
ZACCHAEUS, THE BUSINESSMAN

 Everybody has been testifying tonight, giving such great experiences. And I certainly enjoy those things. And it seemed like that everybody had a little sense of humor to their testimony.

2 And I might add this to mine. As the colored lady wanted to testify not long ago, she says, “Elder, could I testify?”

I said, “Just go ahead.”

3 And she said, “I—I—I hain’t what I—what I ought to be, and—and I—and I hain’t what I want to be,” she said, “but I ain’t what I used to be, too.”

4 So then it’s about the way that I feel among such a group. I’m not what I ought to be, or what I want to be, but, I know one thing, I’m not what I used to be. And I press towards the mark of the high Calling.

5 So good to be here. We’ve had one of the finest times of fellowship with our brethren, up in the Maricopa Valley, this last two weeks. I’m rather hoarse. And we have seen our Heavenly Father do great things for us. And we’re just doing this to kind of get the people to praying, and expecting the great climax to come during this convention. When . . .

6 I heard that I was having the privilege of coming down to this chapter, with my good friend, Brother Tony. And I’ve asked three times, tonight, how do you pronounce that name? And I—I just can’t get it. And so just “Tony,” if that’s all right. I think we’re not too formal here, anyhow, are we? You know, that’s kind of godly. You know, the Bible said, “God is without form.” So we don’t have any form.

7 Seeing the great things that our Heavenly Father has done for us this week, we’re happy to come down and share these blessings at this chapter, and get to meet some brethren, and you people from down here in this part—of Arizona. Which, we all know, down here, that this is the capital. I’ve told them all week that Phoenix was just the outskirts of Tucson, always. See? They won’t believe it, but we welcome them to our fellowship. This is, because we’re way higher. They have to look up to us, you see, up here at Tucson. And so you all come on over, and we’ll go over and visit Phoenix now, next week, or the end of this week, for this time of fellowship up there.

8 We had a great thing to happen just before I come out on this trip. I would just like to take just a few moments' time because I think it'd be worthwhile. I . . .

9 In traveling all these years and trying to stand between the gap, different organizations and people, the Christian Business Men was kind of a little oasis for me, to believe that God made of one blood, all nations. And I—I believe that. I believe that His people are in all churches. If He's God at all, He's God of the whole human race, God of the creation. And He certainly can. . . Look out upon the deserts and the mountains, you can see what He loves, because He expresses Himself in His creation. And we can see that there is a God. And these people, the Full Gospel Business Men, when going into their chapters, speaking for them, then it gives me an opportunity to get to speak to all the different groups, together.

10 I was called up to, what we would call in kind of a worldly expression, pinch-hit for Demos Shakarian. You know what a—what a arm full that is. But I was at Cincinnati a few days ago, and Sister Shakarian, as I understand, went through an operation. Brother Miner Arganbright, one of the officials, came by and said, "Ride up to Cincinnati with me."

11 I said, "I've got hundreds of people laying here, from all over the world, laying in these hospitals and rooms, waiting for me to pray for them. Been waiting on interviews, maybe some as much as two or three years, waiting, and they finally got in here."

And he said, "Well, just run up a few minutes with me."

12 I said, "Well, what time is the breakfast?" It's about a hundred and twenty miles, I guess, from where I live.

And he said, "Well, it starts about eight o'clock."

13 I said, "Well, I tell you. We will go up then, about four o'clock, and get there for the breakfast. I'll hurry right back."

14 And when I got up there, Brother Shakarian wasn't there. And I walked in. Said, "Just what we were looking for!" And so that night, sometime, I got to come back home.

15 During that time, there had been a Baptist minister that had just laid right on Billy's shoulder, my son, and said, "You don't understand, sir." He said, "My wife is dying."

16 And he said, "Well, sir, when dad gets back." Said, "We're obligated to these people, that we come."

17 You know, in the prayer line, many times, going through, and maybe offering a prayer. But you. . . And sometimes a case goes deeper than that. See, God heals on condition, and there might be something

in that person's life. And I don't care how much medicine the doctor would give them, they'd never get well until that thing is cleared up.

18 If you went into a doctor's office and told him you were sick, and told him your symptoms, and he was in a hurry, he would probably give you a little prescription with some anesthetic in it, of some sort, some aspirin. The doctor is merely trying to get rid of you, just at that time, 'cause he hasn't time. A real good doctor, before he give you the medicine, would diagnose that case, thoroughly, till he found out what was wrong, then give you the medicine.

19 And sometimes we find people going through these prayer lines, out across the nations, and they just run up and think that the Lord ought to heal them right then. But there is something maybe down in there, and we set before the Lord until He reveals that, what that is. There is something got . . . There's a—there's a reason for everything. And you've got to find the reason, first, and then you can find what to work on.

20 And this young fellow just kept persistent. And I got in the next morning around two o'clock. And about five, my son called me, and he said, "Do you know a girl named Jean Dyer?"

I said, "Jean Dyer, sounds familiar."

He said, "She said she used to play the piano for you."

21 "Oh," I said, "that isn't Dr. Dyer, the surgeon here, a famous surgeon in Louisville?"

22 Said, "That's—that's it. Well, his daughter Jean is dying over at the Saint Edwards Hospital in . . . or Saint Anthony Hospital, rather, in Louisville." And said, "Her husband has laid right on the steps all day."

"Well," I said, "well, I'll try to wedge it in today."

23 Said, "Now, she doesn't know she's got cancer. Don't tell her."

24 So, finally, that day, when I got over to the room; a fine young lady.

25 She had played the piano for me, in the . . . when I was at the auditorium, where I seen Brother Allen's people, here tonight. Brother Allen just left that same auditorium in Louisville. That's Memorial Auditorium. And Jean Dyer was the pianist at the church of the Open Door, the old synagogue. And so she had seen some great things that the Lord God had did. She told her father.

26 He just said, "That's pure psychology. The man is only reading the mind of the people. There's . . . He just guessed at that."

27 She said, "Daddy, it can't be a guess every time." See? Said, "It just can't be."

“Well,” he said, “Jean, forget that stuff.”

28 And she was engaged to a fine boy that was going to the Baptist seminary at the time. She got married and moved over to Rockford, Illinois, to where this boy’s home was. And somehow or another she tried to hold on to her testimony. But the boy went out in secular work, and after while got almost away from the Lord.

29 The girl had a—a female disorder. She went home to her father. He knew she needed an operation. He found in her what is called . . . And I don’t know the medical term of it, but, ’cause I know there’s a couple of doctors setting here now. So, it was called, like, the chocolate tumor. And it’s a . . . Inside, when he taken it out, he must have spilled some of it. And the cells was malignant. And they sewed her up, give her some x-ray and therapy.

30 So, when she got home, she continued on having pain and trouble.

31 A year later, she returned for a complete hysterectomy. And when they removed the organs, they found the cancer had went up into the colon and wrapped around. There was nothing could be done. They tried x-ray again. It didn’t work. So they just taken her to the hospital and told her she just had a severe female trouble, and trying to cure it up. And the girl was dying.

32 Her husband knew it. So he come over and had got a hold of some of the books of mine, that Jean had read. And so he begin to come to the hospital, reading them to her.

33 And when we went in to pray for her, she was telling me about it. I said, “Jean, he’s a fine boy.” And I didn’t want to let . . . I keep the secret, ’cause I knew that—that he . . . She didn’t know she had cancer. And so, two days afterwards, they was going to have a—a colostomy. So taking . . .

34 Before taking the girl up, well, they let me come over and pray with her. I got her in a room. And soon as I got . . . There was an unbelieving nurse on duty; had three nurses, three hour shifts. And soon as we could get rid of the nurse, and get her out of the room, so a vision could happen, and we prayed with her a little while there, and I seen her. She is dark hair. She’s only about thirty-six years old. Dark hair had turned gray. She was standing in the vision.

35 I said, “Jean, now look. I’m going to be real honest with you.” I said, “You’ve been in the meetings long enough to know that I would not tell you nothing in the Name of the Lord unless it was so.” I said, “Now, Jean, you got cancer.”

She said, “I suspicioned it, Brother Branham.”

36 And I said, “That operation, day after tomorrow, is a colostomy. But, don’t worry. I’ve seen, from the Lord, you’re going to be well.” And she just rejoiced. So I went home.

37 And the next day they was going to, the day after, rather, they were going to take her for the colostomy that morning, and they had to—they had to wait a few minutes after they had her prepped, and so forth, and ready to go. And there was . . . She had the regular feeling that human beings should have at that time, and they taken her to the bathroom, and she had a complete, normal elimination. The doctor was so astounded. He checked her again. The next morning. . . They let it go, cancel the operation. Dr. Hume, a very fine specialist, surgeon, friend of mine, was going to perform the operation.

38 And the next morning she had a complete, normal elimination again. And her father, Dr. Dyer, called me on the phone. And between sobs, said, “Brother Branham, I’ve been a critic of what you’re talking about.” He said, “But I’m a believer now, that the God of Abraham, Isaac, and Jacob still lives.”

39 He’s ever was God, He remains God. And we know that He is just as great here in Tucson as He is anywhere, because He’s omnipresent, omnipotent, and infinite, and we know that He can do all things.

40 Now, to not hold you very long. Usually, I very seldom, when I . . . If I was going to preach, oh, I’d be sure to get you out within six hours. That’s a short sermon. But I’m not going to do that tonight. I got services tomorrow night, next night, and on. We’ll try . . .

Fixing to go overseas again, the Lord willing, right away.

41 I want to say to all the people here, friends, that maybe some of you I’ve met before, and maybe there’s many here that I have not met before. I greet you in the Name of our Lord Jesus, the Son of God. May His peace ever be with you.

42 And speaking sometime in these chapters, it kind of causes people to . . . like for my minister brothers here, to say . . .

43 Somebody said to me one time, said, “Billy, well, what are you—what are you hanging around with that bunch of businessmen?” Said, “I thought you was a preacher.”

“Oh,” I said, “I—I am a businessman.”

He said, “A businessman?”

I said, “Sure.”

Said, “I—I—I didn’t know that.”

I said, “Yeah, I’m a businessman.”

Said, “What kind of business are you in?”

- 44 I said it fast, so he . . . I said, "I'm in the Life assurance."
He said, "What?"
I said, "The Life assurance."
He said, "What do you mean?"
I said, "The Eternal Life assurance."
- 45 Now, if any of you people would like to talk a policy over with me, I'll be glad to see you right after the service. I'm—I'm here for the business.
- 46 Remember a friend of mine, Snyder was his name. We went to school together. And now, insurance, I've got a friend that's in the insurance business. Got a brother in the insurance business, but I—I really don't have any insurance. So I'm. . . This Wilmer Snyder, a friend of mine, boyhood friend, came up to me not long ago, and he said, "Say, Billy," said, "I'd like talk to you about some insurance."
- 47 I said, "Now, Wilmer." I said, "I tell you what. Let's talk about hunting."
He said, "No. I want to talk about insurance."
- 48 Well, I had to say it fast for him, too. I said, "I got assurance." Not insurance; assurance, you see.
- 49 And my wife looked around at me, as if to say, "Why, you little storyteller." She knowing I didn't have any insurance.
- 50 And he said, "Oh, pardon me, Billy." Said, "That's right. Your brother is an agent. I know Jesse."
And I said, "Well," I said, "it just isn't exactly with him."
He said, "What kind of insurance do you have?"
And I said, I said, "I have Eternal Life."
He said, "The what?"
And I said, "The Eternal Life."
- 51 "Well," he said, "I don't believe I ever heard of that company." Said, "No. It's strange."
- 52 And I said, "Here is what it is, Wilmer." I said, "It's blessed assurance, Jesus is mine. Oh, what a foretaste of glory Divine! I'm an heir of salvation, purchased of God, born of His Spirit, washed in His Blood."
- 53 He said, "That's awful nice, Billy, but that won't put you out here in the graveyard."
- 54 I said, "But it'll get me out. I'm not—I'm not so bothered about getting in. It's getting out, is what I'm thinking about."
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55 Now, if you got any worry, I'll talk with you about it. Just for a little—a little talk from the Scripture, though it be businessmen. But I've identified myself as a businessman with you.

56 And many of my minister brethren out here, I seen rise up, a few moments ago. And so maybe sometime, the Lord willing, I'd like to get with the group and come have a good union meeting with the ministers down here. I know one little brother here. I met him. Whittle, I believe, was his name. We were out together, one time. Now, I mispronounced that, too. He let me know that was all right.

57 And so my name is Bran-ham, you know. Someone said to me, said, "Are . . . Brother Bran-ham, are you any relation to Abraham?"

I said, "His son."

58 "'Father of nations.' Being dead in Christ, we are Abraham's seed, and heir with him according to the promise." That's the Scripture.

59 Now, I don't have the time to hold you here, to preach, because the Ramada would never let you have it again.

60 So I remember when I first come among the Pentecostal people, years ago, I was in Mishawaka. There was two groups of them. One was called P. A. of W.; another one, P. A. of J. C., I believe. And they had their—their convention in the northlands, because there was segregation, and so the colored brethren could attend the meeting. I watched them all day, how peculiar, no more church-manners. My! I was setting there, and we Baptists, you know, we kind of try to act kind of churchy in church. But these fellows didn't have any Baptist manners at all, or any church manners. They would run, scream, shout, get blue in the face. And I thought, "My, my!" And so I begin to notice the way they were carrying on.

61 And so he said, "All ministers, on the platform. Every minister, no matter what denomination, come up on the platform for this evening." Was about five hundred of us setting on the platform. So he said, "Just raise up and say your name, set down." I—I come by, mine. I—I said my name, set down. On down. After while, they had a man . . . They had had some fine preachers that day. Oh, they was really scholars, and real men. And I knowed I had no business up there, with my seventh-grade education, standing before those fellows, when they was going to talk on theology.

62 But I thought, "Well, for this evening meeting, they'll certainly have their most foremost speaker for the evening."

63 And so, after while, they said elder somebody was going to speak. It was an old colored man, came out. And he looked to be about eighty-five years old. And he had on one of those old long, what we used to

call down in the south, preacher coats, you know; kind of a swallow-tail, you know, the strips up-and-down it. A little rim of white hair around his head. And he had to lead the old fellow out, he was so old.

⁶⁴ And he got out there and took his text from over in Job. He said, “Where was you when I laid the foundation of the world? Declare unto Me where fastened.” Said, “When the morning stars sang together, and the sons of God shouted for joy,” said, “where was you?” God talking to Job.

⁶⁵ Well, all the brethren that day had been preaching about the Life of Christ, and the coming of John, breaching the way between, and so forth, very scholarly.

⁶⁶ But this old man didn’t preach about anything was that going on down here on the earth. He took Him up back yonder about ten million years before the world was ever formed. And brought Him, what was taking on in Heaven, then come down the horizontal rainbow. He done that all in about five minutes, and one breath, looked like. When he got through, he jumped up in the air about three feet, looked to me, like, and kicked his heels together. Come clipping around there. And he had twice as much room as I got. He said, “You just ain’t got enough room up here for me to preach,” and he set down.

⁶⁷ I thought “That’s what I need. If that’ll make an old man feel like that, what would it do me if I ever found that fountain of youth?”

⁶⁸ Old man, eighty-five years old, and could act like that! Well, my, he come out there, he was kind of holding. But I noticed when that Spirit struck him, he renewed his youth like the eagle, you know.

⁶⁹ Now over in the book of Saint Luke I would like to read just a little verse or two, for just a few Words here, to blend in with something that’s been said, and all together, and the hymns that’s been sang. And the Lord add His blessings to the reading of Saint Luke 19.

And Jesus entered and passed through Jericho.

. . . behold, there was a named man named Zacchaeus, which was the chief among the publicans, and he was rich.

And he sought to see Jesus who he was; and could not because of the press, . . . he was of a little stature.

And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

And when Jesus came to the place, he looked up, and saw him, and said . . . Zacchaeus, make haste, . . . come down; for to day I must abide at thy house.

⁷⁰ It must have been an awful bad night. The little fellow hadn’t slept at all. He just rolled and tossed around all night. We’re all acquainted

with those kinds of nights: can't rest, can't go to sleep. And he just rolled all night, tossing around.

71 You know, his wife, Rebekah, she was a believer, and she was interested in her husband who had a business in Jericho. And he belonged to many societies of that day, no doubt. And Rebekah had got acquainted with a—a prophet named Jesus of Nazareth, Who they claimed to be the Son of God. And she was interested in her husband meeting this Man.

72 Because, she knew that the Jewish people had been taught, that, “If a man was a prophet, that what he said would come to pass. But if what he said did not come to pass, then don't hear him.” God had left that Word to them, by His prophets. That's how a prophet was identified.

73 And the great lawgiver, Moses, he also had left the commandment, “The Lord your God shall raise up a Prophet likened unto me. It shall come to pass that whosoever shall not hear this Prophet will be cut off from among the people.”

74 And Rebekah was fully persuaded, when she seen Jesus of Nazareth could stand and tell the persons the things that were in their heart, predict things that was to happen, come just exactly the way He said it, never failed one time. And He was correctly on the Word of God. She believed it.

75 But Zacchaeus, her husband, had got mixed up. And, well, the real truth of it was, he had never seen Jesus.

76 And truly that's a bad thing, to try to judge a man before you hear him. Should never do that. Many times we are still guilty of that, in this day. We hear of a man, and, before we even talk to him, we—we still . . . we done passed our opinion on him, by somebody else's opinion. And it's not a good thing. We ought to go, see for ourself.

77 Like it was said one time, “Could any good thing come out of Nazareth?”

78 When Philip had went to see Nathanael and found him under a tree, and he said, “Come, see Who we found, Jesus of Nazareth, the Son of Joseph.”

79 He said, “Now, could there be any good thing come out of Nazareth?”

80 He gave him one of the best words that he could have give him. “Come, see.” Don't set home and criticize. Come, see for yourself.

81 And when he come, Jesus saw him coming up. He said, “Behold an Israelite in whom there is no guile.”

82 He said, “Rabbi,” which means *teacher*, “when did You know me?”

83 He said, "Before Philip called you, when you were under the tree, I saw you."

84 That was enough. Said, "Rabbi, Thou art the Son of God. Thou art the King of Israel," because he saw the very word that—that Moses had said would take place. They hadn't had a prophet for four hundred years, and here was a Man exactly on the Word.

85 How that little woman at the well of Samaria must have felt when she came out to get some water one day, and there set a Man, a Jew. He must have looked about fifty years old, although He was only thirty. His work must have broke Him down.

86 When they were having the feast of—of tabernacles, they were all rejoicing. And Jesus cried, as it was quoted a while ago, "Come unto Me." So then He begin to give His great lecture.

87 And the—and the Jews said to Him, "Do you mean You seen Abraham? And You're a Man not over fifty years old, say You seen Abraham? Now we know You're mad." And the word *mad* there means "crazy." "We know You're crazy. You got a devil."

88 He said, "Before Abraham was, I am." That was I AM that spoke to Moses in the burning bush.

89 And we notice that when He was setting. . . He had need go by Samaria. Because, Israel had heard the message, and He was coming now to the three races: the Jews, Gentiles, and Samaritans; Ham, Shem, and Japheth's people. And He's. . . The Gospel must be introduced to them. And He come to the city called Sychar, and there, setting on the well. And sent His disciples into the city, to get food.

90 A little woman came out. We'd call her today, well, maybe "the red light," some foul name. You know what I mean. And so she seen Jesus. . . I mean, she never saw Jesus setting over, just an ordinary Jewish Man setting against the wall. Of the little well, out the end of the street, of the. . . where the city come to get their water. This little Fellow setting there, unnoticed. She came up maybe about eleven o'clock in the day, to get the water, the family's water for the day. And she let down the bucket to get it, and, before she could windle it up, she heard Someone say, "Bring Me a drink."

91 She looked over and seen it was a Jew. And she might have said something like this, "Sir, it's not customary for You to say such a thing. I am a Samaritan. You're a Jew. And we have no. . . There's a segregation here. We don't have such dealings with each other."

92 And He went to speaking. The course went on, about whether she worshipped at Jerusalem. He said, "We Jews know what we worship,"

for salvation is of the Jews.” And the course went on for a while. And after while He said to her, “Go, get your husband and come here.”

She said, “I have no husband.”

⁹³ Said, “You have said the truth, for you’ve had five husbands, and the one you’re living with now is not your husband.”

⁹⁴ She said, “Sir, I perceive that You’re a prophet.” Now, see, they hadn’t had a prophet for four hundred years, since Malachi. Said, “I perceive that You’re a prophet. We know, when the Messiah cometh, He will tell us these things. That would be the sign of a prophet. When Messiah cometh, He will tell us these things.”

Jesus said, “I am He, that speaks with you.”

⁹⁵ She ran into the city and said, “Come, see a Man that told me the things that I’ve done. Isn’t this the very Messiah?” How that Light first broke forth upon a little woman in that condition!

⁹⁶ What a—what a rebuke it was to those priests of the temple of that day, who seen Him do that same thing, and called Him, “Beelzebub, a devil, unclean spirit doing these works”! When, the Scripture so plainly vindicating that it would be the Messiah. Now we . . .

⁹⁷ Rebekah had seen all this, and she was anxious that her husband could once set where Jesus of Nazareth was. And she understood that He was to be in Jericho, her city, that day. And she got to praying for him. I hope there’s many Rebekahs here tonight, that you will pray for your husband, that sometime Jesus will pass their way. And she had prayed all night, as we would make it a drama.

⁹⁸ And you know, when someone goes to praying for you, sincerely, you—you don’t get no rest. You can tell, there is something is taking place.

⁹⁹ And then towards morning, we’d say . . . Zacchaeus had a habit of getting up rather late, because, perhaps we’ll say, he had a restaurant, and he let the . . . his—his management, and so forth, take care of this business. But that morning, he got up real early, groomed himself real nice, and put on his best garments. And Rebekah, after praying through the night, and seeing he was very restless . . .

¹⁰⁰ And listen, Rebekah, when you see your Zacchaeus getting kind of restless, just remember, God is answering prayer, you see. That’s the way it happens. When you see him getting so he can’t give you a good word, just remember, keep holding on. It isn’t long till God is going to pass him by that way.

¹⁰¹ He got real restless. When he was up, put on his best garments. And I can see Rebekah turn over and say, “Zacchaeus, you’re up very early this morning, my dear.”

¹⁰² “Oh, yes. Uh, I just, uh, huh-huh-huh, hum. You know, I—I just thought I’d step out for a bit of fresh air.”

¹⁰³ But, he had on his mind, “I couldn’t get that Fellow off of my mind. You know what I’m going to do? I’m going to go down there to the gate where He comes in. And when He comes in that gate, I’m going to give Him a piece of my mind, for having my wife out, these meetings, and carrying on like this. I’m going to tell Him what I think about Him.” You know, usually people build up that kind of a complex, you know, just on hearing something.

¹⁰⁴ So he got all groomed. He slipped down. He looked back up, the house, and see if there was anybody looking, and seemed like nobody was looking. But Rebekah was watching through the crack of the window, seeing what he did. And instead of turning down towards his restaurant, he went down towards Straight Street.

¹⁰⁵ You know, you usually find Jesus on Straight Street. That right. Straight in your business! You want to find Him, be honest, be sincere, be straight with God and with men, be straight with your neighbor.

¹⁰⁶ So he slips down the street, ’cause he knowed He was to enter at this certain gate. He had been delayed a bit that morning, because two blind men needed healing, as the Scripture tells us, and He had healed those. And when he got down to the gate where Jesus was supposed to come in . . . You know, the Bible said, “He was kind of short in stature.” And when he got there, some of those great big people were standing there, and he couldn’t even get a place, to get up to see Him. They was hanging on the walls and everywhere.

¹⁰⁷ You know, there is something about it, that, when Jesus comes around, it always attracts an attention somehow. They were there, ready to sing, “Hosanna!” And they . . .

¹⁰⁸ He said, “Now, I’ll never be noticed here. And I won’t be able to notice Him, ’cause He will walk perhaps in the middle of the street, with a body guard, and I won’t be able to see this Fellow. But I do not believe that He’s a prophet, because I been taught that the days of prophecy and the days of miracles is past.” You know, time hasn’t changed too much since then.

¹⁰⁹ If God ever was God, He is still God. If He isn’t, then He never was God. You can’t just say He is God one time, and not God the next. He doesn’t get older. He can’t change His mind. He’s got to stay with His decisions. Therefore, you can rest assure that, what He said, that He will do. That’s what . . .

¹¹⁰ “Abraham believed God, called things which were contrary as though they were—they were not. The things that seemed real, what his eyes could see, but it was contrary to the Word of God, and he—

he for. . . he doesn't. . . didn't even look at them. He called them as they were not. He believed God." He never just held on for one day. He went on down through life, twenty-five years, before Isaac was ever born. And he got stronger, all the time.

111 We today claim to be, by grace, and by the mercy and the adoption by Christ, that we become the Seed of Abraham, and we can't trust God twenty-four hours. But the real Seed of Abraham takes a hold of God's Word and nothing is going to move him from it.

112 God told Abraham, when he was seventy-five years old, and Sarah was sixty-five, they was going to have a baby. Why, they went and got all the pins and birdeye, and got ready for it. That's right. There wasn't nothing going to stop them. They knewed it.

113 The first twenty-eight days passed. He said, "How you feeling, Sarah?"

"No different."

"Glory to God! We're going to have it, anyhow."

"How do you know?"

"God said so. That settles it."

The next month, "How do you feel?"

"There's no difference."

114 "Well, it's a greater miracle than ever now. It's two months late." See?

Twenty-five years, "How are you feeling, Sarah?"

"No different."

"Glory to God! We'll have it, anyhow. God said so."

115 And then we call ourself the Seed of Abraham. What God says, God is able to perform, to do what He said He would do. I can't keep my word all the time. You can't neither. But He has to, to be God.

116 So, we find out that this man did not believe that, this little businessman of the city of Jericho. He had a great business. He thought he was doing all right. He had favor with the priests and with the synagogue. He had favor with the churches, and the Kiwanis, and—and many of the organizations of that day, as we would say. Still, that doesn't mean God, yet.

117 Prosperity never means God, always. Sometimes it's vice versa.

118 God said, "When you were setting in the field," told Israel, in her own blood, then she was willing to serve Him. But when she got sufficient, she thought she was, then didn't want no more to do with Him, turned her back upon Him.

¹¹⁹ Isaiah got that example from Uzziah the king, 'cause Uzziah was a great man as long as he kept humble before God. He never played politics. He stayed with God, and God blessed him. His kingdom was next to Solomon's. But, when he got self-centered!

¹²⁰ That's what's the trouble with the people today. Don't you never let that happen to this businessmen's organization, or you're gone to the dust like the rest of them. Whenever a people gets to a place till—till prosperity begins to blind their eyes from the Word of God, they're on the rocks.

¹²¹ Uzziah was a great man, but he tried to take the place of a preacher, one day, to go in and burn incense. And the high priest, with scores of other priests, come told him, "You're not supposed to do that. You're a layman."

¹²² And you businessmen remember that, too. We preachers have enough hard time keeping this Thing straight. It's not for laymen. Laymen has their part, but the pulpit is for the minister that's ordained. "God sets, in the Church, men for these things."

¹²³ And then we find out that he took the censor and went in, anyhow. And God struck him with leprosy, and he died a leper. See, when we get exalted up!

¹²⁴ Zacchaeus was almost in that condition. He was prosperous. He stood in good with the rabbi. He stood in good with all the societies. So he thought, if he got in some trouble, he'd get backed up, the Sanhedrin was right for him. He stands at the gate. He is going to do something now. He is going to walk out and take this Guy, and tell Him to His face, "You're a false prophet. There nothing to You. You're just only taking a mental telepathy, and deceiving the people." See, he never stopped to read the Word.

That's where the mistake is made today.

¹²⁵ If Israel would have did that instead of doing what they did, they'd been better off today. But they had to be done that way. It had to be fulfilled, their eyes to be blinded, that we would have an opportunity. Hadn't been for that, where would we been? Notice.

¹²⁶ But when he got there, he finds out that he can't even see nothing. He can't see the street, there is just so many people gathered around, everywhere. So he thinks, "You know what? He's going up . . . They tell me, Rebekah told me, that, today, He was going to eat at—at Lavinski." I hope there's no Lavinski here. But, his restaurant, his competitor. Uh-huh. So he was going to eat over to his restaurant, perhaps. "So I know, to get there, we'll have to go down, turn off of Straight Street here, down Hallelujah Avenue," we'll call it.

127 Them is crude names, but I just do that to make my drama. “And we have to turn the corner here, off of Straight Street, to Hallelujah Avenue.” You just keep that street long enough, and you’ll get on Hallelujah Avenue. Just stay straight.

128 So he goes down, quickly. He said, “I’m little in stature.” Groomed his little self: pulled his beard down; seen he was perfumed just right; his nails all polished. Stood on the corner, said, “I’ll see Him when He passes by, and I’ll tell Him what I think of Him when He passes by.” So he stands on the corner.

129 And he got to thinking, “You know what? That same group will follow Him. They’ll be right here, and they’ll just . . . I’m so little, I’ll never be able to see Him, so I won’t do much good standing here. I won’t be no better off here than I was down there. And, you know, believe what—what I’ll do? Here is a sycamore tree standing here, so I believe I’ll just get up in this sycamore tree. And then I’ll be able to see Him, and get a good look at Him when He passes by. So He will never see me up there in that tree. And there’s a limb that runs out there; and I’ll just set right on that limb and watch Him when He comes in view, and when He goes out of view. I’ll get a good look at this Fellow.”

130 And so, first thing you know, he begin to try to see how high the first limb was, and it was a little out of his reach.

131 You know, really, the first step is just a little out of our reach. We have to accept it by faith. Yeah. It’s just a little more than the human mind can explain. You can’t explain God. If you do, then He’s no more accepted by faith. You have to believe Him. “He that cometh to God must believe that He is, and a Rewarder of those that diligently seek after Him.”

132 So we find this notable little fellow, one of the businessmen of the city, he said, “Now, how will I get up?” And perhaps maybe the garbage disposal hadn’t come by that morning, and there was some cans setting in the corner, full of—of the carrion in the city. So they . . . He said, “If I could get a hold of that can, I could reach up and get a hold of the limb.”

133 Strange, how God gets men to do things ridiculous. So, but, you know, if you’re determined you want to see Jesus, you’ll do things ridiculous, if you’re determined you want to; you’re—you’re really sincere, you want to really know what It’s all about.

134 And that was Zacchaeus’ opinion. He wanted to find out what all this was about, he had been hearing. So he says, “Now there is nobody around, so I’ll slip over and get a hold of the garbage can and pull it out here, and get out here to the—the tree. And then I can get up on the first limb, and get up—up over the street when He passes by.” But

when he started to pull the can, it was too heavy for him to pull. He was kind of a short man, small in stature. The only thing to do, then, he'd have to pack it. Now, he had on his good clothes.

¹³⁵ See how the devil does? He just tries to put everything in your way. So he—he'll move everything, every doubt, every flaw that he can, to keep you from seeing what's Truth. He's just good at doing that.

¹³⁶ "So I got on my best clothes," he might have said. "And here, I—I, if I take hold of that garbage can, I'll get dirty."

¹³⁷ You know, there is some people thinks, to set in a meeting like this might get you a little dirty, kind of amongst the society and celebrity of the city. But if you're really determined to see Jesus, you'll come, anyhow. That's right. So, there's only one thing to do, if a man is determined to see Christ, there's nothing going to stop him.

¹³⁸ So he reaches down and gets a hold of this garbage can, and here he come. Just about the time he got it hugged up in his arms, good, his competitors come around the corner, two or three of them. Said, "Well, look at Zacchaeus. He has changed his position. He works for the city now." I'd imagine his little face got awful red.

¹³⁹ I wonder, tonight, if the boss would walk in and see some of you businessmen here, setting in a meeting like this that's called "holymen," wonder if your face . . . Well, you're already identified, so you might as well set still now. Zacchaeus done had it in his arms; he had done give way. And you've done got in here, so you might just set still, go on through with it, setting in there.

¹⁴⁰ He had his arm around the garbage pail. What a thing for a businessman! Here he comes, his face red. And them saying, "Well, what you know, Zacchaeus?" You know, it been pretty sharp, the business had, so he finds out. Say, "Here he is. Now he's working for the city. I know, I know his business is bad, look what kind of a job he's got."

¹⁴¹ He was determined to see Jesus, regardless. He had heard about it, and he wanted to know for himself.

¹⁴² I would to God that every man would take that attitude. If you've ever heard of Him, find out. He's not dead. He's alive, just as much here in this place tonight as He was on the shores of Galilee. "Lo, I'm with you always, even to the end of the world. The works that I do, shall you do also." That isn't so, then He was a false Messiah; He wasn't the—the Messiah that He's supposed to be. But if He does maintain and keep His promise, He is still God that makes Himself known to the people. He would have to do the same things He did. That's His way of doing things. He'd have to show Himself the way He did then. Hebrews 13:8, Paul speaking to the Jews, he said, "Jesus Christ is the same yesterday,

today, and forever.” Therefore, He must be the same in principle, the same in power, the same in everything that He was. He must be the same today.

¹⁴³ Sometimes, we see the works of God, I know there’s hypocrisy mixed with it. When you find a bogus dollar, what does that speak to you, you businessmen? Will you quit? Will you take all the money out of the bank and throw it in the—in the river because you found a bogus dollar? That bogus dollar only means that there’s a real dollar it’s made off of. And Pentecost is full of carnal impersonations. But what does it mean? There’s a real one there somewhere. It’s somebody trying to impersonate something that somebody else really has. It’s only a meal ticket. It’s only of Something that’s genuine, behind the thing, that somebody is trying to impersonate.

¹⁴⁴ So we find, Zacchaeus gets his garbage pail. And his competitors going down the street, laughing at him. But it didn’t make any difference. He was determined to see Jesus. Then he’d have an opinion of Him.

¹⁴⁵ We could just get that feeling among us, if we could just be determined, that we are going to find out what This is all about, if it’s the Truth. “If God be God, serve Him.” Elijah the prophet said that, on top of Mount Carmel. “If God be God, serve Him. If he Baalim be God, serve him.” If Jesus Christ can’t declare Hissself just the same as He always was, then He did not raise from the dead.

¹⁴⁶ If we only try to get the people in upon a psychological appeal, if we can only change them from Methodist to Baptist, or Baptist to Pentecostals, what is it? It’s a bunch of psychology. That’s right.

¹⁴⁷ A living God Who created heavens and earth is still the same Creator. He is still, in principle, the same God that He ever was. I’m glad I seen God before the church got a hold of me, to know that there was Such.

¹⁴⁸ I see their fusses, and the stews, and whining. It’s always been that way, all. They had the same thing, all through the Scripture.

¹⁴⁹ But this little fellow wanted to see Jesus, and he was determined to do it. He was a businessman, and he wanted to do business right. So, he, when he got determined . . . His wife home, praying, and the prayer of Rebekah was following him. And the little fellow had to get up the tree. He had to shinny up the . . .

¹⁵⁰ I didn’t mean that. That’s a Southern expression, of “shinny.” How many knows what “shinny up a tree”? Well, how many of you Kentuckians are around here anyhow?

151 He had to shinny up the tree, go up the tree. And here he is, setting up there now in the tree, wiping the garbage off of his new garment; picking the splinters out of his knees and hands, where he had climbed the tree. But no matter what taken place, he was determined to see Jesus. And if you're really . . .

152 Hear me. If you are really determined to see Him, you don't care what you have to go through with, how much criticism, what other people says. You want to see Jesus, you'll do anything to see Him. You'll wait your turn. You'll do whatever you're supposed to do, just so you get to see Him.

153 Trouble of it is, of today, they're not thirsting enough. There's not enough thirst and hunger for the people. I believe the church ought to be a little more saltier than what it is.

154 Salt creates a thirst. Salt is the savor if it contacts. "But if the salt has lost its savor, it's henceforth good for nothing," but become an organization. That's right. But you got to have the savor in it. The savor is the salt, the strength.

155 If a man sees Christ living in you, it'll make him thirst to be like you. It'll make him see Jesus in you, make him see God.

156 How did they know Moses was of God? [Blank spot on tape—Ed.] And they knowed that God was with him.

157 Now we notice, like Peter said on the Day of Pentecost, about, "You men of Israel, how you . . ." Indicted that generation for crucifying the Son of God. Said, "You . . . Jesus of Nazareth, a Man that was approved of God among you, vindicated of God, by signs and wonders which God did through Him; you've took the Prince of Life, with wicked hands, and crucified."

158 Did not Nicodemus well express all their feelings? It was a social prestige of belonging to something, that kept them from seeing Jesus. Said to Him, "Rabbi, we know that You're a Teacher, comes from God, 'cause no man could do these signs lest God is with him." They recognized it. But because of social prestige, they was ashamed to admit it.

159 They ought to have been like the blind man that Jesus healed.

They said, "This Man is a sinner."

160 He said, "It's a strange thing. You, leaders of the day, and don't know where this Man come from?" Said, "Whether He's a sinner or not, I don't know. But this one thing I do know: wherein I was once blind, I can now see." That's it. That's one thing he did know.

161 I like the positive testimony of men who stand in the midst of people and say, "I know there is something. Something happened to me."

162 As I tried to say about the colored sister, "I'm not what I want to be, or not what I ought to be, but yet I know I'm not what I used to be." Something had took a hold of her.

163 Zacchaeus, setting up there, what a mess he was in, setting up there. And you know . . .

164 Listen to me. Men who believe God, get in messes, anyhow. They do things that's absolutely contrary to the run of the day.

165 Listen to Moses. One day, a sheepherder. A great warrior in Egypt, to deliver his people, and had failed. Then he become a sheepherder, for forty years. A good old man, settled down, fine fellow, had a wife and baby; Zipporah, Gershom. Now we notice that, after God found him, and he saw God in the burning bush, the next day he had his wife setting on a mule, a child on her hip. The white beard flied. A crooked stick in his hand, leading this mule; the wind blowing. His bald head shining, in the hot sun, going down to Egypt.

Somebody would say, "Moses, what are you doing?"

166 "I'm going down to Egypt, to take over." A one-man invasion, but he done it. Why? God told him to do it. That's why. See, it looked—looked crazy. Where, the man had run from the place, now he's going right back.

167 That's the way people who find God, determined to see Him.

168 Here he sets. After while, he got to thinking, "You know, Rebekah told me this Man was a Prophet. I'm doubting that very much. I don't believe in it. I don't believe there is prophets of this day. If it would, my priest would have told me about it. My priest is one of God's servants, so he would told me about it." That's fine.

169 But, see, never did the organized religion of the world ever accept a messenger from God at no time, never did. Didn't Jesus say to them, "You blind Pharisees, you garnish the tombs of the prophets, and you're the one that put them in there. Which one of the prophets did the Father send, that you didn't kill and put in the tomb, because he showed forth the coming of the Just One?" See?

170 There, then, we find, here he is, setting up there. You know what? I hope this drama doesn't sound ridiculous, but I'm going to think he said, "Now, wait a minute, if that Fellow would happen to see me setting up here on this limb!" And he set down where two limbs crossed. And was setting there, thinking it over.

¹⁷¹ That's a good place to set, where your ways and God's ways meet. That's a good place to think it over. And I hope that every person in here, that hasn't never met Him, and really know that you're born again of the Spirit of God, that you're setting on that limb tonight. But, you businessmen, I hope you're setting where we're trying to say Zacchaeus set, up in the sycamore tree, with the limbs where two ways met, yours and God's.

¹⁷² And he said, "You know what I believe I'll do? I'll just pull in these leaves here and camouflage myself." He wrapped hisself all up. He left hisself one little window that he might look through, you know, one leaf, could pull it down, and say, "I'll see Him when He comes, but He will never see me. He will never know I'm up here."

¹⁷³ So while he set there, after while, thinking about it, there come a noise around the corner.

¹⁷⁴ It's a strange thing, but, everywhere God is, there seems to be a lot of noise. That's strange, but it is.

¹⁷⁵ You know, Isaiah, in the temple, after Uzziah's death, he was down there. And he heard a noise, and the whole temple was rocking. The posts was moved out of their places. And there was Angels, Seraphims, there, which are Cherubims, burners of the sacrifice, to give the repented the right of way to the altar. Those great Beings, beyond Angels, with Their wings over Their faces, and wings over Their feet, and flying with two wings, crying, "Holy, holy, holy, is the Lord God Almighty."

¹⁷⁶ If an Angel covers His holy face, to meet God, how we going to take a creed and cover ours with it? Going to take the Blood of Jesus Christ to cover us, then we're sons. Not a fashion of *this*, or fashion of *that*, but the Blood. God has always . . . His only place to meet man for fellowship is under the shed Blood, where the Life germ . . .

¹⁷⁷ In the old sacrifice under the—the Mosaic law, they brought an animal. And when they broke the blood cell of this animal, the lamb, the worshipper worshipped. But the life that was in the animal could not come back upon the worshipper, because it was a animal's life without a soul. And it could not come back upon the worshipper. Therefore it only was a—hide. It was just a place to last till a certain time.

¹⁷⁸ But then when the Emmanuel's vein was broke, Jesus was neither Jew nor Gentile. See? The male sex puts out the germ through the hemoglobin, and the blood cell is from the male. The female . . .

¹⁷⁹ And you Catholic people, not to disagree with you, but call her, "Mary, mother of God," how could God have a mother? She was an incubator.

You say, "Well, the—the egg come from the woman."

¹⁸⁰ But the egg didn't come from Mary. If the egg come from Mary, then there had to be a sensation. Look where you put God. God created both egg and blood cell.

¹⁸¹ He was neither Jew nor Gentile. He was God, nothing less. He was God, manifested in flesh. Did not He say, we read in the Scriptures, that, "God was in Christ, reconciling the world to Himself"? He was Emmanuel. He said, "To Me, who . . ."

¹⁸² He said in the Scriptures here, rather, "Who can accuse Me of sin? Where have I failed to do exactly what was written of Me? Search the Scriptures. You think you have Eternal Life, in searching Them, and They are They that testify of Me. And if I do not the works of My Father, then believe Me not. But if I do the works, though you can't believe Me, believe the works that I do, for they witness Who I am."

¹⁸³ Oh, what the Christian is so short today, of the privilege that God give him, and of the things in the Bible! How I would like to take a text from there! Time won't permit it.

¹⁸⁴ He heard the noise. He raised up. He said, "Well, that must be them holy-rollers coming." Dropped the leaf down, waited a minute. After while, he noticed, coming around the corner.

¹⁸⁵ There must have been a great, sturdy fellow out in front. I can see him, kind of a tall-like fellow, large, straight-shouldered, about sixty-five years old, walking along with a stick in his hand. That must have been the one that we call, He called, "Simon," and give him another name of *Peter*, which means "confession," or "little stone."

¹⁸⁶ Behind, twelve men around Him. People running out, to touch the—the Rabbi as He came by. I can hear them say, "Don't touch the Rabbi. He has been tired. He has preached all night. Virtue has gone from Him. He is hoarse, from speaking. Don't touch our Master. He must go down now. He must have His lunch. It's time for Him to eat. And please don't touch Him. Stand aside, will you, please, and let the Rabbi through."

¹⁸⁷ Here He stands. And when Zacchaeus, our little businessman of Jericho, when he got the first look at Jesus, He looked different from any man he had ever seen.

¹⁸⁸ Let's put in a little insert here. A lady might have walked out with a little baby. Zacchaeus looks over *this* way, to see who it is. "Oh, I remember when the doctor was at the house the other day. I was standing there when the priest was standing there, also. The doctor says, 'The child can't live. Put it in the room and shut all the doors. Don't let no air.' And here that fanatical family has heard of this false

Man, calls Hissself a Prophet of Galilee. Coming up here, and bringing that baby, why, this, the law of the city ought to get a hold of Him. I'll see to that, when we meet, the board. We'll find out if a man, who would follow a fanatic of something like that, couldn't be taken care of. He's mentally off at his mind."

¹⁸⁹ And I see the man run out and say, "I have a dying child here, sir. Would you just let the Prophet touch him? I believe that He is the Prophet of God. I have seen Him in other meetings, and I've heard of Him, and I know."

"No. I'm sorry. There is so many."

¹⁹⁰ But, after while, the little woman comes out, holding the baby, and the baby lifeless. "Just let Him touch it. That's all I want. I believe Him. I believe, if He will touch my baby!"

¹⁹¹ "We just can't do it, madam." Him way out from them, yet, stops in His tracks.

And then I can see Zacchaeus pull his leaf back and watch.

Said, "Bring the baby here."

¹⁹² When they brought the baby there, just a little body, steaming, so hot. They pulled back the covers. Places His fingers upon it. The mother standing there, with her pretty, Jewish eyes. The tears streaking down her cheeks. And the father standing there, with his hands in the air, believing. And He lays His finger over on the baby, and the fever left. The little fellow jumped out of the mother's arms and went on down the street.

¹⁹³ Zacchaeus changed his mind. "There must be something real about this Man. But, I'd better be careful. I'd better keep my leaf down, so He won't see me. He is coming by this way."

¹⁹⁴ You can never get a true look at Jesus Christ and ever remain the same. There is something about Him that's different from all other men. When you ever hear Him speak, you'll be like the Roman soldiers, "Never a man spoke like this."

¹⁹⁵ The priests spoke of something. Man is still got the same nature. We have it today. Man is always praising God for what He did do, and looking forward for what He will do, and ignoring what He is doing. That's just the nature of man. It's always been that nature.

¹⁹⁶ But a man once look, Jesus Christ, he'll never be the same, can see Him manifested.

¹⁹⁷ That's the reason, when you're sealed with the Holy Ghost, the seal is on both sides of the paper, both coming and going. They can see the walk, the talk, the Life of Christ reflecting in that, in His people. That

was His purpose of death, that the Church might continue His work. But we've conglomerated up in a bunch of everything.

¹⁹⁸ Now we notice, as He started going on, walking down the street. Zacchaeus raises his leaf a little higher, wants to get a real good look at Him as He passes. Now he's all covered over, camouflaged real good. And after while, he has to raise like *this*, to look. Jesus was coming right beneath him.

¹⁹⁹ Just as He passed by, Jesus stopped, looked up, said, "Zacchaeus, make haste. Come down out of the tree. I'm going home with you for dinner today." What a difference! He knew that was a Prophet that the Lord God had raised up. Not only knowed he was in the tree, but knowed what his name was.

²⁰⁰ The Bible said, "The Word of God is sharper than a two-edged sword, piercing even to the sunder, the marrow of the bone, and a Discerner of the thoughts and intents of the heart." "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 them. And we beheld Him, the only Begotten of the Father."

²⁰¹ There He was, the Word of God, manifested to this Zacchaeus. Down out of the tree he come, quickly, to repent.

²⁰² Zacchaeus, businessman here tonight, remember, you cannot hide under fig leaves. He knows just exactly where you're setting. He knows you. He knows who you are. He knows your name. He knows why you're here. He knows all about it. That's right.

²⁰³ And we who have met Him, and know Him, and become His disciples, we know what He is and what He does for the people. We know that He remains the same.

²⁰⁴ Zacchaeus come down, in a penitent attitude. He said, "If . . . Lord, if I have cheated any man, I'll pay it back. I'll take my money; I'll give to the poor." See, he had already found that Pearl of great price. He had found something that was more than his business. He had found something, that Something.

²⁰⁵ And all men tries to achieve something. But if you lose Eternal Life, what all your achievement done for you? The greatest treasure that a man can find is to find release.

²⁰⁶ As I said, in the Old Testament, when the blood cell was broke from the lamb, it could not come back upon the worshipper, therefore he went out with the same desire to sin. But in this case, when, by faith we lay our hands upon the Blood Cell that was broke at Calvary; not Jewish, neither was it the blood cell of a Gentile. It was the Blood of God, and when that Life that come out of there brings back the Life

of God to us, which is Eternal Life. The Greek word there is used, *Zoe*, which means, "God's Own Life," and the very Life that was in Christ, which was God.

207 The body was a Man, of course. But God, the Creator, Who made the first man! Where did he come from if He didn't make him? God, the Creator, without the help of anything, created Adam. God, the Creator, made the Man, Christ Jesus, His Son, in the womb of Mary. And He was Emmanuel. And when sin . . .

208 Not because He had to die; He laid it down. But because sin struck, the spear that broke His heart, then something taken place. Life come back upon the worshipper. And what is it? "Then we have no more conscience of sin," says the writer of Hebrew. "The sin desire is gone." Then, now we are free.

209 Zacchaeus; when they seen Jesus climbing Golgotha, to be crucified.

210 No doubt but what the devil had always doubted Him. The devil doubted Him when he first saw Him, when He went into the wilderness, after the Holy Spirit came on Him. He said, "If Thou be the Son of God, show us a miracle. Turn these stones into bread." That devil hasn't died yet. "Show me a miracle."

Jesus said, "It's written, that, 'Man shall not live by bread alone.'"

211 When they caught Him over there in the yard, the devil's group, them Roman soldiers, bound His hands behind Him, and then he beat Him on the back with the reeds and cat-of-nine-tails, until to fulfill the prophecy of the prophets. "For He was wounded for our transgressions, bruised for our iniquity, the chastisement of our peace upon Him, and with His stripes we were healed." And while He was bending over . . .

212 And the soldiers tied a rag around His head, and hit Him on the head with a reed. And passed it one to another, and said, "If You be a Prophet, tell us who hit You. We'll believe You." That mockery, and the drunken spit of the soldiers upon His face!

213 The devil said, "That can't be God. That can't be even a prophet. He's a deceiver." Not knowing that the Scriptures must be fulfilled.

214 Then when we see Him going up Calvary, look at Him. I want this audience to get a vision of Him. Let's go back, nineteen hundred years ago, for a moment, and give me your attention. It's dark over Jerusalem. Why? The sacrifices is refused by Jehovah. Something is fixing to happen. As the blood is burnt on the altar, God refused it. The real Sacrifice is going up the street. I can hear the bumping of something. Look down, there goes that old rugged cross, under Roman capital punishment, of a Man that done nothing.

215 And I can see a little woman run out in front, and say, “What has He done but heal your sick and raise the dead?”

216 Somebody slapped her in the face, and said, “Would you believe that woman before you’d believe your priest? Away with such a Man!”

217 Look at His coat. There is little red spots all over it, in the back. As He goes further up the hill, them spots get bigger and bigger. After while, they all run into one. There is something splashing against Him. What is it? It’s His Blood. And the cross is dragging out the footprints of the Bearer.

218 I can see that bee of death come up there, buzzing around Him. “I’ll get Him now. If He was a prophet, He would have—He would have done something down there when they spit in His face. If He was a prophet, He couldn’t do what He’s doing now. I know that I’ll get Him.”

219 You know, every bee, every insect, has a stinger in it, and that stinger is a bad thing.

220 And death has a stinger in it. But God had to be made flesh. He could sting a prophet and hold him. He could sting a righteous man and hold him. He stung David and held him. But here is God, and he don’t know it. This bee rises out of hell, buzzes around Him. “I’ll get Him.”

221 But when a bee ever anchors his stinger deep enough, it pulls his stinger out of him.

222 And when that bee of death could anchor his stinger in a man like me or you, he could get by with it. But there was a—a body prepared; but when he anchored that stinger in Jehovah, the flesh of God, created, not some sexual desire. When he anchored in that flesh, he lost his stinger. Then, he has no more stinger.

223 No wonder that great Saint Paul could stand, when they was building a place there to cut his head off with. He said, “O death, where is your stinger? Grave, where is your victory? But thanks be to God, Who gives us the victory through our Lord Jesus Christ.” Yes.

224 Oh, when a man once catches that in view, everything else is secondarily. Your business is secondarily, everything else. No, it doesn’t matter too much. You’re just only going to stay here for a short time, but That’s first. “What will it profit a man if he loses . . . gains the whole world, and loses his soul?”

225 Zacchaeus! Oh, Zacchaeus! Maybe it isn’t Rebekah at home, praying, but maybe a mother that’s done passed beyond the veil. Her prayers are still laying on the altar of God. If that’s so, Zacchaeus, come out from behind those sycamore leaves tonight: that crown of that denominational creed that you’re holding onto, without the New

Birth; that something that you are holding onto, and you've never had any evidence that God was in it. He knows right where you're setting. Why don't you do it?

Let's bow our heads just a moment.

²²⁶ Almighty God, the great and terrible Jehovah Who roared off of Mount Sinai, even till the people said, "Let Moses speak and not God, or we die." Speak tonight, our Heavenly Father, in mercy and forgiveness, into the heart of the people that doesn't know You. And let them know that this is the time. That, they are maybe hiding behind their business. There may be many businessmen here, Father, that—that doesn't really know You. Maybe they do belong to church, and we say nothing evil against that. But they've never been born again. They don't know really what it is.

²²⁷ And we know that not one tittle or one jot shall in no wise ever pass from Your Word. You said, "Heavens and earth will pass away, but My Word shall not." And You said, "Except a man be born again, of water and Spirit, he will in no wise enter into the Kingdom." I pray, Father, that You'll speak to hearts tonight just at this time. Let men and women think seriously, just at this moment, knowing that we're living in the closing hours.

²²⁸ Israel is in her homeland, the great calendar of God. She is returning back, looking, "Where is the Messiah?"

²²⁹ We know that when Joseph made hisself known to his brothers, that he dismissed the Gentiles from the courts. His wife and children were in the palace. There must be a taking away of the Gentile, that Israel might be made known. Then there'll come a time of a wailing and screaming and crying, "Where did You get those scars?"

²³⁰ He said, "In the hands of My friend. From My friends I have got these scars in My hand," in the house where He was really should be accepted, when He makes Hisself known to Israel again.

²³¹ God, while the Gentiles has a chance, may they repent quickly and come to You.

²³² While we have our heads bowed, Zacchaeus, I want you to be real honest just a moment, and Rebekahs, too. In this little broke-up Message, if there has been something speak to your heart and said, "I've never received that experience of—of the Holy Spirit, the full Gospel, but I'd like to have it. I want you to remember me in prayer, Brother Branham. I'm just going to raise my hand, not to you, but to God." And say, "Pray for me." And I'll finish the prayer, remembering you. God bless you. God bless you, you, you, you, dozens of hands.

233 You say, “Does that do any good, Brother Branham?” Certainly. “Why is it?”

234 You see, science tells you that you can’t raise your hand, actually. Cause, why? The gravitation of the earth would hold your hand down. But you’ve got a spirit of life in you. And that life that’s in you, another Life came to it and said, “You’re wrong.”

235 And you broke the rules of science, and raised that hand towards the Creator, and said, “Remember me.” He will. If you really meant that, He will take you at your word. God bless you back there. Somebody else now before we close? Just going to say a little word of prayer, pray just in a moment. God bless you, sir. God bless you. Somebody else?

236 [A sister in the congregation quotes some Scriptures—Ed.] Amen. Of mercies, this little handmaid rising up under the Spirit, speaking forth a promise.

237 Would you—would you raise your hand if you haven’t done it? And say, “Just . . .” That’s all I’m going to ask you to do. Just raise your hand, recognize yourself being wrong, and you want mercy. The House is open. “There is a Fountain in the house of David, open for sin and uncleanness.” Will you accept it tonight, someone else, before we close now? It’s been forty, fifty hands go up in the building, of men and women, young and old, put up their hands. All right. God bless you, sir. All right.

Let us pray.

238 Lord Jesus, I believe that these hands was raised in the deepest of sincerity. You know their objective. You know their motive of doing so. And I pray, Heavenly Father, that Your Divine mercy will rest upon each of them. May tonight be a changing time. May they slide down out of the tree of self-styled Phariseism. May they slide down out of the tree, before Jesus Christ, and say, “Lord, if I did wrong, I’m willing to make it right.” And from this little banquet room tonight, Father, You’ll go home with them, too, and dine with them, and ever remain with them through life and all Eternity. Won’t You grant this, as I offer my prayer to You in their behalf?

239 You said, “No man can come to Me except My Father draws him first. And all that the Father has given Me will come to Me.” You promised that.

240 And now, Lord God, these are give for trophies of grace and love. They’re in Your hands, and no man can pluck them out. With honest sincerity in their heart, honest confession that they have made, that they want to turn from the ways of the world, to the ways of God, for their life.

²⁴¹ Receive them, O Lord, I ask, as I intercede for them, standing before Your great White Throne. By faith we stand there, looking upon the ivory Throne of God, with the Bloody Sacrifice laying before us, making intercessions on our profession. Help them, Father. I present them to You as love gifts, in the Name of Jesus Christ. Amen. Amen.

²⁴² Now, each of you that raised your hand, I want to ask you to do something for me. I want you to meet some of these ministers here, and tell them that you've accepted Christ as your Saviour, and you want to be baptized, and you want to be filled with the Holy Spirit. And God will grant that to you.

²⁴³ Now, I was thinking of something else, but we won't have time, because it's—it's just about five minutes the time we should close the place, but we—we appreciate your patience.

²⁴⁴ And all your hands that went up, now, I didn't know just where they was at, just everywhere. But when you raised your hand, surely you meant that. You wouldn't raise your hand just to be doing it. If you did, that's hypocrisy. Raise your hand. Don't never do nothing 'less you're really sincerely doing it. And when you make that decision, and down in your heart you mean that you've done it, then walk sincerely with it. God will honor you.

²⁴⁵ Say, by the way, did you ever know what happened to Zacchaeus? Would you like to know what happened to him? He become a member of the Full Gospel Business Men's Association of Jericho. Don't you want to join, too? 

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