

THE
WEALTH
OF
LAODICEA

Rich Yet Spiritually Bankrupt



SOLOMON YAW ADEKLO

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Table Of Contents

BLANK PAGE	2
Abstract / Preface	9
Acknowledgements.....	10
About the Author	11
.....	11
Introduction	12
Chapter 1: Understanding the Church of Laodicea.....	13
The Last Church Age in Prophecy.....	13
Characteristics of the Laodicean Spirit	13
1. Lukewarmness	13
2. Pride in Wealth.....	14
3. Spiritual Blindness.....	14
Christ's Rebuke: "Wretched, Miserable, Poor, Blind, and Naked".....	14
The Historical Background of Laodicea	15
Economic Prosperity: Banking, Textiles, and Medicine.....	15
The Earthquake and Rome's Rejection of Aid.....	16
Laodicea's Water Problem: A Lesson in Lukewarmness	16
The Laodicean Age	17
The Seven Visions of 1933	17
The Warning of Hebrews 12:26.....	18
The Urgency of the Age	18
Chapter 3: The Messenger of the Laodicean Age	19
.....	19
A Prophet to the Final Age	19
The Elijah Ministry.....	20
The Revelation of the Mysteries	20
Vindication and Rejection	20
One Messenger to the Age	20
False Prophets and the Antichrist Spirit.....	21
Preparing for the End.....	21
Chapter 4 — Wealth and Spiritual Poverty in the Modern Church	22
The Laodicean Claim of Riches.....	22

Riches That Blind the Eyes	22
The Rise of Lukewarm Christianity	22
Evangelism Without the Spirit	23
The Prosperity Gospel and Worldly Comfort	23
The Nakedness of Laodicea.....	23
God's Remedy to Spiritual Poverty.....	23
The Tragic Picture of Christ Outside the Church	24
Conclusion: The Illusion of Riches, the Reality of Poverty.....	24
Chapter 5: The Lukewarm Church – A Spiritual Diagnosis.....	25
Introduction: The Most Dangerous Condition.....	25
1. The Symbolism of Lukewarm Water	25
2. Why Lukewarmness is Deadly.....	26
3. Wealth and Self-Sufficiency	26
4. The Disgust of Christ	26
5. Evangelism Without Power.....	26
6. God's Remedy for Lukewarmness.....	27
7. Christ at the Door.....	27
8. The Promise to Overcomers.....	27
Conclusion.....	27
Chapter 6: Wealth Pouring into the Church – A False Security	29
Chapter 7: Comfort and Entertainment in Place of Holiness.....	31
A Church at Ease in Zion.....	31
Entertainment as a Substitute for Worship	31
The Loss of the Cross	32
A Form of Godliness Without Power	32
The Call Back to Holiness	32
Chapter 8: Evangelism Without Power – Why Sin Still Increases	33
Chapter 9: Technology and the Spread of Sin.....	35
The Double-Edged Sword of Technology.....	35
The Church in the Age of Digital Worship	35
Entertainment Instead of Conviction	36
A Flood of Ungodliness	36
A Call Back to True Holiness.....	36

Chapter 10: Global Deception and the Spirit of Antichrist	37
Judas: A Type of the Antichrist Spirit.....	37
The Antichrist Spirit in the Church.....	37
Betrayal for Money and Influence	38
Religious Yet Against Christ	38
The Final Deception.....	38
The Call to Overcome.....	39
Conclusion	39
Chapter 11: Why Churches Proclaim Revival While the World Grows Darker	40
Revival Without Repentance	40
A Church Age Deceived by Prosperity	40
The Darkness of the World	41
False Revivals and False Fire	41
The Bride's Contrast: A Hidden Revival.....	41
Chapter 12: Buying Gold Tried in the Fire – The True Riches of Faith.....	42
1. The False Gold of Laodicea	42
2. The True Gold – Tested Faith	42
3. The Fire of Refinement in the Believer's Life	42
4. Why the Laodicean Church Refuses the Fire	43
5. The Reward of the True Riches	43
6. Christ's Final Counsel	43
Chapter 13: White Raiment – The Righteousness of Christ.....	44
1. The Nakedness of Laodicea.....	44
2. What the White Raiment Represents	44
3. The Danger of Self-Righteousness	44
4. Receiving the White Raiment.....	45
5. The Shame of Nakedness	45
6. The Bride in White	45
7. Christ's Urgent Counsel.....	46
Chapter 14: Eye Salve – Restoring True Spiritual Vision	47
The Nature of Spiritual Blindness	47
The Source of True Sight	47
The Failure of Modern Sight	47

Eye Salve and Repentance	47
The Urgency of Restored Vision.....	48
Conclusion.....	48
Chapter 15: The Deception of “Blessings” Without the Spirit.....	49
Outward Blessings vs. Inward Reality	49
The Substitution of Programs for Power	49
The Holy Spirit – The True Blessing	49
The Judas Spirit in Modern Churches	49
True Blessings Come With Fire	50
A Call to the Church	50
Chapter 16: A Church Business Versus Bride Of Christ.....	51
When Church Becomes a Business	51
The Bride of Christ	51
The Danger of Substitution	52
Returning to the Bride’s Calling	52
A Final Call	52
Chapter 17: The Need for True Apostolic Power	53
The Apostolic Pattern	53
Substituting Programs for Power	53
Why Apostolic Power Is Needed Today	53
The Bride’s Calling	54
Chapter 18: The True Riches of Heaven.....	55
Earthly Riches vs. Heavenly Riches	55
The Poverty of Rich Churches	55
How to Lay Up True Treasures	55
The Bride’s Inheritance	56
Conclusion	56
Chapter 19: A Call to Pastors and Leaders.....	57
The Weight of Leadership	57
Feeding the Sheep, Not Entertaining the Goats	57
Guarding Against Wolves	57
Living as Examples	58
Restoring Apostolic Order	58

A Solemn Warning.....	58
The Call Today	58
Chapter 20: The Promise to Overcomers in Laodicea and Sitting With Christ in His Throne	59
Christ’s Call to Overcomers.....	59
The Throne Promise	59
The Pattern of Christ’s Overcoming.....	59
A Separation from the Lukewarm	60
The Eternal Reward.....	60
Conclusion: A Call to Rise Higher	60
Chapter 21: The Midnight Cry – “Behold, the Bridegroom Cometh”	61
The Midnight Hour in Prophecy.....	61
The Voice That Awakens	61
Oil in the Vessel: The Holy Spirit.....	61
Separation at Midnight	62
The Urgency of the Hour.....	62
The Bride’s Response	62
Conclusion: A Cry for the Final Age.....	62
Chapter 22: The Rapture and the Closing of the Gentile Age and the Church Age	63
The Gentile Age in Prophecy.....	63
The Shout, the Voice, and the Trump.....	63
The Closing of the Church Ages.....	64
The Return to Israel.....	64
The Urgency of Readiness	64
Conclusion: The Final Transition	64
Chapter 22: Final Call – Choose Between Riches of Earth or Riches of Christ.....	65
Earthly Riches: A Passing Illusion.....	65
The True Riches of Christ.....	65
The Hour of Decision	65
The Bride’s Portion.....	66
Conclusion	66
Chapter 23: Learning from Smyrna – Rich in Spirit, Poor in the World	67
The Smyrna Example: Riches in Suffering	67
Lessons for the Laodicean Church	67

The Bride Must Choose	68
Chapter 24: A Final Appeal – “He that Hath an Ear, Let Him Hear What the Spirit Saith Unto the Churches”	69
The Voice of the Spirit Versus the Voice of the Age	69
The Call to Repentance and Separation	69
The Bride’s Ear to Hear.....	69
The Final Appeal Before the Rapture	70
Overcoming by Hearing and Obeying.....	70
Conclusion: The Spirit’s Cry to You	70
Bibliography.....	71

Abstract / Preface

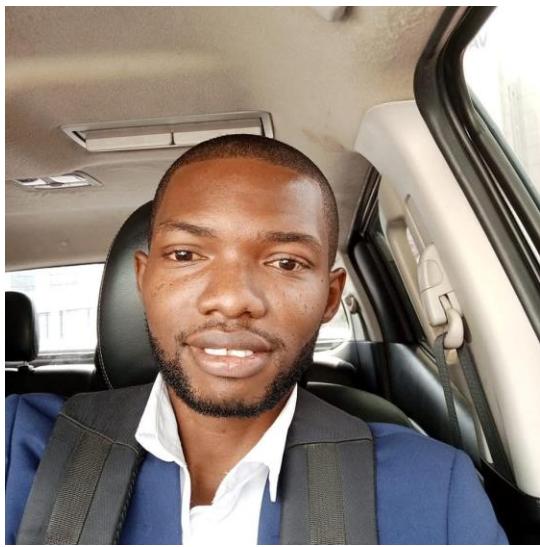
This book, *The Wealth of Laodicea: Rich Yet Spiritually Bankrupt*, was born from a burden the Lord placed on my heart as I looked at the condition of the modern church. Across the world, wealth is pouring into the church at unprecedented levels. Cathedrals are being built, ministries are becoming corporations, and prosperity is often equated with God's blessing. Yet, behind the glittering walls and overflowing coffers lies a spiritual poverty that echoes the words of Christ to the church of Laodicea: "*Thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, miserable, poor, blind, and naked*" (Revelation 3:17). The purpose of this book is not to condemn, but to awaken. It is to remind us that the true riches of Christ cannot be measured in gold, silver, or buildings, but in faith tried by fire, the righteousness of Jesus Christ, and eyes opened by the Holy Spirit. I draw heavily from the Word of God, especially the Book of Revelation, and from the inspired insights of William Marrion Branham's *Exposition of the Seven Church Ages*. We are living in the final age of the church, the Laodicean Age. The urgency of this hour cannot be overstated. If ever the Bride of Christ needed to wake up from lukewarmness, it is now. This book is my humble contribution to that awakening.

— Solomon Yaw Adeklo

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About the Author



Solomon Yaw Adeklo is a software developer by profession and a writer with a passion for truth and spiritual awakening. He is the founder of Yahweh Music (<http://www.yahwehmusic.online/>) (<https://www.youtube.com/@YahweMusic>), a youtube channel dedicated to spreading the gospel through music. With a strong burden for the end-time church, Solomon seeks to call believers back to holiness, simplicity in Christ, and readiness for the coming of the Lord. His writings are deeply influenced by Scripture and the prophetic insights of William Marrion Branham, particularly the teachings in *The Exposition of the Seven Church Ages*. In this book, he writes as a watchman, pointing the church to the urgency of the Laodicean message and the call to buy true riches from Christ and also to prepare the church for the rapture which ends the church age.

Introduction

We live in an age of unparalleled advancement. Technology, medicine, finance, and industry have reshaped the world into a global village. Nations boast of economic growth, and churches are no exception to this wave of prosperity. Mega-churches rise in the heart of cities, ministries own television networks and private jets, and offerings flow in with abundance. By all appearances, the church seems stronger and wealthier than ever before. Yet, beneath the glittering surface lies a sobering reality. While money and influence increase, sin abounds. While cathedrals rise, righteousness falls. While evangelism expands through every form of media, the power of true transformation is scarce. The modern church resembles the church of Laodicea: proud of her wealth, boasting in her abundance, yet blind to her spiritual bankruptcy. The message of Christ to the Laodicean church in Revelation 3:14–22 is not just a historical rebuke to a first-century assembly. It is a prophetic message to the age we now live in—the final age before the coming of the Lord. It is the closing word of Christ to His church, a warning to awaken before it is too late. William Marrion Branham, in his book *An Exposition of the Seven Church Ages*, describes the Laodicean church as lukewarm, satisfied with earthly wealth, yet devoid of the Spirit's fire. He reminds us that this condition is not a mere possibility but a prophecy of what the last age would look like. Sadly, what we see today in much of the church world is the exact fulfillment of that prophecy. This book is written to sound the alarm. The church must realize that her wealth is not her strength, and her prosperity is not her proof of God's favor. The true riches are spiritual, found only in Jesus Christ. Faith tried in the fire, the white raiment of His righteousness, and eyes anointed with the Spirit's vision—these are the treasures we desperately need. The message to Laodicea is urgent today because the signs of the times declare that the end is near. The world is plunging deeper into sin, and the church is growing colder by the day. But there is hope. Christ is still standing at the door, knocking, waiting for those who will hear His voice and open their hearts. To such overcomers, He promises the highest reward: to sit with Him on His throne. This book is not just a study of prophecy but a call to action. It is an appeal for every believer to examine their spiritual condition, to separate from the spirit of Laodicea, and to prepare as the Bride of Christ. For soon, the cry will go forth: “Behold, the Bridegroom cometh!”

Chapter 1: Understanding the Church of Laodicea

The Last Church Age in Prophecy

The seven churches addressed in Revelation chapters 2 and 3 were historical congregations in Asia Minor, but they also represent **seven successive church ages** that span the history of the Christian church until the return of Christ. John was instructed: “*Write the things which thou hast seen, and the things which are, and the things which shall be hereafter*” (Revelation 1:19). These letters were not just for their time but for the unfolding of church history. Laodicea, the seventh and final church, represents the **last age of the church**—the age in which we now live. Revelation 3:14 begins: “*And unto the angel of the church of the Laodiceans write...*” This age comes just before the rapture and the closing of the Gentile dispensation. The words of Christ show a solemn reality: “*Behold, I stand at the door, and knock*” (Revelation 3:20). This indicates that He is no longer in the midst of the church as He was in earlier ages (cf. Revelation 1:13), but outside, seeking re-entry. This is the great tragedy of Laodicea: a wealthy church with empty altars, a busy religion without the presence of Christ.

Characteristics of the Laodicean Spirit

1. Lukewarmness

Christ declares: “*I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth*” (Revelation 3:15–16). Lukewarmness is the defining characteristic of Laodicea. It represents a compromised Christianity—too religious to reject Christ, but too worldly to follow Him fully. Paul warned of this condition when he described those in the last days as “*having a form of godliness, but denying the power thereof*” (2 Timothy 3:5).

2. Pride in Wealth

The church of Laodicea boasted: “*I am rich, and increased with goods, and have need of nothing*” (Revelation 3:17a). This spirit equates material success with divine approval, forgetting that true blessing comes from obedience, not possessions. Christ warned: “*Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven*” (Matthew 6:19–20).

3. Spiritual Blindness

Though Laodicea was famous for its medical school and eye ointment, Christ says: “*and knowest not that thou art... blind*” (Revelation 3:17b). This blindness is not physical but spiritual. Jesus rebuked the Pharisees for the same condition: “*For judgment I am come into this world, that they which see not might see; and that they which see might be made blind*” (John 9:39–41). Laodicea prides itself in knowledge yet lacks spiritual discernment.

Christ’s Rebuke: “Wretched, Miserable, Poor, Blind, and Naked”

Christ’s verdict on Laodicea is devastating:

“*Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked*” (Revelation 3:17).

- **Wretched and Miserable** – A state of deception where one believes they are blessed but are truly under judgment (cf. Romans 7:24, where Paul uses “wretched” to describe the hopelessness of man without Christ).
- **Poor** – Spiritually bankrupt. Jesus said, “*Blessed are the poor in spirit: for theirs is the kingdom of heaven*” (Matthew 5:3). But Laodicea is not poor in humility—they are poor in reality, while believing themselves rich.
- **Blind** – Unable to see their true condition. Peter warned of those who “*cannot see afar off, and hath forgotten that he was purged from his old sins*” (2 Peter 1:9).
- **Naked** – Without the covering of Christ’s righteousness. Adam and Eve, when they sinned, realized they were naked (Genesis 3:7); so too is Laodicea stripped before God, though clothed in worldly success.

Yet in His mercy, Christ offers counsel:

“*I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed... and anoint thine eyes with eyesalve, that thou mayest see*” (Revelation 3:18).

This shows that even in the final age, hope remains for those willing to repent and receive true riches from Christ.

Chapter 2: The City of Laodicea

The Historical Background of Laodicea

Laodicea was one of the wealthiest cities in Asia Minor, located in the fertile Lycus Valley in what is now modern-day Turkey. The city was founded by Antiochus II Theos in the 3rd century B.C. and named after his wife, Laodice. Situated on major trade routes, Laodicea became a center of commerce and culture.

It was part of the Roman province of Asia, and by the 1st century A.D., when John wrote the book of Revelation, Laodicea had reached the height of its prosperity. The people of Laodicea were proud, self-sufficient, and deeply reliant on their wealth—a mindset that later paralleled the spiritual condition of the church.

□ *Scripture Reference:* Revelation 3:14 – “And unto the angel of the church of the Laodiceans write...”

Economic Prosperity: Banking, Textiles, and Medicine

The city was known for three main industries that made it famous across the Roman world:

1. **Banking and Finance** – Laodicea was a hub of commerce and banking. It was so rich that after the devastating earthquake of A.D. 60, Laodicea refused financial aid from Rome, boasting of its ability to rebuild without outside help. This independence reflected the self-sufficient spirit Christ condemned in Revelation 3:17: *“Because thou sayest, I am rich, and increased with goods, and have need of nothing...”*
 2. **Textiles and Garments** – The city was renowned for producing fine black wool, which was exported widely. Its clothing industry made Laodicea famous for luxurious garments. Yet Christ reminded them that despite their outward garments, they were spiritually “naked” (Revelation 3:17-18).
 3. **Medicine and Healing** – Laodicea was home to a famous medical school, associated with the temple of the Phrygian god Men Karou. One of its most noted medicines was an eye salve made from local minerals, which was exported across the Roman Empire. Symbolically, Christ counseled them to “anoint thine eyes with eye salve, that thou mayest see” (Revelation 3:18).
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The Earthquake and Rome's Rejection of Aid

In A.D. 60, a massive earthquake destroyed much of Laodicea. Unlike other cities that accepted financial help from Rome, Laodicea proudly declared its independence, rebuilding the city with its own resources. This act of pride demonstrated not only material wealth but also an arrogant spirit of self-reliance—one that mirrored the church's attitude.

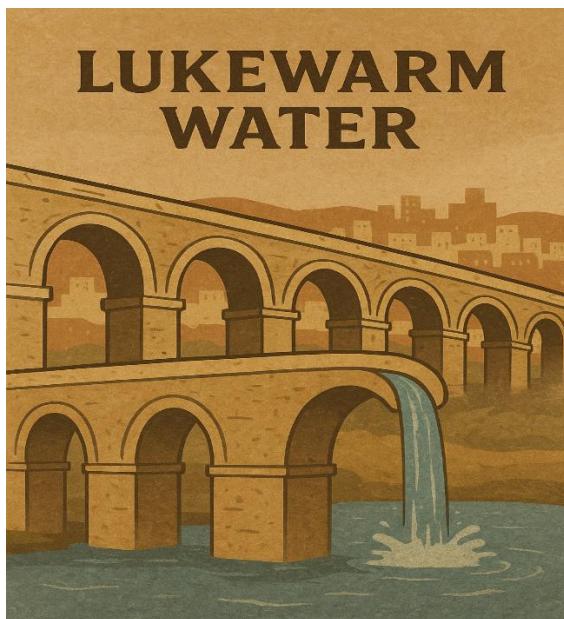
□ *Scripture Reference:* Proverbs 16:18 – “Pride goeth before destruction, and an haughty spirit before a fall.”

Laodicea's Water Problem: A Lesson in Lukewarmness

Despite its wealth, Laodicea had one major weakness: a lack of a natural water supply. The city relied on aqueducts to bring water from nearby sources, but by the time the water reached Laodicea, it was often lukewarm and filled with minerals, making it unpleasant to drink. Nearby Hierapolis was famous for its hot springs, and Colossae had cold, refreshing waters. In contrast, Laodicea's lukewarm water supply was neither hot nor cold—just as the church was spiritually lukewarm, indifferent, and complacent.

□ *Scripture Reference:* Revelation 3:15-16 – “*I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.*”

Below is a symbolic illustration of Laodicea's lukewarm water aqueduct which visually connect with Revelation 3:16)



The Laodicean Age

The message to Laodicea was not simply a letter to an ancient city; it was prophetic of the final stage of church history. According to William Branham's teaching, the Laodicean Age began around the **turn of the twentieth century, approximately 1906**. This period coincided with the great outpouring of the Holy Spirit in the Pentecostal revival at Azusa Street, Los Angeles. From that moment, the final age of the church clock began to tick. But the Lord also revealed to Branham that this age would not last indefinitely. In June 1933, while ministering, he was caught into a series of **seven major visions**, each portraying world events that would precede the end of this age and usher in the coming of Christ. He made clear that he was not "prophesying" in the sense of setting dates, but rather predicting based on what the Lord had shown him. He suggested that the age might close around **1977**, not as the date of the Rapture but as the collapse of world systems and the transition into the Millennium.

The Seven Visions of 1933

1. Mussolini's Rise and Fall

Branham saw that Benito Mussolini would invade Ethiopia and succeed quickly, but that his own people would later turn on him and bring him to a humiliating end. History records this was fulfilled exactly.

2. Hitler and World War II

Another vision showed Adolf Hitler rising as dictator of Germany, dragging the world into war. It revealed the Siegfried Line and the difficulties Allied forces would face, as well as Hitler's mysterious death — all fulfilled with precision.

3. The Rise of Communism

He foresaw three "isms": Fascism, Nazism, and Communism. The first two would be swallowed up by the third. The voice of the vision instructed: "*Watch Russia. Watch the King of the North.*"

4. Scientific Advances

After World War II, Branham foresaw a technological revolution. He described a plastic, bubble-topped car traveling highways without a steering wheel — a vision that foreshadowed today's autonomous vehicles.

5. The Moral Decline of Women

He was shown how women would step out of their biblical roles, beginning with political rights, then cutting their hair, dressing like men, and finally plunging into immodesty and nakedness. This symbolized the broader moral collapse of society, marked by perversion and immorality.

6. A Beautiful but Cruel Woman in Power

The sixth vision depicted a powerful woman rising in America, holding sway over the nation. Branham interpreted this as a symbol of the Roman Catholic Church's increasing influence, though he acknowledged it could also point to a female political leader elevated by popular vote.

7. The Destruction of America

The final vision was the most dreadful. He saw a massive explosion and widespread

devastation, leaving craters and smoke across the land of America. This suggested divine judgment upon a nation that had once led in light but had turned away from God.

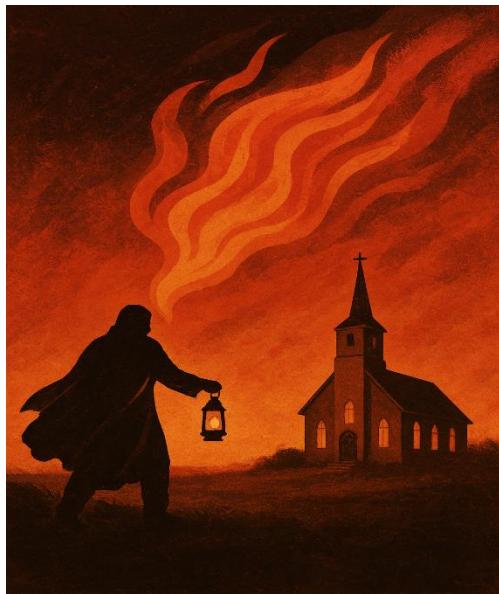
The Warning of Hebrews 12:26

Branham concluded by pointing to Hebrews 12:26: “*Whose voice then shook the earth: but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven.*” He interpreted the global tremors, such as the 1964 Alaska earthquake, as warnings of a coming universal shaking. This coming judgment would dismantle all man-made systems, leaving Christ as the only sure foundation.

The Urgency of the Age

The Laodicean Age, then, is the final stage before the return of Christ. It is an age of unprecedented technology, knowledge, and prosperity — yet also of moral corruption, apostasy, and spiritual blindness. The seven visions were not meant to satisfy curiosity but to awaken the Bride to readiness. As the world systems rush toward collapse, Christ continues to call His people to repentance, urging them to *buy gold tried in the fire, white raiment, and eye salve.*

Chapter 3: The Messenger of the Laodicean Age



Throughout history, God has always dealt with His people through a messenger, a prophet who carried His Word for that generation. The Ephesian Age had Paul, a true apostle and prophet who brought the full revelation of Christ. Yet, even in his time, not everyone recognized who he was or the divine authority of his message. The pattern has never changed. In each age, many have failed to discern the one God sent, often rejecting the very vessel through which their salvation and deliverance were offered. Now we stand at the final age—the Laodicean Age. Scripture shows that this age would be brief, marked by rapidly unfolding events that lead directly to the Second Coming of Christ. If this is true, then the messenger of this age must already be here, though the world and even much of the church may not recognize him yet. But according to God's unchanging Word, the messenger will, in time, be made known.

A Prophet to the Final Age

The Laodicean messenger is not just another preacher or reformer; he is a prophet. Revelation 10:7 declares: “*But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets.*”

This “angel” is not a heavenly being but a man—God’s messenger to the last age. His ministry, like all true prophets, is based solidly on the Word of God. His visions and prophecies are aligned with Scripture, and they will be vindicated by their unfailing fulfillment. Just as Paul was vindicated in the first age, this messenger will be vindicated in the last. God has always revealed His secrets through prophets (Amos 3:7). When the people strayed into error, God never raised up seminaries or councils to bring correction—He sent a prophet. In this final age, when false

doctrine and compromise dominate the church, God will once again send a prophet-messenger to restore His people to the original faith.

The Elijah Ministry

Jesus Himself confirmed this in Matthew 17:11: “*Elias truly shall first come, and restore all things.*” This ties directly to Malachi 4:5–6, which promises that before the coming of the great and dreadful day of the Lord, Elijah will return to turn the hearts of the children to their fathers. John the Baptist fulfilled part of this prophecy, turning the hearts of the fathers to the children in preparation for Christ’s first coming. But the second part—turning the hearts of the children back to the apostolic fathers—remains to be fulfilled. That work is reserved for the final prophet-messenger, who comes in the spirit and power of Elijah before the return of Christ. This man will not come through religious schools or denominational systems. Like Elijah of old and John the Baptist, he will be a man set apart, receiving direct revelation from God. His ministry will not flatter the corrupt systems of his day but will expose them. Just as Elijah confronted Jezebel and John rebuked Herod, this prophet will cry out against false religion, immorality, and compromise.

The Revelation of the Mysteries

Revelation 10 speaks of the “seven thunders” that John was commanded not to write. These mysteries, hidden from the foundation of the world, are to be revealed in the last age through the ministry of the seventh angel-messenger. The revelation of these mysteries will not come through theologians or councils but through the prophet God raises up for this hour. By these divinely revealed truths, the hearts of God’s children will be turned back to the faith of the Pentecostal fathers. This restoration message will prepare the Bride of Christ for the rapture, just as John’s message prepared Israel to receive the Messiah.

Vindication and Rejection

Like John the Baptist, this last-day prophet will not be popular. The religious world will largely reject him, just as they rejected the prophets before. False prophets will rise, claiming equal authority, but they will not be able to produce the vindication that comes with the true messenger. His ministry will be authenticated by God Himself through supernatural signs and through the absolute fulfillment of the Word he proclaims.

Yet, just as John declared, “*I am not the Christ, but He comes after me,*” so this messenger will point to the return of the Lord Jesus Christ. He will not exalt himself but will prepare the Bride for her Bridegroom.

One Messenger to the Age

Scripture is clear: there will be one prophet-messenger to this age. Revelation 10:7 speaks of a singular “voice.” From Enoch to Moses, from John the Baptist to Paul, God has never sent two major prophets at once to lead His people. In the same way, the Laodicean Age will have one prophet, raised up to deliver the final message of restoration.

False Prophets and the Antichrist Spirit

Alongside the true messenger, false prophets will abound. Jesus and Paul both warned that in the last days many false prophets and false Christs would rise, performing signs and wonders to deceive, if possible, the very elect (Matthew 24:24). These deceivers will pervert the Word, twisting it to suit their own purposes—often motivated by greed, like Judas, who betrayed Christ for money. But the elect cannot be deceived. They will recognize the voice of God speaking through His chosen messenger, and they will be drawn not to a man but back to the Word and to Christ Himself.

Preparing for the End

The ministry of the Laodicean messenger will be the capstone of all prophetic ministries. Through him, God will restore the Bride to apostolic faith, reveal the hidden mysteries of the Word, and prepare the church for the soon return of Christ. Just as John’s ministry was the forerunner of Christ’s first coming, this prophet’s ministry will forerun His second coming. When his work is finished, Christ will appear—and the Gentile dispensation will close. The messenger of this age, therefore, is not simply another preacher in a long line of ministers. He is the final prophet, the one promised by Malachi and Revelation, raised up by God Himself to call out a Bride, restore the true Word, and prepare a people for the coming of the Lord.

Chapter 4 — Wealth and Spiritual Poverty in the Modern Church



The Laodicean Claim of Riches

William Branham identified the Laodicean church as the wealthiest age materially, yet the poorest spiritually. He explained that this was not accidental but prophetic. Revelation 3:17 declares: *“Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.”* The modern church, Branham wrote, prides itself on large congregations, polished preachers, luxurious buildings, and financial empires. Yet in God’s sight, such prosperity is not evidence of His presence but often of His absence. The boast “I have need of nothing” is the crowning sin of this age: self-sufficiency that leaves Christ outside the door.

Riches That Blind the Eyes

Branham observed that the church has mistaken **wealth for blessing**. But God measures riches in the gold tried by fire, the white raiment of Christ’s righteousness, and the anointing of true vision. He pointed out that prosperity blinds the spiritual eyes, just as Laodicea’s banks made the people arrogant and self-reliant in the natural. In his words, “The church has gone rich, dignified, worldly, and dead. They don’t even know they’re naked before God.” He emphasized that the very wealth Christians boast of has shut the door on humility, holiness, and dependence on the Spirit.

The Rise of Lukewarm Christianity

Branham described Laodicea as lukewarm—neither hot nor cold. This condition, he taught, is worse than outright opposition. The cold man knows he rejects God, while the hot man burns

with zeal. But the lukewarm Christian deceives himself, thinking he is fine when he is spiritually dead. This spirit dominates modern churches: they have just enough religion to soothe their conscience but not enough to bring transformation. They enjoy sermons that flatter but reject preaching that convicts. The result is a church culture that tolerates sin, embraces worldliness, and silences the prophetic call to repentance.

Evangelism Without the Spirit

Branham warned that Laodicea would boast of evangelism, radio ministries, missionary work, and endless activities—yet the world would grow more sinful. He said, “They call it revival, but it’s not revival—it’s deception.” Programs cannot substitute for the fire of the Holy Ghost. Churches may be full, but altars are empty of true repentance. Preachers may be eloquent, but the Spirit is absent. This is why sin multiplies while evangelism increases. The works are there, but the life of Christ is not. Laodicea is busy but barren.

The Prosperity Gospel and Worldly Comfort

One of Branham’s strongest rebukes was against the prosperity spirit that defines Laodicea. He taught that the church has turned the Gospel into a tool for material gain. Ministries measure success in dollars, buildings, and influence, all while the people starve spiritually. He reminded that the true church is not known for riches but for bearing the reproach of Christ. “The church that looks poorest in the world’s eyes,” he wrote, “may be richest in God’s eyes.”

The Nakedness of Laodicea

Branham emphasized that Laodicea is naked and doesn’t even know it. Nakedness symbolizes the absence of the covering of Christ’s righteousness. Though clothed in fine garments of religion, titles, and tradition, the church is spiritually exposed. Without the blood of Christ applied through genuine repentance and faith, the people are left uncovered. This is why Jesus offers white raiment—His righteousness—to clothe their nakedness.

God’s Remedy to Spiritual Poverty

Branham outlined Christ’s threefold remedy for Laodicea (Revelation 3:18):

1. **Gold tried in the fire** — a living faith refined through trials, not wealth in the bank.
 2. **White raiment** — the righteousness of Christ, not denominational prestige.
-

3. **Eye salve** — spiritual vision, restored by the anointing of the Spirit, not human wisdom.

He stressed that these must be “bought” by forsaking the world, denying self, and yielding to Christ. Without them, Laodicea will remain blind, naked, and lost.

The Tragic Picture of Christ Outside the Church

Perhaps the most sobering image Branham highlighted is Christ standing outside His own church, knocking (Revelation 3:20). Wealth, programs, and self-sufficiency have shut Him out. The church is so busy with its activities that it has no room for the very Lord it claims to serve.

Yet the invitation remains personal: *“If any man hear my voice, and open the door, I will come in to him.”* While the age as a whole drifts away, individuals can still receive Christ’s fellowship and overcome.

Conclusion: The Illusion of Riches, the Reality of Poverty

From Branham’s exposition, it is clear: Laodicea is materially rich but spiritually bankrupt. The modern church reflects this condition in frightening accuracy—boasting in prosperity while failing to see its nakedness. The only hope is to return to the counsel of Christ: repent, buy the true riches, and receive the Spirit’s fire. Otherwise, Laodicea faces the judgment of being spewed out of His mouth (Revelation 3:16).

□ Scripture References for this chapter:

- Revelation 3:14–22
 - Matthew 6:24
 - Luke 12:15–21
 - 2 Timothy 3:5
 - James 2:14–17
 - Hebrews 12:14
 - Acts 2:42–47
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Chapter 5: The Lukewarm Church – A Spiritual Diagnosis



Introduction: The Most Dangerous Condition

Among all the seven churches addressed in the book of Revelation, Laodicea receives the sternest rebuke. The issue is not outward persecution or doctrinal error, but a subtle, inward sickness—lukewarmness. Christ declares, *“I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth”* (Revelation 3:15–16). This diagnosis is frightening because it is not about open rejection of Christ but about indifference, complacency, and self-deception. Laodicea represents a church that believes it is spiritually rich but is, in reality, bankrupt before God.

1. The Symbolism of Lukewarm Water

The city of Laodicea provides a fitting backdrop for this rebuke. Unlike other cities with fresh springs, Laodicea imported water through aqueducts from hot springs miles away. By the time it arrived, the water was lukewarm, neither refreshing nor suitable for healing. This natural condition perfectly symbolized the spiritual state of the church: not burning with passion for God, nor cold and in open rejection, but stagnant and useless. Lukewarm water is distasteful—it cannot refresh or heal. Similarly, lukewarm Christianity has no life-giving power.

2. Why Lukewarmness is Deadly

Lukewarmness is not a minor fault; it is deadly. A cold sinner knows he is lost and in need of grace. A hot believer is alive, fervent, and walking with God. But the lukewarm person is deceived, believing he is safe when he is in danger. This self-deception blinds the Laodicean church to its true condition. The danger lies in this false assurance: people believe they are rich and in need of nothing, when in truth they are wretched, miserable, poor, blind, and naked (Revelation 3:17). Nothing is harder to cure than a sickness unrecognized.

3. Wealth and Self-Sufficiency

Laodicea was a wealthy banking center, famous for its riches, black wool, and eye salve. The church had absorbed this spirit of material prosperity. They mistook material success for divine blessing. Their wealth gave them a false sense of security, convincing them that God's favor was upon them, even as spiritual poverty consumed them. This mirrors the condition of many churches today. Buildings, programs, and financial abundance abound, yet holiness, power, and true fellowship with Christ are lacking. The Spirit is absent, but the machinery of religion keeps turning.

4. The Disgust of Christ

Christ does not tolerate lukewarmness. His words are shocking: "*I will spue thee out of my mouth*" (Revelation 3:16). This image conveys violent rejection, as one ejects something distasteful. Lukewarm religion disgusts Christ because it misrepresents Him. It pretends to be alive but is spiritually dead. A lukewarm Christian can do more harm than an unbeliever. His testimony lacks power, and his compromised life brings reproach to the Gospel. Such a believer neither attracts sinners to Christ nor provokes them to conviction.

5. Evangelism Without Power

In Laodicea, works are not absent, but they are powerless. Christ says, "*I know thy works*" (Revelation 3:15). The machinery of activity is there—preaching, singing, missions—but without the fire of the Spirit. That is why, even as churches multiply, sin in the world increases. Religion without the Spirit cannot restrain evil. Instead, it often breeds hypocrisy. Evangelism today often focuses on numbers, entertainment, and programs. Yet without the convicting

presence of the Holy Spirit, sin is neither confronted nor overcome. This is why evil spreads even as churches proclaim revival.

6. God's Remedy for Lukewarmness

Despite His disgust, Christ's counsel is full of mercy. He offers three remedies to Laodicea:

1. **Gold tried in the fire** – Faith purified by trials and refined by the Spirit, not the counterfeit riches of worldly success. (1 Peter 1:7)
2. **White raiment** – The righteousness of Christ, covering the nakedness of human self-righteousness. (Revelation 19:8)
3. **Eye salve** – True spiritual vision, restoring discernment blinded by pride and false security. (Ephesians 1:18)

Each of these remedies addresses Laodicea's pride: their banking (gold), their textile industry (raiment), and their medical eye salve. Christ reveals that their material abundance only highlighted their spiritual poverty.

7. Christ at the Door

Perhaps the most heartbreakng image of all is Revelation 3:20: "*Behold, I stand at the door, and knock.*" In Laodicea, Christ is outside the church. He is not inside the system but knocking, seeking entrance into individual hearts. This shift from collective to personal is crucial. Though the age as a whole is rejected, individuals can still overcome. To those who open the door, Christ promises intimate fellowship: "*I will sup with him, and he with me.*"

8. The Promise to Overcomers

Even in the lukewarm age, God reserves a reward for the faithful. The promise to Laodicea is the greatest of all: "*To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne*" (Revelation 3:21). This shows that although Laodicea is the darkest and most deceived of all church ages, it also offers the highest calling to those who overcome. Christ shares His very throne with those who remain faithful in the midst of lukewarmness.

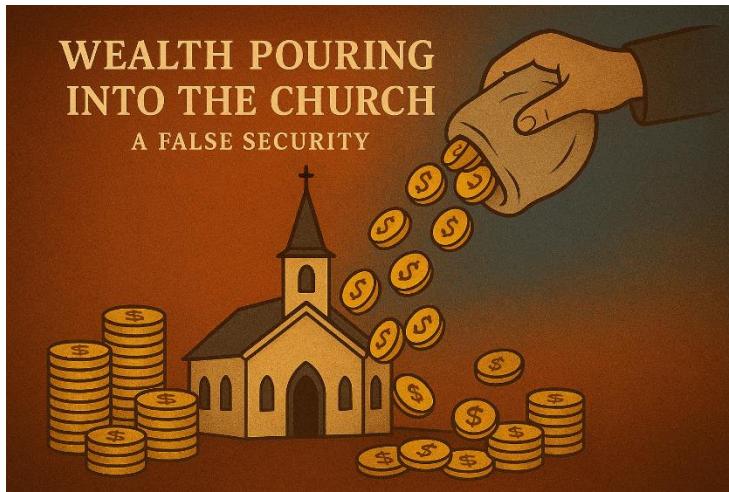
Conclusion

The Laodicean diagnosis is severe, but it is also redemptive. Christ exposes the sickness of lukewarmness not to condemn but to call to repentance. This is the final age, and time is running out. Wealth and comfort have blinded many, but Christ still knocks, still calls, and still offers fellowship to the individual who will hear His voice. The choice is urgent: remain in lukewarm complacency, or buy from Christ the true riches of heaven.

Scripture References for Chapter 5:

- Revelation 3:15–21 – Lukewarm rebuke and promise to overcomers
- Matthew 24:12 – The love of many shall wax cold
- 2 Timothy 4:3–4 – Turning away from truth to fables
- 1 Peter 1:7 – Faith tried in the fire
- Ephesians 1:18 – Eyes enlightened by the Spirit
- Romans 12:11 – Fervent in spirit, serving the Lor

Chapter 6: Wealth Pouring into the Church – A False Security



In the Laodicean age, one of the greatest deceptions has been the flood of material wealth into the church. Denominations and ministries have grown into vast enterprises, holding assets in stocks, bonds, factories, oil wells, real estate, and even insurance companies. Some have acquired private jets and luxurious properties worth millions of dollars. At first glance, these investments and properties seem like blessings, but they have become snares, binding ministers and members into systems where leaving for the true light of God means losing pensions, security, and worldly benefits.

Money has poured into welfare and retirement funds within churches, creating the illusion of prosperity and stability. Yet for all this abundance, the spiritual condition remains one of bankruptcy. Church members sit under polished church programs and well-funded activities, but they remain spiritually poor, lacking the life-transforming power of the Holy Spirit.

Churches now operate like corporations. Preachers, assistants, choirs, musicians, custodians, and even entertainers are placed on payrolls. Large budgets are devoted to programs and productions, yet the power of God diminishes. While the church is rich in material resources, it is bankrupt of spiritual vitality. God is not moved by money, talent, or numbers. He is only moved by His Spirit, and without His Spirit, all the money in the world cannot bring true life to the church.

Religion itself has become “big business.” Many denominations now employ business managers and financial officers to oversee church assets, replacing Spirit-filled men who, in the early church, were appointed to handle matters while remaining full of faith and the Holy Ghost. This shift exposes the church’s misplaced confidence—trusting in wealth and management rather than in God’s presence.

The rise of radio programs, television stations, and internet platforms has expanded the church’s reach. But rather than using these tools to declare the unchanging Word of God, many churches

broadcast doctrines of men and even doctrines of devils. Messages are tailored to attract the wealthy, the influential, and the cultured rather than to call sinners to repentance. This deliberate strategy to appeal to the rich demonstrates how deeply money and prestige have corrupted spiritual priorities.

Indeed, some denominations now seek to attract members from the wealthy and upper classes, offering a religion that is attractive and appealing to human pride but devoid of the Spirit. They forget that if wealth were the measure of spirituality, then the world—with all its billionaires and resources—would be closest to God. Yet in God's eyes, these riches are worthless. The church, though materially overflowing, is spiritually destitute.

The fruits of this false prosperity can be seen in society. Instead of transforming communities with holiness, the church coexists with rampant immorality—wife swapping, prostitution, drug addiction, gambling, and lawlessness. Even in so-called Christian nations, sin abounds while churches boast of millions of “saved souls.” This contradiction reveals the emptiness of their claims. They may profess revival, but true revival produces holiness, not compromise.

This wealth-driven system has led to spiritual blindness. Ministers, ensnared by denominational security, dare not challenge sin or false teaching for fear of losing pensions or positions. Members, entertained by elaborate programs, mistake emotional excitement for the moving of the Holy Ghost. Meanwhile, Satan rejoices as churches, though rich in appearance, grow ever poorer in spirit.

The warning of this age is clear: unless these churches repent and return to the true Word and Spirit, they will be spewed out of the mouth of God—cast away as useless, fit only for judgment. The false security of wealth cannot save them. Only a return to the simplicity of faith, empowered by the Holy Ghost, can restore the church to its rightful place as the living body of Christ.

Chapter 7: Comfort and Entertainment in Place of Holiness



One of the clearest signs of the Laodicean condition is the replacement of holiness with comfort, and of reverence with entertainment. Where earlier church ages pursued purity, self-denial, and the cross, the Laodicean age has turned toward indulgence and ease. The church has, in many ways, become a mirror of the world rather than a light to it.

A Church at Ease in Zion

The prosperity of Laodicea bred a culture of comfort. Rather than seeing prosperity as a means of service and sacrifice, the church began to settle into luxury. The pews became padded, the services shortened, and the preaching softened. Instead of preparing souls for the coming of the Lord, much of the modern church prepares them for a life of ease. The prophet Amos once declared: “Woe to them that are at ease in Zion” (Amos 6:1). This warning resounds in Laodicea. A comfortable Christianity dulls the edge of conviction. It resists the rugged demands of discipleship and substitutes them with programs, social activities, and lighthearted gatherings that please the flesh but starve the spirit.

Entertainment as a Substitute for Worship

Another mark of the Laodicean age is the rise of entertainment in place of genuine worship. Music, drama, and technology can be powerful tools when consecrated to God, but in many churches they have become ends in themselves. Congregations are drawn more by performances than by prayer, more by emotion than by the Word. Where holiness once separated believers from the world, entertainment now brings the world into the sanctuary. Lights, concerts, and spectacles create an atmosphere of excitement, but the solemn awe of God’s presence is absent. The Laodicean church mistakes emotional highs for spiritual revival, not discerning that true revival always leads to repentance, holiness, and obedience.

The Loss of the Cross

Holiness has always been marked by self-denial and cross-bearing. Jesus said plainly: “If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me” (Luke 9:23). But in Laodicea, the cross is often replaced by comfort. Messages about sacrifice, sanctification, and separation from sin are unpopular. Many preachers avoid them for fear of losing members. Instead, the message of prosperity, ease, and success is emphasized, aligning more with worldly ambition than heavenly calling. The result is a generation of professing Christians who enjoy religion as long as it does not demand too much. They want blessings without obedience, comfort without holiness, and heaven without the narrow way.

A Form of Godliness Without Power

Paul warned of this very condition in the last days: “Having a form of godliness, but denying the power thereof” (2 Timothy 3:5).

The Laodicean church often maintains the outward forms of worship—songs, prayers, sermons—but lacks the transforming power of the Spirit. Comfort has replaced conviction, and entertainment has replaced anointing. This is why Christ stands outside the door, knocking, instead of being enthroned within the church (Revelation 3:20).

The Call Back to Holiness

Despite this sobering condition, the Lord still calls His people back. The remedy for comfort-driven Christianity is a return to holiness—real separation from sin, consecration to God, and willingness to endure hardship for His name. The entertainment-driven worship must give way to Spirit-filled worship that exalts Christ above all else. The Laodicean age has been deceived into thinking that comfort equals blessing and entertainment equals joy. But the true joy of the Lord is found in His presence, in holiness, and in walking daily with Him in obedience and surrender.

Chapter 8: Evangelism Without Power – Why Sin Still Increases

One of the paradoxes of the Laodicean age is that while churches boast of evangelistic programs, global crusades, and countless missionary efforts, sin continues to rise at an alarming rate. Modern Christianity claims millions of conversions, yet society grows darker, more corrupt, and further from God's standard of holiness. This contradiction raises a sobering question: Why does the world plunge deeper into sin even as churches claim they are winning the world for Christ? The answer lies in the condition of evangelism itself. In this age, evangelism has become a work of human strength rather than a demonstration of the Spirit and power of God. Churches have developed systems of persuasion, emotional appeals, and entertainment-driven services to gather crowds. They build statistics to impress supporters, yet these "conversions" lack the true regenerating work of the Holy Ghost. Without the Spirit, people may join a denomination, sign a membership card, or repeat a prayer, but they are never born again into the Kingdom of God. This powerless evangelism is seen in how sin continues to flourish unchecked. Nations filled with mega-churches also lead in crime, immorality, and corruption. Preachers boast of revivals, yet their cities remain dominated by gambling, pornography, drugs, and ungodliness. Evangelism has become a show, designed to excite audiences and raise funds, but it has lost the cutting edge of the Word that brings conviction and repentance. In many places, evangelistic campaigns are more concerned with numbers than with depth. The message is watered down to avoid offending listeners. Words like "repentance," "judgment," "hell," and "holiness" are scarcely heard. Instead, people are offered promises of prosperity, healing, and success. As a result, multitudes fill churches without ever experiencing the new birth, leaving them vulnerable to the same sins they once practiced. The Scriptures warned of this very condition. Paul wrote that in the last days men would have a *form of godliness but deny the power thereof* (2 Timothy 3:5). Jesus Himself asked, "*When the Son of Man cometh, shall he find faith on the earth?*" (Luke 18:8). The form of evangelism may still exist—programs, crusades, and broadcasts—but the true apostolic power that changes lives is absent. True evangelism must be measured not by numbers but by transformation. In the book of Acts, when the Gospel was preached, sinners were pricked in their hearts, cried out in repentance, and turned away from sin. Entire cities were shaken. Believers became separate from the world, living holy lives, filled with the Spirit. That same standard exposes the shallowness of modern evangelism. If millions are truly being converted, why does evil multiply daily? Why do crime rates soar, why does immorality prevail, why does the world slide deeper into darkness? The sad reality is that much of what is called evangelism is simply human effort without divine life. This powerless evangelism not only fails to stop sin but in some cases contributes to it. Churches, in their attempt to attract people, adopt worldly methods—music styles, entertainment, and fashion—that blur the line between the church and the world. The very place that should be a refuge from sin becomes a mirror of the world's culture. Instead of confronting evil, the church tolerates it, and sometimes even endorses it.

The Laodicean message warns us that such evangelism is hollow and deceptive. The true Gospel is not about gaining members or wealth but about bringing people into union with Christ through the new birth. Without repentance, without holiness, without the indwelling of the Holy Ghost, evangelism is powerless, and sin will continue to abound. What the church needs is not more programs but a return to the Spirit-led evangelism of the apostolic age—preaching that pierces hearts, miracles that confirm the Word, and lives so transformed that the world can see Christ living in His people. Until then, evangelism will remain abundant in form but empty in power, and the world will grow darker as the church boasts of its supposed light.

Chapter 9: Technology and the Spread of Sin

The Laodicean age, which the Book of Revelation identifies as the final church age before Christ's return, is unlike any that has come before. It is an age of **unprecedented technological advancement**, where human knowledge and innovation have increased at an exponential rate. Daniel prophesied of such a time, saying, "*Many shall run to and fro, and knowledge shall be increased*" (Daniel 12:4). Today, that prophecy is fulfilled in ways previous generations could scarcely imagine: instant communication across the globe, information at our fingertips, artificial intelligence, and social media platforms connecting billions of people. Yet, while technology has created opportunities for spreading the Gospel, it has also become a powerful channel for spreading sin. The very tools that could be used to glorify God are too often dominated by ungodly influences, shaping the minds of nations and drawing multitudes further from holiness.

The Double-Edged Sword of Technology

Technology itself is neutral—it can be used for good or evil. But in the Laodicean age, where the church has grown lukewarm, worldly forces dominate its use. Platforms such as **Facebook, Instagram, TikTok, YouTube, and X (formerly Twitter)** flood daily life with content that normalizes sin and promotes unrighteousness. Instead of stirring people toward repentance, these platforms bombard minds with images and messages that glorify:

- **Immorality:** sexual promiscuity presented as freedom.
- **Nudity and pornography:** now widely accessible to even the youngest children.
- **Profanity and ungodly entertainment:** shaping values contrary to the Word of God.
- **Materialism and vanity:** a constant obsession with wealth, beauty, and status.
- **Violence and crime:** glamorized through music, movies, and viral trends.

Technology, meant to connect the world, has instead become a mirror reflecting humanity's depravity. It amplifies sin, desensitizes the conscience, and creates a culture where righteousness is ridiculed and holiness is forgotten.

The Church in the Age of Digital Worship

The modern church has also adapted to this technological age. Services are live-streamed across YouTube, Facebook, and Zoom. Virtual churches have emerged, where congregants "attend" without ever stepping into a sanctuary. Sermons are uploaded, and worship sessions are broadcast worldwide. On the surface, this seems like a remarkable fulfillment of Christ's command to "*go ye into all the world, and preach the gospel*" (Mark 16:15). Technology has indeed given the church the ability to reach millions instantly. Yet, the fruit of this digital expansion often tells another story: **while online services increase, sin in society continues to rise unchecked.**

Why? Because many churches have exchanged sound doctrine for entertainment. The online pulpit is too often filled with motivational talks instead of convicting truth. Messages are crafted

to please viewers, not to confront sin. The result is a Christianity stripped of its power—a religion that entertains but does not transform.

Entertainment Instead of Conviction

In this age, many believers can “attend” church from their phones while simultaneously scrolling past sinful content. They listen to sermons but are never called to repentance. They sing along with streamed worship while living in compromise. Technology has blurred the line between the sacred and the profane, and many churches have willingly conformed, softening their message to remain popular in a digital world. This explains why **sin continues to increase even as online churches multiply**. People are not being taught the full counsel of God. The cross, repentance, holiness, and separation from the world are rarely emphasized. Instead, technology-driven church culture often mirrors the very entertainment systems that promote sin.

A Flood of Ungodliness

Social media in particular has become a modern Babylon, filled with endless temptations and distractions. Platforms are saturated with:

- **Lewd dances and explicit music videos.**
- **Profane jokes and comedy that mock holiness.**
- **Self-glorification—endless selfies, vanity, and pride.**
- **False teachings—prosperity messages and heresies that tickle ears but do not save souls.**

The flood of ungodliness overwhelms the weak in faith, leaving them lukewarm and spiritually numb. Instead of technology being used as a tool to prepare a bride for Christ, it is often used as a weapon to seduce the church into worldliness.

A Call Back to True Holiness

The Laodicean age is an age of **false security through technology**. Churches may boast of their thousands of online followers, their polished livestreams, and their viral worship clips. Yet the question remains: is the fruit of holiness evident? Are lives being transformed, or is sin simply being tolerated in the name of progress? True revival will never come through digital entertainment or motivational sermons. It will come only when the church returns to the unchanging Word of God and uses technology not for popularity, but for preaching repentance, holiness, and preparation for Christ’s return. Christ still stands outside the Laodicean church, knocking (Revelation 3:20). Even in an age dominated by technology, He calls individuals to turn away from the flood of online sin, to separate themselves from the vanity of social media, and to walk in holiness.

Chapter 10: Global Deception and the Spirit of Antichrist

The greatest deception of the Laodicean age is not found in the world, but inside the church. It is the spirit of Antichrist, a spirit that has been working since the early church and has reached its maturity in the last age. Just as Judas betrayed Christ for money while pretending to follow Him, this spirit now thrives within churches that bear Christ's Name yet betray Him for earthly gain.

Judas: A Type of the Antichrist Spirit

Judas Iscariot was not an outsider. He was one of the twelve disciples, a close follower of Jesus. He preached, healed, and cast out devils with the others. Yet in his heart, he was never born again. He carried the spirit of Antichrist, waiting for the right moment to betray the Lord. Why did he betray Christ? For silver—thirty pieces of money. This reveals the character of the Antichrist spirit: it values material wealth above the eternal Word. Judas walked with the Light of the world, yet chose darkness for temporary gain. This same pattern is repeated in the Laodicean church. Many pastors and leaders outwardly claim to serve Christ, but inwardly they are motivated by money, fame, and comfort. They appear religious, but in truth, they are betraying the Lord just as Judas did.

The Antichrist Spirit in the Church

Branham taught that the spirit of Antichrist works not only through false religions but also right in the midst of those who claim to be Christian. It is religious, but it denies the true power of God. It wears the cloak of Christianity, yet its works expose its true nature. In the early ages, this spirit started as the "*deeds of the Nicolaitans*" (Revelation 2:6)—a system of men ruling over the church, taking authority that belonged only to Christ. Over time, those deeds became doctrines, and doctrines became an organized system that exalted man and pushed Christ outside. In the Laodicean age, this spirit is at its peak. Churches are rich in buildings, programs, and influence, but spiritually bankrupt. They have betrayed Christ by trading His Word for worldly success. Just as Judas betrayed the Son of God with a kiss, modern churches betray Him with their confessions of love while embracing error and compromise.

Betrayal for Money and Influence

The Laodicean church is motivated by the same spirit that moved Judas—greed. Pastors turn pulpits into platforms for business. Sermons are designed to attract tithes rather than to call sinners to repentance. Programs are created not to glorify Christ, but to fill pews and bank accounts.

In Branham's exposition, the Antichrist spirit always seeks recognition, wealth, and worldly favor. Churches boast of their prosperity as proof of blessing, but God sees it as betrayal. The true Christ calls His people to holiness, sacrifice, and faithfulness, while the Judas spirit offers a religion that costs nothing and demands no cross.

Religious Yet Against Christ

What makes the spirit of Antichrist so deceptive is that it does not openly deny Christ. Judas kissed Him while betraying Him. In the same way, churches today still sing about Jesus, preach about Him, and claim His Name—but their actions betray Him.

- They replace the Word with traditions and entertainment.
- They avoid preaching against sin so they won't offend wealthy members.
- They tolerate immorality in leadership and in the pews.
- They exchange the power of the Holy Ghost for man-made programs.

This is the Antichrist spirit fully at work. It is not atheism, but a false Christianity—a Judas Christianity.

The Final Deception

Branham identified that this Antichrist system will culminate in a final world church system, uniting religion, politics, and economics. Just as Judas joined forces with the chief priests to hand Christ over, the false church will unite with the world powers to betray the true Bride of Christ.

This is the ultimate manifestation of the Antichrist spirit: religious, powerful, wealthy, and seemingly blessed, yet utterly against Christ and His Word.

The Call to Overcome

The message to Laodicea warns us that Christ is standing outside, knocking. He has been pushed out by the very ones who claim to serve Him. The true believer must overcome this spirit of betrayal by refusing the lure of money, popularity, and compromise.

To overcome means to stay faithful to the Word, even if it means rejection by the world and the worldly church. It means valuing the eternal riches of Christ above silver and gold. It means never betraying Him for comfort or convenience.

Conclusion

The spirit of Judas has not died. It lives on in the Antichrist spirit that dominates the Laodicean church. Judas betrayed Christ for money, and today's churches do the same when they trade the Word for wealth, power, and acceptance. The Laodicean age is the age of betrayal. Yet to those who overcome, Christ promises: "*To him that overcometh will I grant to sit with me in my throne*" (Revelation 3:21). The true Bride must separate from the Judas church and remain faithful to the Bridegroom. For though the Antichrist spirit rules the age, the Spirit of Christ will triumph in those who refuse to betray Him.

Chapter 11: Why Churches Proclaim Revival While the World Grows Darker

One of the most striking features of the Laodicean age is the contradiction between what the churches are proclaiming and what is actually happening in the world. Everywhere, denominations boast of revivals, new programs, and sweeping religious movements. Churches are filled with noise, singing, and activity. Yet at the same time, sin increases on every side, darkness spreads, and true godliness declines. This paradox was already identified in the Scriptures and highlighted by William Branham in his exposition of the church ages. He explained that what men call “revival” in this last age is often nothing more than religious excitement without true repentance or the transforming power of the Holy Spirit.

Revival Without Repentance

In past ages, true revival was always marked by deep conviction of sin, separation from the world, and a return to the Word of God. When the Spirit fell in the days of the apostles, sinners cried out, “*Men and brethren, what shall we do?*” (Acts 2:37). When the Reformation and later awakenings came, men and women forsook their old lives and sought holiness. But in the Laodicean age, revival is defined differently. It is measured by how many members join, how much money is raised, or how large the buildings become. Instead of repentance, the emphasis is on excitement—loud singing, emotional displays, or new programs that make people feel religious while their hearts remain unchanged. This is why Branham said the churches are boasting of revival while the world grows darker. They have mistaken noise for power, activity for life, and numbers for fruit.

A Church Age Deceived by Prosperity

Laodicea says, “*I am rich, and increased with goods, and have need of nothing*” (Revelation 3:17). The churches equate their financial prosperity and social influence with spiritual blessing. Denominations raise millions, build magnificent cathedrals, and fund international campaigns, claiming this as evidence of God’s favor. But the Scripture declares the opposite: God sees them as “*wretched, miserable, poor, blind, and naked.*” In other words, what they call revival is actually evidence of their poverty, for they have substituted material success for spiritual life.

The Darkness of the World

While churches boast of revival, the condition of the world bears witness against them. Sin multiplies in every form:

- Immorality and perversion flood the culture.
- Violence and lawlessness increase.
- Nations prepare for wars and destruction.
- Education and technology spread knowledge but strip away the fear of God.
- Homes and families are broken by selfishness and corruption.

Instead of light pushing back darkness, the reverse is happening: darkness covers the earth while churches celebrate artificial light. This fulfills the prophecy of Jesus in Matthew 24:12: “*And because iniquity shall abound, the love of many shall wax cold.*”

False Revivals and False Fire

Branham often compared the Laodicean revivals to “strange fire” on the altar. It is a form of godliness without the power (2 Timothy 3:5). Churches generate excitement through music, entertainment, or emotional preaching, but the Holy Spirit is absent.

Like Judas, who was religious yet betrayed Christ, these movements appear holy but actually serve the Antichrist spirit. They emphasize miracles and prosperity while neglecting holiness, separation, and the Word. True revival must be born of the Spirit, centered on Christ, and grounded in repentance. Anything less is deception.

The Bride’s Contrast: A Hidden Revival

In contrast to the false revivals of Laodicea, Branham taught that God is still calling out a Bride—a people who may not be recognized by the world but who are being revived by the Word. While the great churches proclaim revival and remain blind, the Bride quietly prepares herself, clothed in fine linen, clean and white (Revelation 19:7-8). This Bride revival is not about crowds or wealth. It is about individuals being filled with the Holy Ghost, returning to the Word, and living separated lives in holiness. This is the true light in the midst of darkness.

Chapter 12: Buying Gold Tried in the Fire – The True Riches of Faith

The Laodicean church was told by Christ, “*I counsel thee to buy of me gold tried in the fire, that thou mayest be rich*” (Revelation 3:18). This call is both a rebuke and an invitation. The church, thinking it was wealthy and full of blessings, was in fact spiritually destitute. The wealth of Laodicea had blinded it to its true poverty, so Christ offered something infinitely greater—gold refined in the fire, symbolizing genuine faith tested through trials.

1. The False Gold of Laodicea

The Laodicean church mistook material wealth, status, and influence as proof of God’s blessing. But earthly riches cannot withstand the fire of judgment. They tarnish, decay, and perish with time. Like fools who cling to counterfeit coins, the church was embracing prosperity, luxury, and external success while ignoring the eternal value of purity and faith. In many churches today, worldly prosperity is preached as divine favor. Congregations are urged to measure God’s goodness by the abundance of possessions. Yet Scripture teaches that the love of money is the root of evil, and it blinds the heart from desiring the true riches that only God can give.

2. The True Gold – Tested Faith

Gold tried in the fire represents faith refined by trials. Just as physical gold must pass through fire to remove impurities, true believers must pass through hardships, persecutions, and sacrifices to prove the genuineness of their faith. Faith that endures suffering, denial, and temptation is far more precious than gold, for it remains unshaken when all earthly treasures fail. The Laodicean age avoids suffering and hardship. It seeks comfort, acceptance, and compromise rather than the narrow way of sacrifice. Yet Christ counsels His people to embrace the refining fire, because only through trials does one discover the enduring wealth of faith that cannot be bought with money.

3. The Fire of Refinement in the Believer’s Life

The refining fire is the process by which God purges His children from worldliness and self-dependence. Trials strip away pride, reveal hidden sins, and purify motives until faith becomes anchored in Christ alone. This is why genuine Christians are often misunderstood, rejected, or even persecuted. The very fire the world despises is the furnace in which the true believer is made into the image of Christ. Like Abraham leaving his homeland, Moses forsaking Egypt’s riches, and Daniel standing firm in Babylon, those who accept God’s refining will shine with the incorruptible glory of true riches. They will not compromise with the spirit of the age, for their treasure is in heaven, not in the fleeting glories of the world.

4. Why the Laodicean Church Refuses the Fire

The Laodicean church does not want this fire. It chooses instead the fireless religion of entertainment, prosperity, and social acceptance. It avoids the offense of the cross. It desires the crown without the cross, the kingdom without the suffering. Yet without the refining fire, the church remains spiritually naked, poor, and blind. This is why the age is so deceived. The glitter of gold in their coffers blinds them to the lack of gold in their souls. They mistake emotional excitement for the Spirit, numbers for revival, and prosperity for blessing. But Christ sees through the illusion and counsels them to return to Him for the true riches.

5. The Reward of the True Riches

Those who buy this gold—faith tested and proven—receive an inheritance that will never fade away. They become partakers of Christ’s life and heirs of His eternal kingdom. Unlike the wealth of Laodicea, which will vanish with time, this treasure endures forever. It is not found in mansions, bank accounts, or worldly influence, but in lives surrendered fully to Christ, enduring through every trial with faith unshaken.

6. Christ’s Final Counsel

The counsel to buy gold tried in the fire is a merciful call to repentance. It is Christ’s invitation for His church to forsake worldly illusions and embrace the narrow path of suffering, faith, and holiness. For in the furnace of affliction, the true bride of Christ is made ready for His coming. The Laodicean church stands at a crossroads: continue in its lukewarm comfort and perish with its riches, or embrace the refining fire and obtain the true wealth of eternal life. The question remains—will it buy the gold that Christ offers?

Chapter 13: White Raiment – The Righteousness of Christ

When Christ counseled the Laodicean church, He said, “*Buy of Me... white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear*” (Revelation 3:18). This warning reveals the true condition of the age: a church adorned in outward beauty but inwardly naked before God. While boasting in its wealth and achievements, it lacked the very covering that makes a believer acceptable before the throne of heaven — the righteousness of Christ.

1. The Nakedness of Laodicea

Laodicea was a wealthy city, famous for its textiles and garments. The church there mirrored this abundance, taking pride in its outward appearance and prosperity. Yet in God’s eyes, it stood stripped and exposed. This was not a physical nakedness but a spiritual one: the absence of the righteousness of Christ.

Modern churches display the same condition. Congregations boast of their large auditoriums, global followings, and technological reach. Ministers are celebrated for their eloquence and charisma. Yet in the midst of such glory, the Spirit declares, “You are naked.” Outwardly clothed in religious show, but inwardly barren of the life of Christ.

2. What the White Raiment Represents

The “white raiment” is symbolic of the righteousness of Christ, imputed to the believer. It is not earned by works, merit, or outward religiosity. Just as Adam and Eve’s nakedness was covered by God’s provision of skins, so must the sinner’s nakedness be covered by Christ’s sacrifice on Calvary.

Branham emphasized that no human effort — no creed, denomination, or religious performance — can replace this garment. Many in the Laodicean age try to weave their own covering, much like fig leaves in Eden, but such garments cannot endure the piercing gaze of God’s holiness. Only the spotless robe of Christ’s righteousness can hide the shame of man’s sin.

3. The Danger of Self-Righteousness

One of the greatest deceptions of the Laodicean age is self-righteousness. Churches have exchanged the gospel of repentance and holiness for a gospel of self-esteem and good works.

Instead of preaching Christ crucified, they preach positive thinking, humanitarian programs, and motivational messages. These are good in themselves, but they are not the white raiment.

The danger of self-righteousness is subtle. People feel religious, moral, and even spiritual, but without being born again, they remain uncovered before God. The Laodicean church was satisfied with its garments of human achievement, yet Christ saw only nakedness.

4. Receiving the White Raiment

The counsel of Christ is clear: “Buy from Me.” The white raiment is not earned but received by grace. It requires a transaction — the surrender of pride, worldly reliance, and self-righteousness in exchange for His life. This garment is woven in the blood of the Lamb and given freely to all who repent and believe.

Receiving this covering means to be clothed with the very nature of Christ. It transforms not only the believer’s standing before God but also their daily life. Their speech, conduct, and desires are no longer patterned after the world but reflect the purity of the One who clothes them.

5. The Shame of Nakedness

The reason Christ warns of nakedness is because the shame of sin will one day be revealed. When the final judgment comes, those without the garment of Christ will stand exposed, regardless of their religious titles or earthly honors. To appear naked before God is the greatest tragedy of all ages. The Laodicean church faces this danger more than any other. Surrounded by prosperity and knowledge, it assumes it is covered, but the shame of its nakedness will be revealed unless it receives the white raiment now.

6. The Bride in White

The Scriptures show the final destiny of the true church: the Bride of Christ clothed in fine linen, clean and white, for the fine linen is the righteousness of the saints. This is not her own righteousness, but the righteousness of Christ manifested in her. She will stand spotless at the marriage supper of the Lamb, while the naked church of Laodicea is left behind in shame. This is the call of the hour — to cast aside worldly garments and be clothed in Christ. To buy white raiment from Him is to embrace the cross, accept His blood as the only atonement, and walk in the purity of His Spirit.

7. Christ's Urgent Counsel

The urgency of this counsel cannot be ignored. The Laodicean age has reached its climax, and the Spirit warns: without this white raiment, multitudes will be found unprepared. Wealth, popularity, and even religious zeal will not suffice. Only those who are robed in Christ's righteousness will escape the shame of nakedness and enter the glory of His kingdom.

Chapter 14: Eye Salve – Restoring True Spiritual Vision

The Laodicean church age was rebuked by the Lord for being blind, despite boasting of wealth and knowledge. The blindness described here was not physical but spiritual. They could see with natural eyes, but they had lost the ability to discern truth, righteousness, and the moving of God's Spirit. To remedy this, Christ counseled them to "anoint their eyes with eye salve, that they may see" (Revelation 3:18). This prescription points to the deep spiritual need of a church that had become deceived by external appearances while losing its connection to God's light.

The Nature of Spiritual Blindness

In every age, blindness has been a mark of those who turn away from God's truth. The Pharisees, though religious and learned, could not recognize Jesus Christ, the very fulfillment of prophecy standing before them. In the same way, the Laodicean church claims to be rich in programs, numbers, and influence, but fails to recognize the presence of Christ. This blindness is not ignorance in the sense of lacking information—it is a refusal to see God's Word as the absolute standard. It is a blindness of the heart and spirit.

The Source of True Sight

William Branham explained that true vision does not come by human reasoning or religious systems, but by the revelation of the Holy Spirit. Just as the eye salve was a medicinal ointment in the ancient city of Laodicea that healed physical eye problems, Christ offers His own spiritual ointment—the Holy Spirit—that heals the inward sight of believers. With this anointing, the church can perceive truth, discern false doctrine, and recognize the deceitful workings of the antichrist spirit. Without it, people stumble in darkness, convinced they are right while drifting further into error.

The Failure of Modern Sight

The Laodicean age boasts of modern advancements: scientific discoveries, technological progress, and intellectual pride. Many believe these achievements mean humanity has greater understanding than ever before. Yet with all this natural vision, the age has grown spiritually blind. Morality collapses, sin flourishes, and churches embrace compromise. Church leaders rely on programs, eloquence, and human wisdom rather than the Spirit of God. The church sees the world but cannot see its own nakedness before God.

Eye Salve and Repentance

Christ's counsel to apply eye salve points directly to repentance and surrender. The eye salve of the Spirit is not applied through intellectual study alone but through humility before God. When believers humble themselves, acknowledge their blindness, and seek the Holy Spirit's guidance, their eyes are opened. The Word comes alive, false teachings are exposed, and the believer

begins to walk in true light. This salve restores vision, not for worldly success, but for holiness and readiness for Christ's coming.

The Urgency of Restored Vision

Spiritual blindness is fatal if left untreated. A blind church cannot lead the world to Christ; instead, both fall into the ditch. That is why the Lord's rebuke is filled with urgency. The Laodicean church must recognize its blindness and seek true healing. Eye salve is not an optional accessory—it is the only way to regain spiritual clarity.

True spiritual vision allows believers to:

- See Christ clearly as the center of all worship.
- Discern the times and understand the lateness of the hour.
- Recognize the deception of worldly riches and false religion.
- Walk in holiness, separated from the spirit of the age.

Conclusion

The counsel to “anoint thine eyes with eye salve” is Christ’s loving invitation to a blind church to regain its sight. Without this spiritual vision, the church remains lukewarm, deceived, and powerless. With it, the believer walks in light, prepared to overcome in the most deceived and dangerous age of history. The Holy Spirit is still the only ointment that heals blindness today. To reject it is to remain blind; to receive it is to truly see.

Chapter 15: The Deception of “Blessings” Without the Spirit

In the Laodicean age, the church has come to measure its success not by the presence of God’s Spirit but by outward signs of wealth, numbers, and programs. The great deception of this hour is that people believe they are “blessed” simply because they have material prosperity, packed church buildings, or global influence. Yet, as the Word reveals, none of these are the true measure of God’s favor. Without the indwelling of the Holy Spirit, every supposed “blessing” is but a deception, a shadow with no eternal life within it.

Outward Blessings vs. Inward Reality

The Laodicean church boasts of its wealth, declaring, *“I am rich, and increased with goods, and have need of nothing”* (Revelation 3:17). But in reality, the Lord calls it *“wretched, and miserable, and poor, and blind, and naked.”* This contrast reveals the true nature of blessings. Prosperity and external success may give the appearance of divine approval, yet without the Spirit, they amount to spiritual bankruptcy. William Branham often emphasized that the true evidence of God’s presence is not material gain but the transforming power of the Holy Spirit working in the believer’s life.

The Substitution of Programs for Power

Many churches today are filled with polished sermons, grand music, social activities, and even charity programs. These things appear good and may attract crowds, but if the Spirit is absent, they are nothing more than human effort. Branham warned that the modern church had replaced Pentecostal fire with organization and entertainment. The deception lies in thinking that outward activity equals inward life. Just as Cain offered a sacrifice without revelation, so today’s churches offer programs without the Spirit.

The Holy Spirit – The True Blessing

The only true blessing that God recognizes is His Spirit dwelling within His people. The Holy Spirit brings conviction of sin, revelation of the Word, and power to overcome the world. It is not an option but the very seal of God upon His elect. Without the Spirit, a church may prosper in the eyes of men but remain rejected by God. This is the danger of Laodicea: to be rich in everything but the one thing that matters most.

The Judas Spirit in Modern Churches

Branham likened the spirit of antichrist to Judas—one who walked with Christ, saw the miracles, and even partook of ministry, yet was never filled with the Spirit. Judas sold the Lord for money, placing material gain above eternal life. In the same way, modern churches may proclaim blessings while betraying Christ for popularity, wealth, and acceptance by the world. The

deception lies in claiming to serve Christ while denying the very Spirit that makes Him real in the believer.

True Blessings Come With Fire

True blessings are not comfort without cost. They come through trials, testing, and refining. As gold is purified in the fire, so the believer is made rich through the work of the Spirit in the furnace of affliction. To mistake worldly ease for God's blessing is to be deceived; to embrace the Spirit's refining work is to possess eternal riches.

A Call to the Church

The Spirit cries out to the Laodicean age: return to the source of true blessing. Do not rest in wealth, buildings, or numbers. Do not measure success by what the eye can see. Seek the indwelling of the Holy Spirit, for without Him, all else is vanity. The deception of "blessings" without the Spirit will lead to judgment, but the possession of the Spirit leads to eternal life.

Chapter 16: A Church Business Versus Bride Of Christ

In the final church age, the Laodicean age, the greatest danger facing the church is not persecution from the outside but compromise from the inside. The church that was once a Spirit-led body of believers has, in many places, turned into a polished institution — a “church business.” William Branham often warned that a church can have wealth, property, and organization yet be completely void of the Spirit. On the other hand, Christ is preparing a **Bride**, not a corporation — a people purified by His Word and filled with His Spirit.

When Church Becomes a Business

Modern churches increasingly operate like corporations. Success is measured in numbers: attendance counts, giving reports, social influence, or property size. Pastors are treated like CEOs, services are branded like events, and worship is packaged like entertainment. Marketing strategies replace prayer, while boards and managers decide direction without waiting on the Holy Spirit. Money has also become central. Fundraising, expansion projects, and building campaigns often overshadow the preaching of repentance and holiness. In such systems, the goal subtly shifts from saving souls to maintaining the institution. This is not new. Just as Judas walked with Jesus while secretly driven by greed, the “Judas spirit” still lives in churches that betray Christ for material gain.

The Bride of Christ

The true Church — the Bride — is entirely different. Her beauty is not measured by buildings or budgets but by her faithfulness to Christ. The Bride is a people separated from the world, sanctified by the Spirit, and living for her Bridegroom’s return. She walks in holiness, preaches repentance, and stands firmly on the unchanging Word of God. William Branham reminded believers that the Bride will be a **small, Spirit-filled remnant**, just as it was in the Book of Acts. Her strength is not in her programs but in her obedience to the Holy Spirit. Where the “church business” offers entertainment, the Bride proclaims the cross. Where the business model seeks numbers, the Bride seeks holiness.

The Danger of Substitution

When churches become businesses, they trade **power for programs**. People are entertained but not convicted. Services are polished but lack the presence of God. Leaders seek reputation more than revelation. The result? Crowds gather, yet sin abounds. Evangelism happens, but lives remain unchanged. The form of godliness is there, but the power is missing (2 Timothy 3:5). This is why Jesus warned Laodicea that though they claimed to be “rich and increased with goods,” in reality they were “wretched, miserable, poor, blind, and naked” (Revelation 3:17).

Returning to the Bride’s Calling

The way back is simple but costly. Churches must repent of chasing business success and return to their true mission: preparing a Bride for Christ. That means:

- **Putting the Holy Spirit first** in all decisions.
- **Preaching sound doctrine** rather than popular messages.
- **Living holy lives** instead of blending with the world.
- **Shepherding souls** rather than managing customers.
- **Sacrificial giving and service**, not self-centered gain.

Christ is not coming for a corporation; He is coming for a Bride washed in His blood and made ready by His Spirit.

A Final Call

The church that operates like a business may impress men, but it cannot deceive God. The question for every believer and every fellowship is this: *Are we building a brand, or are we becoming the Bride?* The Bride will be small, often rejected, and sometimes poor by worldly standards, but she will shine with the righteousness of Christ and the power of the Holy Spirit. In the end, only the Bride will hear the midnight cry: “*Behold, the Bridegroom cometh; go ye out to meet Him.*”

Chapter 17: The Need for True Apostolic Power

The early Church was not built on clever programs, polished sermons, or organizational brilliance. It was founded and sustained by **the raw demonstration of apostolic power through the Holy Spirit**. The book of Acts gives us the blueprint of what a Spirit-filled Church should look like. Men and women, once fearful and ordinary, were transformed into bold witnesses of Christ because the Holy Spirit lived and operated through them. Sadly, in much of today's Christianity, the emphasis has shifted from power to performance, from revelation to ritual, and from the Spirit to strategy. Churches are often admired for their size, their wealth, or their technology, yet lack the unmistakable evidence of God's power that characterized the apostles. This gap reveals the urgent need for a restoration of **true apostolic power** in the Body of Christ.

The Apostolic Pattern

When Jesus commissioned His disciples, He did not send them with theological degrees, business plans, or denominational credentials. Instead, He said, "*But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me*" (Acts 1:8). This power was not human zeal, but divine authority—healing the sick, casting out devils, raising the dead, and declaring the Word with supernatural confirmation. William Branham often emphasized that the Church without the Spirit is nothing more than a religious organization. What made the apostles effective was not their education or position, but the presence of the Holy Ghost manifesting Christ's life through them. The same power that raised Jesus from the dead was at work in them, and it is meant to be at work in the Bride of Christ today.

Substituting Programs for Power

Over time, churches began substituting programs, traditions, and hierarchies in place of the Spirit. Committees replaced prayer meetings, entertainment replaced worship, and intellectual sermons replaced revelation. While these may appeal to the natural man, they cannot meet the deep spiritual hunger in the human heart. The Church has often attempted to mimic apostolic results without apostolic power. Conferences, campaigns, and modern technologies are not wrong in themselves, but when they become substitutes for the Holy Spirit, they produce only a form of godliness that denies the power thereof (2 Timothy 3:5).

Why Apostolic Power Is Needed Today

The world is drowning in sin, deception, and despair. Psychology cannot heal broken souls. Politics cannot bring lasting peace. Philosophy cannot answer the cry of the human heart. Only the **Holy Spirit**, working through the Bride with apostolic power, can break the chains of sin and reveal Christ to this generation.

1. **For Deliverance** – Apostolic power is needed to set the captives free, break demonic oppression, and bring liberty to those bound by addictions, fear, and unbelief.
2. **For Witness** – The world will not be won by arguments but by the demonstration of the Spirit and power (1 Corinthians 2:4). When the supernatural is present, men cannot deny that God is real.
3. **For Purification** – Apostolic power sanctifies the Bride, burning out formalism and worldliness, and producing a people filled with the character of Christ.
4. **For the Final Harvest** – Just as the early rain empowered the apostles to launch the Church, the latter rain power is needed to perfect the Bride and gather in the final harvest before the coming of the Lord.

The Bride's Calling

The Bride of Christ is not called to be a powerless institution, but a living, Spirit-filled organism. Just as the apostles turned the world upside down, the Bride in this last age must walk in the same authority. Branham often said that the true Church is the continuation of the book of Acts. The Bride is not waiting for a new gospel or a new system, but for the full manifestation of the same Spirit that worked in the beginning. The Bride must rise above denominational creeds and human reasoning to embrace her original identity: **a vessel of Christ's life, operating under true apostolic power.** Without this, she becomes just another religious body among many. But with it, she becomes the visible expression of Christ on earth.

Chapter 18: The True Riches of Heaven

In every age, men and women have pursued riches—gold, silver, land, positions, and influence. Yet, the Bible reminds us that earthly treasures are fleeting: “*For where your treasure is, there will your heart be also*” (Matthew 6:21). Human beings spend a lifetime laboring for wealth that perishes, but the true riches of Heaven are not measured in money, possessions, or earthly success. They are spiritual and eternal, hidden in Christ and revealed only by the Holy Spirit. William Marrion Branham often warned the Church that one of Satan’s greatest deceptions in the last days is to blind believers with material prosperity while they remain spiritually bankrupt. In his reflections on the Laodicean Age, he emphasized that the people thought themselves “*rich and increased with goods*,” yet in reality they were “*wretched, miserable, poor, blind, and naked*” (Revelation 3:17). True wealth, Branham taught, lies not in what we hold in our hands but in what God has deposited in our souls through the Spirit.

Earthly Riches vs. Heavenly Riches

Earthly riches can buy comfort, luxury, and influence, but they cannot buy peace with God. They cannot heal a broken spirit, cleanse a guilty conscience, or grant eternal life. The true riches of Heaven—faith, revelation, love, and the indwelling presence of the Holy Spirit—surpass every treasure this world can offer.

- **Faith** is greater than gold, for faith connects the believer directly to the promises of God.
- **Revelation** is greater than diamonds, for revelation opens the hidden mysteries of Christ.
- **Love** is greater than wealth, for love is the very nature of God dwelling in His Bride.
- **The Holy Spirit** is the greatest treasure of all, for He is the seal of God, the earnest of our inheritance, and the guarantee of eternal life.

Branham likened the true riches of Heaven to hidden manna, unseen by the world yet sustaining the soul with divine strength.

The Poverty of Rich Churches

In our day, many churches measure success by the size of their buildings, the value of their assets, or the influence of their members. Yet, if the Spirit is absent, these things only highlight their poverty. A church without the Holy Ghost is like a bank without money—it may have a grand structure, but it cannot give out the true currency of Heaven.

Branham said, “*God never judged His Church by numbers. He judged it by the Spirit.*” The poorest believer who has the Holy Ghost is richer than the wealthiest man without Him.

How to Lay Up True Treasures

Jesus counseled the Laodiceans to “*buy of me gold tried in the fire, that thou mayest be rich*” (Revelation 3:18). This gold is not material wealth but divine character produced by the Spirit through trials. The believer lays up true treasure by:

1. **Receiving the Holy Spirit** – The Spirit is the seal of our inheritance and the source of every true spiritual blessing.
2. **Walking in Obedience** – Each act of faith and surrender to God builds eternal wealth.
3. **Investing in Eternity** – Giving to the poor, supporting the Gospel, and living sacrificially for Christ are ways of transferring wealth from earth to Heaven.
4. **Enduring Trials** – Every fiery test refines the believer's faith, producing gold that is eternal.

The Bride's Inheritance

The Bride of Christ is not called to inherit earthly kingdoms but the Kingdom of God. She is joint-heir with Christ, destined to reign with Him in the Millennial Kingdom. Her inheritance is incorruptible, undefiled, and reserved in Heaven. These are the true riches that moth cannot corrupt, thieves cannot steal, and time cannot decay. Branham taught that the Bride will one day walk on streets of gold—not to glory in gold, but to prove that what the world treasures most is nothing but pavement in God's economy. The riches of Heaven are Christ Himself, dwelling in His people in fullness.

Conclusion

The true riches of Heaven cannot be counted in banknotes, stored in vaults, or displayed in luxury. They are measured in the life of Christ within the believer. As Branham emphasized, one second in God's presence is worth more than a lifetime of earthly wealth. Let us, therefore, turn our hearts away from the glitter of temporary riches and seek the eternal treasure hidden in Christ. For the Bride, nothing compares to the riches of Heaven: the baptism of the Holy Spirit, the revelation of the Word, and the eternal inheritance reserved for those who overcome.

Chapter 19: A Call to Pastors and Leaders

The Church of Jesus Christ has never been without leadership. From the prophets of old to the apostles of the New Testament, God has always raised up men to guide, feed, and guard His people. Yet, in the Laodicean Age, when deception and worldliness abound, the responsibility of pastors and leaders becomes even more critical. This chapter is a call to shepherds who have been entrusted with the flock of God, reminding them that their duty is not to entertain or enrich themselves, but to faithfully feed the sheep with the pure Word of God.

The Weight of Leadership

Pastors and spiritual leaders carry a sacred responsibility. As Branham often emphasized, they will one day give an account before God for the souls entrusted to them. A pastor is not a hireling who abandons the sheep when trouble comes, nor is he a businessman building an empire. He is a shepherd called to lead the Bride of Christ with humility, courage, and unwavering loyalty to the Word.

In Revelation 3, the message to Laodicea exposes the failure of leaders who let the church fall into spiritual blindness. They proclaimed wealth and prosperity but left the people destitute in spirit. Such leaders mirror the condition of the Pharisees, who had knowledge but lacked the Spirit of God. Branham warned that many leaders in this age have become more concerned with pleasing men than with pleasing Christ, turning their pulpits into platforms for worldly agendas.

Feeding the Sheep, Not Entertaining the Goats

One of Branham's striking insights was that true shepherds are called to feed sheep, not to entertain goats. Too many modern churches have drifted into programs, concerts, and motivational speeches, leaving out the life-giving Word. The sheep of Christ's pasture can only be sustained by the Bread of Life—Jesus Christ revealed through His Word by the Holy Spirit. When pastors fail to preach repentance, holiness, and the baptism of the Spirit, they starve the flock.

Guarding Against Wolves

Every age has faced false teachers, but in the Laodicean age, deception has multiplied. False prophets, prosperity preachers, and self-appointed apostles flood pulpits with messages that dilute the truth. They speak of blessings but ignore repentance; they proclaim prosperity but never address sin. Branham likened such leaders to Judas, who betrayed Christ for money. Pastors must be vigilant, guarding their flocks against teachings that flatter the flesh while starving the soul.

Living as Examples

The call to pastors and leaders is not only to preach truth but to live it. The Apostle Paul said, “*Be ye followers of me, even as I also am of Christ*” (1 Corinthians 11:1). Leaders must demonstrate by their lives what it means to walk in humility, holiness, and love. The Bride cannot follow shepherds who live in compromise, greed, or immorality. Branham emphasized that the world is waiting to see Christ reflected in the lives of His ministers.

Restoring Apostolic Order

Branham taught that the Church in the last days must return to the original pattern of the Book of Acts. This means Spirit-filled leadership, not man-made organization or denominational control. True leaders are not voted into position by popularity but placed by God’s call and confirmed by the Spirit. The pulpit must be a place of revelation, where Christ Himself speaks through His servant, not a platform for human wisdom or entertainment.

A Solemn Warning

Jesus warned in Matthew 18:6 that it would be better for a man to have a millstone hung about his neck and be cast into the sea than to offend one of His little ones. This warning should strike fear into the hearts of careless pastors. To mislead a soul or to fail in proclaiming the whole truth is not a light matter—it carries eternal consequences. Leaders who refuse to preach the full counsel of God risk standing before Christ with the blood of the people on their hands.

The Call Today

The call to pastors and leaders in this Laodicean age is clear:

- Return to the Word, laying aside worldly traditions.
- Preach repentance, holiness, and the baptism of the Holy Spirit.
- Guard the flock against deception and false doctrine.
- Lead by example in humility and holiness.
- Seek not earthly gain, but the eternal reward of faithfulness.

The Bride of Christ needs shepherds who will guide her to the true riches of Heaven, not blind guides leading her into spiritual poverty. This call is not optional—it is a divine summons for every pastor and leader to rise up and fulfill their sacred trust.

Chapter 20: The Promise to Overcomers in Laodicea and Sitting With Christ in His Throne

The Laodicean age is marked by lukewarmness, deception, and material wealth that blinds the people to their spiritual poverty. Yet even in this final age of the Gentile church, Jesus extends one of the greatest promises to His Bride: “*To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne*” (Revelation 3:21). This remarkable promise reveals the destiny of the true overcomers in Laodicea—not merely survival in an apostate world, but reigning with Christ in His Kingdom.

Christ’s Call to Overcomers

In every church age, Jesus closed His message with a call to the overcomers. But in the Laodicean age, the call is more urgent. The overcomer is one who refuses to be swept away by the tide of worldliness, false doctrine, and complacency. William Branham taught that an overcomer is not someone who avoids trials but one who endures them by clinging to Christ. Just as Jesus overcame by obedience to the Father—even unto death—so must the Bride overcome by complete surrender to the Word and Spirit. Branham reminded the Church that overcoming is not accomplished by human strength, but by the power of the Holy Ghost dwelling within the believer. Without the Spirit, the Laodicean believer is powerless against temptation. With the Spirit, however, he becomes an overcomer who reflects Christ’s life in this age of darkness.

The Throne Promise

The promise of sitting with Christ in His throne is staggering. Jesus, the risen Lord, has already taken His place at the right hand of the Father. To the faithful Bride, He extends a share in that authority. Branham taught that this speaks not only of the future millennial reign, when the saints will reign with Christ over the nations, but also of the present spiritual authority believers have when they are truly seated in heavenly places in Christ Jesus (Ephesians 2:6). This throne is not an earthly throne of politics or denominations, but the eternal throne of Christ’s kingdom. To sit with Him is to share His victory, His inheritance, and His authority. It is the highest honor that could ever be bestowed upon a mortal, and it is reserved for those who overcome in this final, lukewarm age.

The Pattern of Christ’s Overcoming

Jesus did not overcome by avoiding suffering but by enduring it with obedience. He rejected the temptations of Satan, bore the reproach of men, and humbled Himself even to the cross. In the same way, Branham emphasized, the overcomers of Laodicea must reject the pull of wealth,

immorality, and false religion. They must be willing to suffer ridicule, separation, and even persecution for the sake of the Word.

The overcomer does not compromise truth for popularity. He does not exchange holiness for worldly comfort. Instead, he walks the narrow road, knowing that the temporary trials of this life are nothing compared to the eternal glory of sitting with Christ in His throne.

A Separation from the Lukewarm

The overcomer cannot remain part of a lukewarm church system. Jesus said, “*Behold, I stand at the door, and knock*” (Revelation 3:20). In the Laodicean age, Christ is no longer inside the organized church but outside, calling individuals to fellowship with Him. The overcomer hears that knock and opens the door, choosing intimacy with Christ over the applause of men. Branham often warned that the majority of churches in this age would reject the fullness of the Word. Yet, the overcomer will separate himself from compromise and align himself with the true Bride of Christ. This separation is not a matter of arrogance but of faithfulness to the Word.

The Eternal Reward

To sit with Christ in His throne is not a temporary reward but an eternal position of honor. The Bride will reign with Christ during the Millennium and beyond, sharing in His eternal Kingdom. Branham described this as the great marriage supper of the Lamb, when the Bride, made ready through trials and purification, is united with her Bridegroom forever. This promise lifts the believer’s vision above the fleeting riches of Laodicea. While the world chases material wealth and entertainment, the overcomer looks to the true riches: eternal fellowship and authority with Christ. The glory of sitting with Him in His throne far outweighs anything the world could ever offer.

Conclusion: A Call to Rise Higher

The Laodicean age is the most deceptive and dangerous age, but it also holds the greatest promise. To the overcomers is given not only deliverance but exaltation to sit with Christ in His throne. This is the destiny of the Bride—those who reject lukewarm religion, embrace the fullness of the Spirit, and endure faithfully to the end. In Branham’s words, “The overcomer is the one who believes every Word, who lives by the Word, and whose life reflects the Word.” The call today is clear: overcome the spirit of Laodicea, open the door to Christ, and press on to the high calling of sitting with Him in His throne.

Chapter 21: The Midnight Cry – “Behold, the Bridegroom Cometh”

The Laodicean Church Age is not only the final age of the Gentile church but also the age in which the parable of the **Ten Virgins** (Matthew 25:1–13) finds its fullest meaning. In this parable, Jesus described a group of virgins awaiting the Bridegroom. Some were wise, keeping oil in their lamps, while others were foolish, neglecting to prepare. At midnight a sudden cry rang out: *“Behold, the Bridegroom cometh; go ye out to meet Him.”* This cry is prophetic of the end-time call—the final summons to the Bride of Christ to make herself ready for the coming of the Lord.

The Midnight Hour in Prophecy

The midnight cry comes at the darkest point of the night. Symbolically, it represents the world’s condition at the close of the age: spiritual darkness, moral decay, and religious confusion. William Branham often pointed out that this present age is the most deceptive and dangerous because it combines material wealth with spiritual blindness. Just as midnight is the time when men sleep, this age is marked by spiritual slumber. The cry at midnight is therefore a divine awakening call, jolting the true Bride out of her drowsiness.

The Voice That Awakens

The cry does not come from the systems of religion, for they are asleep themselves. Instead, it is the voice of the Spirit through the messengers of God calling the elect Bride. This call is not entertainment, psychology, or human reasoning—it is the unadulterated Word of God. Branham emphasized that the cry of this age is a restoration cry: calling believers back to the original Word, back to apostolic faith, back to holiness and the baptism of the Holy Ghost.

The midnight cry awakens the wise virgins. They rise, trim their lamps, and prepare to meet the Bridegroom. But it also exposes the folly of the foolish virgins, who discover too late that they have no oil in their vessels.

Oil in the Vessel: The Holy Spirit

The crucial difference between the wise and foolish virgins is the **oil**, which represents the Holy Ghost. Branham stressed that being religious or belonging to a church is not enough. Without the indwelling Spirit, no one can be part of the Bride. The midnight cry does not give oil; it only awakens. Those who already possess the Spirit are quickened, while those who have only a profession of faith without the life of God are left scrambling in vain. In this Laodicean age, the cry emphasizes the absolute necessity of the new birth. The Holy Spirit is not an option but the seal of the Bride, the guarantee that she will meet the Bridegroom.

Separation at Midnight

The midnight cry creates a separation. Those who respond are gathered into intimacy with the Bridegroom, while those who neglect it are shut out. Branham likened this to the separation between true and false believers in the church. The wise virgin hears the Word for her day, recognizes the hour, and prepares herself. The foolish virgin clings to tradition, entertainment, and religion without the Spirit—and when the Bridegroom arrives, the door is shut. This separation is not cruel but necessary. It is God's way of manifesting the Bride out of the Laodicean church system. The cry is both an invitation and a warning: prepare now, for when the Bridegroom comes, there will be no time left to buy oil.

The Urgency of the Hour

Branham often declared that the midnight cry is already sounding. The call is going forth across the world, awakening hearts to the reality that the coming of the Lord is at hand. He emphasized that this was not the hour to play church or to rely on denominations. It is the hour to have a personal relationship with Christ sealed by the Holy Spirit.

The urgency of the cry is underscored by its timing—at midnight, when men least expect it. The wise will heed it and prepare. The foolish will ignore it, distracted by the pleasures and comforts of Laodicea, and find themselves locked out of the marriage supper of the Lamb.

The Bride's Response

For the Bride, the midnight cry is not fear but joy. It signals that her long-awaited Bridegroom is at the door. She rises, trims her lamp, and makes herself ready. She separates from lukewarm religion, keeps her garments clean, and fills her vessel with oil. Her heart echoes the Spirit and the Bride's united cry: "*Even so, come, Lord Jesus*" (Revelation 22:20). The cry is more than words—it is a preparation. It demands vigilance, holiness, and surrender to the Spirit. The Bride who responds to this cry will not be ashamed at His coming but will enter into the marriage supper of the Lamb, reigning with Him in glory.

Conclusion: A Cry for the Final Age

The midnight cry is the last great message to the Church: a call to awaken, to separate, and to prepare for the coming of Christ. This cry is sounding now, through the preaching of the restored Word and the moving of the Holy Ghost. The question remains—are we wise virgins with oil in our lamps, or foolish ones who slumber without preparation? The Bridegroom is coming. The cry has gone forth. The time to prepare is now.

Chapter 22: The Rapture and the Closing of the Gentile Age and the Church Age

The Rapture is one of the most misunderstood yet most vital doctrines in the Christian faith. According to Scripture, the Rapture is not merely a theory or symbol but a literal event that will close out both the **Gentile dispensation** and the **Church Ages**. It is the glorious translation of the Bride of Christ, her catching away to meet the Lord in the air (1 Thessalonians 4:16–17). William Branham repeatedly emphasized that this event marks the consummation of God's plan for the Gentile Church and the beginning of His dealings once again with Israel.

The Gentile Age in Prophecy

Jesus declared in Luke 21:24 that Jerusalem would be trodden down of the Gentiles until the times of the Gentiles were fulfilled. Paul also revealed in Romans 11:25 that blindness in part had happened to Israel until the fullness of the Gentiles be come in. This period—known as the **Gentile Age**—was God's time of visitation upon the nations, calling out a Bride for His Name. Branham taught that the Gentile Age began with the fall of Israel and the destruction of the temple in A.D. 70. Since then, the gospel has gone forth to the nations, moving through the seven church ages described in Revelation 2 and 3. The Laodicean Age, in which we live, is the last of these ages. It is lukewarm, self-satisfied, and blind. The Rapture is the event that closes this age permanently.

The Shout, the Voice, and the Trump

The Apostle Paul described the order of the Rapture: “*For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first*” (1 Thessalonians 4:16).

Branham explained these steps as follows:

1. **The Shout** – A message that gathers the Bride, calling her out of denominational confusion. This is the Word restored in the last days to awaken and prepare the elect.
2. **The Voice** – The resurrection voice of Christ calling the dead in Christ from the graves. Just as Lazarus came forth at His voice, so will the saints of every age.
3. **The Trump** – The final call that signals the change of the living Bride into immortality and her catching away into the skies to meet the Lord.

This is not a general event for the world, but a secret catching away of the prepared Bride, unnoticed by the lukewarm church, just as Enoch walked with God and was translated before the flood came.

The Closing of the Church Ages

When the Bride is taken, the Gentile dispensation is closed. The Laodicean Age will not extend indefinitely. Just as each age had its beginning and its end, the Bride's translation signals the end of God's dealings with the Gentiles.

Branham likened it to the days of Noah and Lot. Judgment fell only after the elect were secured. In Noah's case, the door of the ark was shut before the rain began. In Lot's case, fire fell after he was taken out of Sodom. Likewise, once the Bride is caught away, the judgments described in Revelation begin to unfold. The Seals, the Trumpets, and the Vials move into their fulfillment.

The Return to Israel

After the Bride is gone, God turns His attention back to Israel. Branham emphasized that the Gentile Bride and Israel are two separate programs in God's plan. While the church age closes with the Rapture, the Jewish program resumes with the sealing of the 144,000 of Israel (Revelation 7).

The Bride's departure is therefore a transition. It closes the chapter of grace for the Gentiles and reopens God's dealings with the chosen nation of Israel, fulfilling the remaining prophecies and leading to the Second Coming of Christ to reign in the Millennium.

The Urgency of Readiness

The sobering truth is that not all who claim to be Christians will partake in the Rapture. Just as the parable of the Ten Virgins shows, only those with oil in their lamps—the true baptism of the Holy Ghost—will be ready to meet Him. The rest will face the tribulation, recognizing too late that they have missed the call.

The closing of the Gentile Age is not marked by celebration in the world but by chaos, deception, and judgment. Yet for the Bride, the Rapture is the greatest event in history—the union of Christ and His redeemed.

Conclusion: The Final Transition

The Rapture is the dividing line of eternity for the Gentile Church. It ends the Laodicean Age, translates the Bride, and ushers in judgment upon the world. At the same time, it transitions God's focus back to Israel to fulfill the final prophecies. Branham often said that the Rapture is not ahead of us but already unfolding. The Shout has gone forth; the Bride is being gathered. The question that remains is not whether the Rapture will happen but whether we are prepared. The midnight hour is here. The Gentile Age is closing. The cry is sounding. The Bride must make herself ready, for soon the heavens will open, the Trump will sound, and the Bride will rise to meet her Lord in the air.

Chapter 22: Final Call – Choose Between Riches of Earth or Riches of Christ

The Laodicean age is an age of decision. It is the last and final church age before the rapture, and in it the voice of Christ calls with urgency: “*I counsel thee to buy of me gold tried in the fire, that thou mayest be rich*” (Revelation 3:18). This is not merely an invitation—it is a final call. A line is being drawn between those who cling to the riches of earth and those who choose the eternal riches of Christ. William Branham emphasized that the danger of the Laodicean age lies in misplaced values. Like Judas, who sold the very Lord of glory for thirty pieces of silver, many in this age are willing to trade Christ for comfort, wealth, and acceptance in the world. Judas walked with Christ, saw His miracles, and heard His teaching, yet he loved money more than the Master. That same spirit works in the modern church—choosing popularity, prosperity, and worldly influence over the presence and leading of the Holy Spirit.

Earthly Riches: A Passing Illusion

Earthly riches promise comfort but cannot satisfy the soul. Luxury, status, and material gain give an appearance of success, but underneath lies spiritual poverty. Christ said to the Laodiceans, “*Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked*” (Revelation 3:17). Branham often warned that when the church becomes rich in worldly possessions, it loses its hunger for the Spirit. The wealth of the age deceives believers into thinking that God’s blessings are measured by bank accounts or buildings. But these things will burn in the fire of judgment. They cannot buy eternal life, nor can they keep one from the wrath to come.

The True Riches of Christ

The riches of Christ are eternal, purchased not with money but with blood. They are the riches of the Spirit—faith, righteousness, holiness, and eternal life. Christ offers “gold tried in the fire,” which represents a faith that has been refined through trials and anchored in Him alone. He offers “white raiment,” the righteousness of the saints, and “eye salve,” the true vision of the Spirit to discern light from darkness. Branham pointed out that while the church world today seeks entertainment, programs, and recognition, the Bride of Christ seeks only one thing: the indwelling of the Holy Spirit. For without the Spirit, even the most religious acts are dead. The true wealth of heaven is to be filled with His presence, sealed until the day of redemption.

The Hour of Decision

This final call is urgent because time is short. The age of the Gentiles is closing, and the door of mercy will not remain open forever. Just as Noah entered the ark and the door was shut, so too will the Bride enter the rapture, and the world will be left in darkness. The choice is clear: cling to the fleeting wealth of the earth or surrender to Christ and gain eternal riches. As Jesus said,

“For what is a man profited, if he shall gain the whole world, and lose his own soul?” (Matthew 16:26). The world will applaud the successful, the influential, and the wealthy, but heaven recognizes only those who have been washed in the blood and sealed with the Spirit.

The Bride’s Portion

The Bride of Christ will not be found in the glamour of Laodicea but in humility, consecration, and obedience to the Word. She has chosen Christ over gold, the Spirit over programs, and holiness over compromise. She is the true treasure of this age, for she has purchased the “pearl of great price” with her full surrender. Branham summarized it clearly: this age will end in a great separation. The foolish virgins, who love comfort and delay, will be shut out. The wise virgins, filled with oil, will enter in. The final call has already gone forth: *“Behold, the Bridegroom cometh; go ye out to meet him”* (Matthew 25:6).

Conclusion

The Laodicean age is the last stop before judgment. The Spirit cries out, calling men and women everywhere to choose between the riches of this world and the eternal riches of Christ. This is not the time for lukewarm religion or divided hearts. The decision must be made. Will you be like Judas, selling Christ for temporary gain, or like Mary, pouring out everything to anoint the feet of her Lord? The final call has sounded. Choose Christ—the only treasure that endures.

Chapter 23: Learning from Smyrna – Rich in Spirit, Poor in the World

The message to the church in Laodicea is one of the most sobering in Scripture. Christ rebuked them for boasting, “*I am rich, and increased with goods, and have need of nothing*” (Revelation 3:17), yet in His eyes they were “wretched, miserable, poor, blind, and naked.” To understand the gravity of this warning, we must contrast Laodicea with another church mentioned in Revelation—the church of Smyrna. To Smyrna, Christ declared: “*I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan*” (Revelation 2:9). Unlike Laodicea, Smyrna had no earthly wealth, no influence in society, and no favor with the world. Yet in heaven’s eyes, they were rich—rich in faith, rich in endurance, and rich in spiritual treasures that no persecution could take away.

The Smyrna Example: Riches in Suffering

William Branham often highlighted that true Christianity shines brightest in the furnace of trial. Smyrna had no beautiful cathedrals, no worldly recognition, and no financial prosperity. Instead, they were despised, persecuted, and driven underground. Yet they possessed the one thing that Laodicea lacked—the presence and power of the Holy Spirit. Branham compared this contrast to a gold ring. The ring may look bright and polished outwardly, but if it is not genuine gold, fire will expose it. The Smyrna believers were like gold refined in the fire of suffering. Their lack of material goods was not a sign of God’s disfavor but a testimony of their heavenly wealth. Laodicea, on the other hand, was like brass coated to shine like gold. Outwardly impressive, but inwardly lacking. Their wealth blinded them to their desperate need of Christ.

Lessons for the Laodicean Church

1. Spiritual Poverty Despite Material Wealth

Laodicea teaches us that material riches can be the greatest deception of all. Wealth dulls spiritual hunger and creates a false sense of security. Smyrna had none of these comforts, but their reliance on Christ made them truly rich.

2. The Value of Persecution

Branham pointed out that persecution never destroys the true church; it purifies and strengthens it. When believers are driven to prayer, fasting, and dependence upon God, the Spirit flourishes. Smyrna had nothing to lean on but Christ Himself, and for that reason, they endured as overcomers.

3. Rejecting False Religion

Christ rebuked Smyrna’s persecutors—those who claimed to be Jews but were in truth of the synagogue of Satan. Branham taught that this represents religious hypocrisy and false systems of worship. While Smyrna stood firm in truth, Laodicea opened its doors to compromise, entertainment, and worldly teachings.

4. Eternal Riches Over Earthly Comfort

Smyrna’s treasure was eternal life. They were promised a crown of life if they remained

faithful unto death (Revelation 2:10). Laodicea's treasure was earthly gain, which will perish in the fire of judgment.

The Bride Must Choose

In this final age, the Bride of Christ must decide whether she will follow the path of Laodicea—seeking comfort, recognition, and wealth—or the path of Smyrna—enduring hardship, holding fast to the Word, and remaining faithful even unto death. Branham warned that the Bride will not be identified by outward riches or popularity but by her unwavering stand on the revealed Word of God. Smyrna reminds us that poverty in the world does not mean poverty in Christ. Indeed, many of the richest saints in heaven will be those who owned little on earth but gave their all to Christ. Laodicea's tragedy is that they thought they had everything, yet in reality, they had nothing.

Chapter 24: A Final Appeal – “He that Hath an Ear, Let Him Hear What the Spirit Saith Unto the Churches”

Throughout the seven church ages, one phrase echoes as the Spirit’s closing word to every generation: *“He that hath an ear, let him hear what the Spirit saith unto the churches.”* (Revelation 3:22). It is not addressed to the world, nor to governments, nor to earthly institutions, but directly to the churches and to individuals within them who are willing to listen.

In this Laodicean age—the final age before the return of Christ—this appeal takes on eternal urgency. William Marrion Branham emphasized repeatedly that God is still speaking by His Spirit through His Word, but only the elect Bride has the ear to hear. Many hear sermons, but only few hear the *Voice* within the Word.

The Voice of the Spirit Versus the Voice of the Age

Laodicea is filled with noise—denominational voices, religious entertainment, political voices and the clamor of materialism. But the Spirit is not found in the noise. He speaks in the still small voice of revelation through the Word. As Branham taught, hearing is more than listening with natural ears; it is perceiving with the heart what the Spirit reveals. The tragedy of Laodicea is not deafness to preaching, but deafness to the Spirit. Churches are busy with programs, music, and rituals, yet blind and deaf to the cry of the Bridegroom.

The Call to Repentance and Separation

The Spirit’s appeal to the churches is a call to repentance. Christ stands at the door knocking (Revelation 3:20), seeking fellowship with those who will open. Branham often reminded believers that the church system as a whole would reject Christ in this age, but the call is to the individual: “If *any man* hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.” This is the Spirit’s cry—to separate from lukewarm religion, to come out of Babylon, and to return to the pure fellowship of the Word.

The Bride’s Ear to Hear

Branham taught that while the majority will miss the call, there is a Bride on the earth who will not be deceived. She has been given an ear to hear what the Spirit saith. Like Rebekah who heard the call of Abraham’s servant and left everything to go meet her bridegroom, the Bride in this age hears the Spirit’s call and prepares herself to meet Christ.

This Bride is not identified by denomination, size, or outward appearance, but by her hearing. She recognizes the Voice of the Bridegroom in the Word and follows it. “*My sheep hear My voice, and I know them, and they follow Me*” (John 10:27).

The Final Appeal Before the Rapture

The Spirit’s cry is the last appeal before the closing of the Gentile dispensation. Branham made it clear that once the last member of the Bride has heard and responded, the door will close, just as it did in the days of Noah. The ark was open for a season, but there came a day when God Himself shut the door. Today, the door of mercy remains open, but the Spirit is warning: time is running out. To hear the Spirit now is to escape the judgment that is about to fall on a Christ-rejecting world.

Overcoming by Hearing and Obeying

Every church age concludes with a promise to the overcomer. But overcoming is impossible without first hearing. One cannot overcome sin, deception, or lukewarmness unless the Spirit reveals the Word of truth. To hear is to believe; to believe is to obey; and to obey is to overcome. Branham stressed that the Bride will not overcome by her own strength but by yielding to the Spirit. It is not the ear of intellect, but the ear of faith, that makes the difference.

Conclusion: The Spirit’s Cry to You

As this Laodicean age draws to its close, the Spirit’s final appeal goes out: “*He that hath an ear, let him hear what the Spirit saith unto the churches.*” This is not merely history; it is prophecy unfolding in real time. The Spirit is calling you—not to religion, not to denomination, not to man-made programs—but to Christ, the living Word. The question is not whether the Spirit is speaking. He is. The question is—do you have an ear to hear? The final appeal is personal. Will you open your heart’s door to Christ? Will you forsake lukewarmness and worldly riches to receive the true riches of heaven? Will you be part of the Bride that hears, obeys, and overcomes? The Spirit is still speaking. Let us not harden our hearts. Let us hear, believe, and prepare—for the Bridegroom is at the door.

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