

159 What a rashel decision for that young ruler! What a . . . How he must have . . . What, how could he do it? [Blank spot on tape—Ed.]

160 What would you give in exchange for your soul? After all your buildings, and you—you leave it for your relatives to fight over, and everything, what about that soul and where you going to be? Remember, you'll be somewhere, thousands of years from tonight. This might be a time for you to make your decision.

161 Notice what a rashel mistake this busi-. . . What a—what a poor businessman he was, to try to hold to a tradition, when it been proven to him and a vindicated that Here was Eternal Life, and he witnessed the same by asking Jesus about it.

162 Paul accepted it. We know how he come out. Like the people of the day, they like the popular opinion, and man's praise instead of the honor of God. Paul didn't care for the praise of man. He wanted the honor of God.

163 Let's follow this young boy just a moment before we close. Let's follow him. We find the next place, that, this young fellow, you know what happened to him? He never become a pauper, for doing this. He never become a beggar on the street. He increased in goods. He had turned down the opportunity.

164 Many times, people today will laugh and make fun of the Holy Spirit, then go on and increase in their business. You know, excuse this expression. . . But when they laughing, say, "Why, look, me! If there's anything to It, see, why, it'd happened to me, something would happened to me."

165 You know, there is a—a—a proverb, that, "Fools will walk with hobnailed shoes where Angels fear to trod."

166 This young ruler practically did that. See? He made a—a horrible mistake, and we find out that it never hindered his business. He increased. He got more popular, got more goods. We find out, after a while, that he had got so great till even he had to build new barns to put his stuff in.

167 And because that the church has turned down the Holy Spirit, in this last days, it's increased. And now you're going into the Ecumenical Council, just exactly what the Bible said you would do. Now you're really Laodicea, "rich and increased in goods," just exactly like that young man was.

168 He was a type of the church, rejecting. Paul was a type of the one receiving. Both of them had the opportunity, as you have tonight, and I have.

169 He increased in goods. So has the church, the Laodicean Age, increased in goods. And remember, he got so great, till he become so popular, till even the monarchs, the great people, begin to come. And he set a great banquet, one time.

170 And there was a holder of the Eternal Life policy at his bazaar, and we find out that he was laying down at the door. Oh, he might sweep some crumbs off to him. He had the opportunity again, a witness, Lazarus testifying to him. But he just swept the crumbs off, "Oh, well, I'll try this, take this quarter, or whatever," you know. That's about the attitude of 1964. "Oh, I'll help a little. That's all right, just let him go, see."

171 But he held the policy. "The poor in spirit," Matthew 5 tells us that's the one, "theirs is the Kingdom of Heaven."

172 He went on increasing in goods, and getting greater and more popular, and a great man, but his pay off finally come. It finally come. On earth he had a great pay off. He had a great funeral service, no doubt. The great denominational preacher come, probably spoke great words over him. They might have half-masted the flag. Fine businessmen packed him to his burial. But the Bible said, "in hell," his pay off come for rejecting the Eternal Life policy.

173 "In hell he lifted up his eyes, being in torment." And he looked off across the great chasm, that Jesus said no man has ever crossed or ever will, and he found the policyholder of Eternal Life, comforted, on the other side. Both of them. One had received It. Both had their pay off. The crumb-sweeper had the pay off. And now the rich man becomes the beggar, "Let the policyholder come back and touch my lips with a—a little water, for these flames are tormenting me."

174 Don't make the same mistake, businessman. You are mortal just like they were. You've got to make a decision. Make your investment now. Make it sure. "Make your election, calling sure." Take out one of the policies.

175 Look just—just a moment or two more, if you can. When Moses, who forsook, being a king of Egypt, a Pharaoh, esteeming the reproach of Christ. Pharaoh looked out upon them people as a bunch of mud dubbers, but Moses looked upon them as the people with a promise.

How do you look on them, God's people?

176 Moses had his pay off. Watch his pallbearers. The Bible said they were "Angels." Why? Nobody else could take him where he was going. They were his pallbearers.

177 There was Elijah in the time that all the women cut their hair, like Mrs. Kennedy and them does today. Painted their faces, a Jezebel. A king and all the people went worldly; the church did, too. And God sent in a prophet, by the name of Elijah, to condemn that thing. After

he had got old and tired, he was ready to go Home, he didn't even have to die. His pay off come, also, God just sent him down a chariot and some horses, and packed him on up into the Heavens.

178 Stephens, who stood at the Sanhedrin, spoke out to them and said, "Oh, you stiffnecks, uncircumcised in heart and ears, rejecting the policy, you always resist the Holy Ghost. Like your fathers did, so do you." At his death, he had a pay off. He looked up and saw Heavens opened, Jesus standing on the right side.

179 Moody, the last days, about a hundred years ago, a little Chicago shoe cobbler, could hardly write his name. Paper sent to interview Moody, one time. His ministry was so outstanding, they wanted to see him put in the paper what made it; what was about Moody, what kind of a preacher he must be, and a dynamic preacher. So they sent for an interview, to write in their editorial. And Moody couldn't even read it after they wrote it, so his manager had to read it for him. And he said . . .

180 Here is the way the editorial read. It said, "Why anybody would go to hear Dwight Moody preach, it's more than I can say." Said, "The first thing, he is the ugliest man I ever seen, baldheaded and whiskers hanging down." And said, "He's as—he's as big around as he is tall." And said, "When he tries to preach, he can't read. And he whines when he preaches, talks through his nose, and lisps."

181 When he got through, Mr. Moody just shrugged his shoulders, and said, "Sure not. They come to see Christ." So that was it. No matter what the critics was, he held a policy.

182 And when he was dying, and the doctor said, "That's death that struck, Mr. Moody."

183 He raised up, he said, "You call this death? This is my coronation day." See? He held the policy.

184 My good friend, Paul Rader. When I was a little boy, I was—I was ordained in the Missionary Baptist church, and Paul Rader was a Missionary Baptist also, so, Fort Wayne, when I used to go hear him preach. Later, got over here on the West Coast and got so much trouble, and finally it's trouble till he got sick, finally led to cancer, and he was dying. Him and Luke had went together all their life, stuck together like my son and I.

185 So when Paul was dying, the Moody Bible Institute sent down a quartet, and they were standing there. Paul had a sense of humor. And he was . . . The little mighty . . . little Moody Bible Institute, with this choir, had sent down there, or a quartet, and they were singing, "*Nearer, My God, To Thee.*"

186 Paul turned over and throwed the sheet off of him. He said, "Who is dying, me or you?" See? He said, "Raise up them shades, and sing me some good snappy Gospel songs." And they begin to sing:

Down at the cross where my Saviour died,
Down there for cleansing from sin I cried;
There to my heart was the Blood applied;
Glory to His Name!

187 Paul said, "Where is my brother, Luke?" Luke was in the next room. He didn't want to see his brother die. Said, "Tell him to come here."

188 So Luke walked in. Many of you knew him, big heavyset fellow. He walked in. Paul reached out his hand, laying on the bed, and took Luke by the hand and looked up in his face, said, "Luke, we've come a long ways together. But think of it, Luke; in five minutes from now I'll be standing in the Presence of Jesus Christ, clothed in His righteousness." Holding his brother's hands, his policy paid off.

189 Old Doctor Bosworth, that was here the last time, with me, next to the last time, eighty-four years old, just returning from Africa. I had a call to "come to Miami." I tore the tires off my car, nearly, to get there. Said, "He was dying." I rushed to him. I knowed he was a policyholder. I went down.

190 I went in the room there. The little baldheaded fellow with his arms up, his little skinny arms. I run to him and fell on my face, and cried, "My father, my father, the chariots of Israel and the horsemen thereof!" Put his hands upon me and blessed me.

I said, "Brother Bosworth, can I pray for you?"

Said, "No." Said, "I'm not sick."

I said, "What's the matter, Brother Bosworth?"

Said, "I'm just going Home."

191 I said, "I knew that." And I said, "I want to ask you something, Brother Bosworth." I said, "When was the greatest time of your life and your ministry? You been serving God before I was born. We've been on the mission fields together. We've been in storms, in the air and on the sea. You stood by me when I seen devils on every side, and witchdoctors. And was great thrills when we seen God paralyze them standing there. What was the greatest thrill of your life?"

192 He said, "Right now." He was fixing to cash in his policy. He said, "All I've lived for, Brother Branham, has been Jesus Christ, and any minute He'll walk in the door to take me Home."

193 Yes, those were policyholders that give everything they had, and invested it in the Pearl of great price. Won't you invest, tonight, too, while we bow our heads?

194 I cannot see across the audience. I do not know what's . . . how many, or who is looking in, in the closed-circuit television tonight. I'm going to ask you, friend, let not this be idle words. You're a mortal. You must die. You know it. And it may be before morning your time will come. I'm not . . . a person not much on persuading; and, because Jesus said, "All the Father has given Me will come." If there is a room in the heart for that policy, tonight, won't you accept It? That policy is Christ, God's love-offer policy for you, His Word to become alive in your heart, making you part of Him. He is the Word. Accept Him into your life. Won't you do it, and make this great investment?

195 As far as I can see, I can't see but about ten feet from me, or fifteen. I'm going to ask you to raise up your hands if you'd like to receive one the Eternal Life policies. Say, "I want it, Brother Branham. Just remember me in your prayers. You don't see my hand, but God does."

196 Our Heavenly Father, this simple, rude, yet true story of life. I spoke it this way, Lord, because that people, business people, would understand it more in the way of being something represented here on earth. That's the reason I call it a policy. Forgive me if I was wrong in calling it that. For, we are now in a—a real sacred moment, where no doubt that there is many thinking seriously now, knowing that they too have to have a pay off on whatever they have here, and they see what it means to turn down.

197 Now, that young man, as I know, perhaps being so popular amongst the people, he remained in church, he kept the commandments, he did not commit adultery, or steal, or do those things, but in his own heart he knew that he didn't have Eternal Life. Make those, Lord, who are trying to meet You, for Eternal Life, with just those moral traits, may they tonight receive the invitation, and just stay at their feet, and say, "Lord, I'll do anything that You ask me to do." Grant it, Lord.

198 They're all Yours now. I commit everything to You. And if the seed has fallen anywhere, Lord, upon any ground, any predestinated seed, for many years has been hungering and thirsting, it might have fell on some somewhere tonight. May they receive Life, Father, for I ask it in Jesus Christ's Name.

199 And with our heads bowed continually, I'm going to ask Brother Pearry, if he will, to come here and remain, take the remaining of the service.

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