

# The Falling Apart Of The World

1 Thank you very much, Brother Neville. Good morning, friends. I just got to roll in bed this morning in time to roll out again, so I was a little tired. Didn't come...Kinda come unexpected, Brother Shakarian, the Full Gospel Business Men, the president of this move, was—his wife was stricken sick, and so...and she was taken to the hospital. And to pinch-hit...[Blank spot on tape—Ed.]

If you don't know who Morpheus was—was a Roman heathen god, the god of sleep. So you all bear with me a little bit on my hoarse throat this morning, and I'll try not to hold you too long.

2 My purpose for having the service this morning was because of...not the people. Next Sunday I was going to give my—my Christmas message, but if I—I did, then it would bring people that comes from out of town, maybe kind of disturb their Christmas, you know, of going back. And so I thought maybe it'd be best if we'd gather together and worship the Lord this morning in this manner for my part of—of the Christmas service. And then next Sunday you could be at your...If you live way away, you could be at your own church wherever you're from, or whatever you wish to do.

3 And I want to thank the brother for that beautiful song. I just come in as it was being sang. That's really nice. And I—all the time I've heard my wife and all of them brag about the brother's singing, and I had my first opportunity to hear him sing myself, away from the Tabernacle. Now, isn't that something? Our brother here at the Tabernacle, and had to go plumb to Shreveport, Louisiana, to hear him sing his first song. How things are strange, aren't they?

And then we thought maybe that doing this, it would give us a time in our—of—of coming together. And then again the roads were so bad. I wonder if Brother and Sister Dauch got to make it from Ohio. Did they get down? Where are you, Brother Dauch? Yes, yes. I was just a-wondering. Have you got a lot of snow up there? Right. So, well, they didn't have any at Cincinnati. There's not even as much as there is here. It's not even ain't any snow at all. And first time I ever preached in Cincinnati was yesterday, and so we had a grand day, a new

chapter not yet a year old, and it's a very fine chapter, some fine people. We enjoyed the fellowship. Then they called just now for me to be at Columbus tomorrow for another chapter's dedication, and—or service, that Brother Shakarian was supposed to take, but. . . And I got to pray over that first. It's a. . .

5 I got to go to Phoenix right after this, you know, and we got. . . We start in at Phoenix on the twelfth, will be the Business Men's breakfast. And I don't know just where it's held. I think at the Ramada, will be held at the—at the Ramada. The Business Men's chapter have their regular breakfast there. And then on Sunday I start in, and Sunday, for about twelve days all around through the Maricopa Valley, Phoenix, Tucson. And I got a banquet on Monday night, the following Monday night, at Tucson, a—a banquet with the ministers and Full Gospel Business Men at Tucson. And so then come back to Phoenix, and I think at Glendale and different places. And then the convention begins on the twenty. . . What is it, Brother Fred? Do you remember just. . . Twenty-fourth, twenty-fourth through the twenty-eighth or twenty-ninth, some along there. And then, the Lord willing, be back home. We'll see how we've progressed here, see about the Seven Seals or the—from that time on, to see where we go from there.

6 Now, I believe someone told me we had some little babies here this morning to be dedicated. Is that right? Has some mother got a baby to be dedicated, something Doc told me. Well, maybe I was wrong. Oh, yes, yes. Yes, sir, these. All right, would you sisters or brothers bring your little ones up? Thank you, sister.

Think this is a very appropriate time to bring children; it's Christmas. Brother Neville, would you? Now, as these loved ones brings their little ones this morning, it's—it's just. . .

Now, many people in lots of churches, and—and if any of you was at that convention yesterday, how Brother Brown, Episcopalian filled with the Holy Ghost apologized to the Pentecostal believers of baptizing babies. So—so of course he said what he had to do, so the Episcopalian do baptize with sprinkle, what they call baptize.

And "baptize," to me, means "immersing, going under, a burial."

8 And—but many of them do that. That’s an old . . . That’s a form that come really from the Catholic church, and was brought out through the Methodists and the Episcopalian, Lutheran and many of them do that. The Methodists do it. That was the separation between the Nazarene and the Methodist church, was infant baptism. The Nazarene is every word a Methodist, only infant baptism, and so then it come out for that purpose.

The Church of Christ is a Christian Church, everything besides music in the church. And so, oh, those little issues that they separate and break up brotherhood and things. We are all one in Christ Jesus, by . . . You cannot join a church. You—you join a lodge, but you can’t join a church (See?), because you have to be born in the church. It’s a spiritual birth. And so different ones have their ideas, and we just go along with them; that’s all right.

10 But to—to us here at the Tabernacle, we want to stay just exactly the way the Bible says do it. Just what . . . And there’s no Scripture in the Bible for baptizing an infant. There’s no Scripture in the Bible for sprinkling. And so the only Scripture there is in the Bible that Jesus said that, He was our Example, and when they brought Him children He put His hands upon them and blessed them, and said, “Suffer little children to come unto Me, and forbid them not for of such is the Kingdom of heaven.” Now, that’s the way we try to continue.

11 Now, we know, as the pastor and I lays hands upon these babies, our hands are poor substitutes for our Lord, because His was holy. But if He had to search through the earth this morning to find a holy hand, where would you find it? There’s no such thing (You see?) in the earth, but by His grace we represent Him. And the children here that we’ll be dedicating, we’ll lay our hands upon them and offer prayer and thanksgiving for what He’s give them to the people, and may they be little blossoms in your home to help brighten the path as you go along. May they be raised in the admonition of God. And may these little children now become great workers if there is a tomorrow in the Kingdom of God, is our sincere prayer. All right.

11a May the Lord bless. Let’s see. I believe we’ll start over here with this little black headed fellow with the . . . ?. . . on. Just kinda look . . . Oh, my, my wife ought to be here to hold

this little one. Always afraid I'll break them. You see? My, what a pretty little fellow. How do you do? What a appropriate time when in the manger, there was found a Baby: a Christmas time for dedication of babies back to God. What's his name? Samuel Thomas. Now, that's a very good name. Let us bow our heads.

Our heavenly Father, as this happy little couple this morning comes with this little spot of joy that You have added to their union, little Samuel Thomas, Father God, we pray that You'll bless this child. And as we raise him in Your Presence this morning, Lord, for Your holy unseen hands to bless this child, may it be so, Lord, that the child will live. And if there is a tomorrow, may it be a great worker for the Kingdom of God. Bless its parents. And now, Father, we give to You little Samuel Thomas, in the Name of Jesus Christ, for a dedicated life to the Kingdom of God. Amen.

God bless you and hubby, and may you have a happiness and may there a bright little spot in your life as all through in your journey. God bless you.

11b Now, is this the little...?. . . Now, I can't understand that language. I know what it—I know what it—what you're doing, but I don't understand it. When I was in Germany not long ago, I couldn't speak one word. I said, "But the thing about you German people, here..." I said, "I don't understand." I said, "Every..." I was going down the street and a woman was packing a baby, and it was crying in English." Well, I believe she has a too...?. . . all cooped up when I get back...?. . . Alicia Kay Carlyle. Alicia Kay Carlyle, that's a beautiful name. I like that. Would you bring the little sister here? Mmmm. Oh, have I—I got your hand in there too, sister?

Now, you know when Israel brought their sacrifice (that I preached on yesterday) to the altar (See?), they'd laid their hands upon it, because they identified themselves to their sacrifices. Your hands upon your baby, identifies you with the baby then, is that all...?. . . And we lay our hands upon it, identifying ourself in prayer to God for this little Alicia Kay...?. . . Carlyle.

Our heavenly Father, we raise to You, this little lady, God, this spot of joy that's been given to this family; bless this little girl, Lord, this pretty little thing, that I hold here in my arms

this morning. As the mother brings this baby . . . You give it to her, and now she's giving it over to You. It shows her faith and desire, Lord, that her child shall be raised in the admonition of God. Bless her, Lord, and may she live a long happy life, and be a great servant for You in the tomorrow, if there is a tomorrow. Bless the home it comes from. Grant it, Lord. Now, we give to You this lovely little girl in dedication, in the Name of Jesus Christ. Amen.

Now, isn't that a pretty little thing. You know, every mother's baby is the prettiest one on earth. That's right, isn't it? God bless you . . . a very sweet little thing . . . It's watching me around like that. Now, I've got my hand . . .? . . .

11c Now, how do you do. Well, what a pretty little girl this is too. And what's her name? Letha—Aletha Ann—Lisa Ann Farmer. My, what a pretty little girl. Would you come over here to me, Lisa? You . . . That's good. Now, that's a pretty little girl too. She's looking at . . .? . . . You like to go to church, Lisa? I'd imagine it's little fellows like this that our Lord picked up in His hands . . .? . . . sister. You all standing here now, I feel that . . . You see what I mean? Why a marriage is a, or a what a dedication is? You're standing in the path of God . . .? . . . Thrills me. Let us bow our heads.

O God, we come this morning with this little Lisa. And we pray, heavenly Father, that You'd bless Lisa and all that she does through life. May she live a long happy life. Bless her parents. May she be raised in a home, Lord, to admire and adore God. And I pray that if there is a tomorrow, there will—she will be a worker in the Kingdom of God. Keep sickness and things away from her as she journeys. And make her a great blessing in Your Kingdom. And we give to You this little girl in dedication in the Name of Jesus Christ. Amen. Mighty sweet baby.

11d Oh, I love little fellows. But I'm just—I'm always afraid they'll break, you know; they're just so tiny. And yet, wife told me, said, "Why, they'd harder to break than—than—than I would." That's right. They're so nimble, you know, and . . .

Now, is there anyone sick that wanted to be prayed for—just a special case of prayer or something, and we could offer for you? All right, sister, if you'd come right here and stand. All right. Uh-huh. That's a . . . We want to get these

things so if we get tied up a little in our Christmas message that—that it will be all right. All right, sir.

Now, let us bow our heads now. And Brother Neville, would you walk forward of me? Our heavenly Father, upon this eve of Christmas, where the great remission of our sin and sickness was borned into the world to become a Sacrifice for us, we bring our sister, in the Name of Jesus Christ, that, laying our hands upon her to do exactly what You said do: “Lay hands upon the sick and they shall recover.” This we do in the Name of Jesus Christ, for here healing. Amen . . . ? . . . Oh, is that right?

11e How do you do, sister. Now, let us bow our heads as again. Our heavenly Father, as we stand here in the Presence of the Almighty, praying for our sister who has had a misfortune. And there has been something done that just blinded her eyes. But Thou, Lord, as You said to Moses, “Who makes man’s eye?” And there’s only One that can help, and that’s the great Jehovah, Creator. So we pray, heavenly Father, as we believe this in our hearts, and we bring her to You, and our faith . . . We—we come by faith up to the great golden altar of God, where the bloody Sacrifice, Christ, lays on the altar. And in the Book of Isaiah the 53rd chapter and the 5th verse said, “He was wounded for our transgressions, bruised for our iniquities; the chastisement of our peace upon Him, and with His stripes we are healed.” And now, we place our faith with hers upon Your altar, and ask in Jesus’ Name, that this blindness shall leave our sister and that she will be able to see to the honor and glory of God. In the Name of Jesus Christ. Amen. God bless you, sis.

11f But . . . ? . . . Oh, yes . . . ? . . . Yes, sir. Good. Now, we’re praying for the anointing for the ministry of our Brother Cobbles to go and to visit a friend of mine. I worked with him in New York. Parris Reedhead, the one that come up to my house to receive the baptism of the Holy Ghost.

And wasn’t he something to do in the Sudan Mission? Wonderful. Then he’s leaving Louisville. Oh, my. We hate to lose Brother Cobbles from Louisville. Bless your heart, brother. My . . . I can always remember Brother Cobbles.

This precious brother, saint of God, I remember my first contact with him. He was bleeding to death. I—I knowed his great name among the brethren, and I went over there. His

brother was standing in the hospital. Me, a little guy like me, I was ashamed to go in, so I knelt down behind the Coca Cola thing out in the hospital hall and prayed for him and went back. The phone ring again and said, "You never been over to see Brother Cobbles."

And I went over there. They'd operated something in his nose, and cut, severed something, and he was bleeding to death: knelt there and had prayer, it stopped immediately.

11g Our heavenly Father, he is Your servant, and now, he's moving from among us, but still we're joined, Lord. Our hearts will always beat, I pray, as they are now, one next to another. I pray Thee, Father, to bless this, my brother, Lord, as he goes there to help Your great servant, Brother Parris Reedhead, being so interested in baptism of the Holy Spirit, Lord, to put all the fundamentals...?..and still worship God...?..Bless Brother Cobbles. Bless them together in their work for You, Lord, there effort. May they work a team like Paul and Silas. Grant it, Lord.

Give him the anointing of the Holy Spirit. He's longed, and tried, and pressed, and pushed to find that place where You could really send him, Lord. Open up great things for him. And may this be the time, Lord, that You've trained him and believed for this hour, Lord, while we're in the evening time. Strengthen his body, Lord. He needs strength. May the power that raised up Jesus Christ...?..healing in his body. Oh, may he go in the might and carry the...?..

Oh, bless your...?..heart. Greet Brother Parris for me, and I'll hope to see you later...?..you overseas in India. God bless you.

11h How do you do, sis? Thank you, brother. Lord Jesus, as we bring this little lady with our hands laid upon her, connecting ourself to her as to the sacrifice, knowing that You promised it, I ask for her healing in Jesus' Name. Amen.

To this little mother standing here with this stoop shoulder and gray hair showing frosted for the oncoming world, God, may the power that raised up our Lord Jesus from the grave, as we lay our hands upon her, connecting ourself with her and Christ, may the power that raised Him from the grave heal her body, in Jesus' Name. God bless you, my...?..

Heavenly Father, as we lay hands upon our sister, likewise in the Name of Jesus Christ, may she be healed for the glory of God. Amen.

Gracious Father, in the Name of Jesus Christ, we lay hands upon our sister. In the Name of Jesus Christ may she be healed for the glory of God. God bless you, sister.

Heavenly Father, we lay our hands upon our brother here, in the Name of the Lord Jesus Christ for his healing. May he be healed in Jesus' Name.

11j Our heavenly Father, as one of our sisters—travels far to be in the meeting, but she stands this morning now, and we connect ourselves, Lord, in the Gospel as our hands on each other and on her, may the God of heaven see this, where it says, “If there be two or three agreed upon the earth. . .” Here we stand, three together, Lord, in the Name of Jesus Christ. Heal her, Lord in Jesus' Name.

In like manner, Lord, we lay our hands upon our. . .? . . . And as we agree, in the Name of Jesus Christ, may she be healed.

Heavenly Father, he said his wonderful Christian life—wife is got a cancer. O God, he stands for her. Christ stands for her. Now, devil, you leave her, in Name Jesus Christ's Name. Believe it, brother. This is a stake drove down right here. Remember this. . .? . . .

Our heavenly Father, this is our sister that comes to us, Lord, as—as a life of example, she lives, and she comes for her healing. And we would with our hearts and hands joined with You, Lord, we ask for this blessing, in the Name of Jesus Christ.

11k Our Sister Risenthor, who's Your handmaid, we come on this Yule time, in the Name of Jesus, let her be healed. Amen. In Jesus' Name.

Heavenly Father, we bring this lovely little woman this morning; in the Name of the Lord Jesus, we lay our hands upon her and ask for her healing in Jesus' Name. Amen.

Our heavenly Father, we come and lay hands upon our sister; in the Name, that most holy Name, Jesus Christ, may she be healed for the glory of God.

Our heavenly Father, as we bring our sister to You today, a trophy of Your grace, how You have been to this woman, years

and years ago with just a few hours to live, eat up with a cancer and she's live to the...?....of God. Heal her today, Lord, whatever is wrong, in the Name of Jesus Christ. God bless you.

11m Heavenly Father, as our sister, also a trophy of the grace of God, too wretched and miserable dope addict, drunkard, and, now stands a lovely woman, made whole, what a case of healing, Lord. And then her heart burns for others who are afflicted, because she knows there is a great Healer. She spoke three different names just now, Father. I pray and connected myself with our brother here, our pastor, and—and her, and the Lord Jesus. And may, in His glorious Name, these three people be delivered for the Kingdom of God, Lord.

Thank you, brother. Glorious Father, we are now laying hands upon our Brother Way. He's asking three things. Thou knowest them, Lord. And we believe that it is written, and know that the Scripture says, "All things. . ." And so we pray, heavenly Father, that this, what he has ask, will be made manifest to him, in the Name of Jesus Christ. Amen.

Glorious Father, we lay hands on our brother in the Name of the Lord Jesus, and ask for his healing for the glory of God. Grant it, Father, in Jesus' Name. Amen.

Heavenly Father, upon our sister, we lay our hands for the Kingdom of God's sake. In the Name of Jesus Christ to obey what He said do. May she be healed in Jesus' Name. Amen. Bless you, sister.

Father God, likewise, upon our brother, we lay our hands, in the Name of Jesus Christ, that You make him well for the Kingdom of God sake. Amen. God bless you, my brother.

Sister Arganbright. Heavenly Father, we pray for Sister Arganbright, that You will heal her. Grant it, Lord. Her request, may it be given to her, our heavenly Father, in the Name of Jesus Christ.

Lord Jesus, laying hands on our brother, in the Name of Jesus Christ, may his request be granted. Believe it, my brother.

Heavenly Father, we lay hands on the little boy, in the Name of Jesus Christ, and may, as we stand together this morning, by faith we bring this child to You. And may the blessing of God of healing power of Christ be manifested in his little body, in Jesus' Name. Amen.

Father God, upon this lovely dad that brings him, we also ask that You'll manifest Your healing power, in Jesus' Name. Amen. Bless you, my brother.

11n Heavenly Father, as Sister Peckenpaugh, our noble sister in need. . . And how gracious You have been to her, Lord. I pray that Your continuation of blessings flow into her heart. And all of the sickness and sadness that she has went through, may the power of Christ restore to her, Lord, a hundredfold and make her completely whole—her loved ones, in Jesus' Name.

Heavenly Father, we lay hands on our brother and ask that the power of Jesus Christ make him well, through the Name of the—this Christ-child that we're in celebration of at this time. Amen.

Gracious God, as we lay our hands upon our sister, Your handmaid, in the Name of Jesus Christ may she be healed for Your glory.

Lord, we lay hands on our sister in Jesus Christ's Name, may she be healed.

Heavenly Father, we lay hands upon our sister here, in the Name of Jesus Christ. May the power of God make her be healed. Amen.

Lord Jesus, grant our sister her request, as we ask it for the glory of God in Jesus' Name.

Our heavenly Father, we see our little sister's still with us all these years. We thank You for it, Lord. We pray that You'd give her her request, in Jesus' Name.

11p Lord God (Pardon?) . . . If . . . God is omnipresent, across the seas, over here, everywhere. And you believe and God will, this morning in Norway heal him . . . ? . . . Your daughter and your daddy . . . And you want prayer for them to . . . salvation?

Lord, You see the little lady and we know that You know her requests. You heard her voice. How do You know she's standing here, when not even sparrow can strike the street without You knowing it . . . And then I know that You know this request. So, we just call over these things, in the Name of Jesus Christ may they be granted to her, through Jesus Christ's Name. Amen.

Heavenly Father, we pray that for his mother who's old and going to be operated on. God, help. And if there is anything more that we can do, Lord, just speak it to me or someone before this day to console our brother. Grant it, Lord. I ask in Jesus' Name. Amen.

Lord, we lay hands on our sister, in the Name of Jesus Christ. May You heal her and make her well. Amen.

May God of heaven grant her request in Jesus' Name, I . . . ? . . . God bless you, sister. You're Sister Margaret . . . ? . . .

Lord Jesus, I pray for our—our sister, her husband stands for her. How they've struggled and how You have manifested Yourself to them and showed Yourself to them, God, and I'm so thankful. Grant, Lord, that his wife will be healed, our precious sister, in Jesus' Name.

Heavenly Father, this request that this brother is asking, You know all about these conditions, Lord. And I pray for Your servant. God grant him for the healing of the bodies that he's speaking about. Now, You've heard those requests better than I did. So I just ask with my heart open on Your altar, and place my prayer with my brother's here, in the Name of Jesus Christ, that they'll be answered. Amen.

Heavenly Father, we lay hands upon our sister for her request. May it be granted to her in the Name of Jesus Christ. Amen. God bless you, sister.

11q Lord, we lay hands on our sister for her request, in the Name of Jesus Christ may it be granted.

Father God, upon our brother here, his request, may it be given to him, Lord. And he's tried to serve You all these years and through difficult he still stands right on. God, may he take ahold of the horn of the altar this morning, driving down the stake here by the side, "This is the hour when it comes." Grant it, Lord. And may this request be granted for his wife and grandbaby, in Jesus' Name, we thank You for it. God bless you, Brother . . . ? . . . Believe it.

Our heavenly Father, this little mother, who's standing here this morning, has been like a mother to many. Now, she's praying for her loved ones, Lord. She's requested that, and we're—can all, joining ourselves together, putting our hands upon her as a unit, that we believe this. And with our hearts before Your altar, we ask for this request that she asks to be granted, in Jesus' Name. Amen . . . ? . . . sis.

11r God, You know the people he's standing for, everyone that's in his heart at this time. And we have placed ourself with him, Lord, in the Name of Jesus Christ, may his request . . . ? . . . Lord, in Jesus . . . ? . . .

O God, we know Sister Hattie. We pray God, as we lay our hands upon her . . . ? . . . Grant that the Holy Ghost will be with her, Father, and reveal that to her heart. We think of her precious boy, both of them. I think of setting there in that room that day in the little humble home. You said, "Tell her to ask what she will, and just say the Word." She asked. God, I know that You care for these people, so I pray as I lay hands upon her, in the Name of Jesus Christ, may her request be granted, and be supplied . . . ? . . .

Lord God, as we lay hands upon our little sister, driving down across these slick roads and things to try to get here . . . You know all about it. I pray for her, Lord, as I lay my hands upon her, in the Name of Jesus Christ. May she receive what she's asked for. Amen.

11s Our heavenly Father, as this precious brother—how that he was determined once, Lord, cigarettes and things had him bound down. And You'd get one interview and would wait and wait. And You wouldn't tell us nothing. He'd get another one; You'd wait and wait, and You wouldn't tell us nothing. And finally, one morning, setting there, here it come. It was all over then. We thank You, Lord. You're true. Your Word's never failed. And it said, "They that wait upon the Lord shall renew their strength." Now, he come to his three requests this morning, Lord. And we stand as three, with a promise of a—*a* triune office made in one God. In the Name of that one true and living God, Jesus Christ, may his request be given to him. Amen. Bless you, brother.

Oh, it's for . . . ? . . . Lord, You hear those requests. Thou knowest how to answer them, Lord. So we just lay hands upon our Sister Baker, in the Name of Jesus Christ, we offer our petition with her for the healing. Amen. Bless you, my sister.

Heavenly Father, as I hands upon this fine brother, I find the very picture of health today, but sometimes that's deceiving. So I pray that You'd grant his request whatever is in heart, Lord. Give to him what he asked for in Jesus' Name. Amen.

11t Heavenly Father, we lay hands upon our sister and ask that, in the Name of the Lord Jesus, that You will give her her request for Your glory. Amen.

Lord Jesus, we lay hands upon our brother and ask for his request. We just signify this, Lord, as we lay hands upon him. We connect ourselves, and in this unity we pray in Jesus' Name. Amen. God bless you, my brother.

Father God, with our sister also, we do it likewise, in the Name of Jesus Christ may she have her request...?...sister.

God, as our precious brother could've got killed the other day, but You wasn't ready for him. So I pray, God, that You'll give him his request in the Name of Jesus Christ. Amen. You know how to that.

Our heavenly Father, as our little nervous sister comes forward, knowing, Lord, that many has been her afflictions, but You've promised that: Many are the afflictions of the righteous, but God will deliver them out of them all. She's in badly needs this deliverance, Lord. We lay hands upon her and condemn this evil. Lord, upon Your golden altar, may the power of God purge her and make her well...?...

11u All right. You...?...those...?...Was you setting back here all the time? Huh? I didn't see you. Oh, you...Over here...No wonder...This is a man that's called—he called him "Miner." That's his name, but this is one time that "Miner" is a "major." Want to say a word? Say it. Say anything, whatever you want to. Brother Miner Arganbright is one of the—the Full Gospel Business Men, one of the—helped found this great move, that we are trying to work together to get all men to recognize—regardless of their affiliation and denomination that we are all brothers in Christ.

He said a little something the other day he wrote to a Senator or something up there. And it was absolutely sublime. And I said, "I want you to write it out. Want you to come down to church and say it."

He said, "I already said it." So we've got it here on tape. And I to get that took off of tape, you brethren. Brother Jim, I know you're hearing me in there in the room.

I want that. That was a real piece of—of diplomacy, added with this. All right. Say what you want to, Brother Arganbright. [Brother Arganbright speaks—Ed.]

Amen. (You can set over there. That's all right then.) How true. Amen, how true. Peace comes and goes and pleasures and it just fades away, but joy remains.

12 Well, it's a—it's a—a bad day outside, good day inside. And you know, I met a man, or a man that told me of meeting a man recently, and he said he was complaining. Oh, said, "This is a horrible day." He said it was raining and going on.

He said, "This is a wonderful day."

And the fellow said, "Well, how you call this such a wonderful day?"

He said, "I'll tell you. The doctor told me a year ago I only had one week to live." Said, "Every day, well, that's a wonderful day." Yeah.

So that's right, it—it's a wonderful day, so we're all. . . What is. . . As the brother said, "We were all condemned to death (That's right.) to die and go to torment." But now, this is a wonderful day. We're alive in Christ and cannot die no more. It's all over. You see? We are really in Christ. Now, let us. . .

16 Now, in the Tabernacle, Brother Arganbright, I usually just take my time. So if you get hungry around supper, why, you can slip out. I feel so tired this morning I had to just say something another to keep myself boasted up a little bit till I. . . the Spirit of the Lord comes on me.

So let's bow our heads now and pray before we read the Word. How many requests for other things that you have that maybe you wasn't prayed for, just let it be known as you lift your hands. Now, let's—let's stand this morning as we pray. That'll give you a change of posture and will maybe help a little. And then after prayer I want you to remain standing just a few minutes till I read the Word. I think that's great to stand reverently while we read the Word of God.

18 Our heavenly Father, we come just as humble as we know how to come, with emptied hearts of all desires of the world or its pleasures. And as our brother has quoted or stated to us, "Joy, the joy of the Lord is our strength." And we come with joyful hearts, that we have this privilege of coming into Your Presence to ask any petition that we would desire. And the joy comes when we look in the Word, and are promised if we would believe It, it would be given to us. What could thrill

a human heart that beats, any more than to know that the immortal eternal God gave such a promise?

Now, forgive us, Lord. And if we have sinned or did anything that was displeasing to You, that before we ask these things...For we know that it's written, "If our hearts condemn us not, we have our petition." But now, forgive us of all that we have done. Look upon us, Lord, with mercy and with pity. Look what a pitiful bunch we are, Lord, little mortals, creeping around here on earth, and just dragging along through this sinful place. But down deep in our heart we know that there's Someone coming someday that's going to lift us from this place to a better place, and we rejoice in this.

And I pray, God, for every request. You knowed what was behind them hands that lifted. Grant it to them, Lord. I pray for myself, for strength this morning, for—for voice to help and to preach the Gospel. And we would ask that You'd bless us so together in this what we are celebrating, the Christmas season. Lord, may we find the real Spirit of Christmas, and may It abide with us forever. For we ask this in Jesus' Name and for His sake. Amen.

21 Now, if you'll just stand just a moment, I want to read this morning from the Book of Micah for one place; and for another, out of Hebrews, the 12th chapter of Hebrews for the—to gather a little context to what I'd like to speak on this morning for our Christmas message: Hebrews 12:25, it is. I kinda had to hurry this morning when I got up, and I didn't have everything just at the place where I wanted to be—have, wanted to have, rather. I begin with the 2nd verse of Micah 1.

*Hear, . . . ye people; hearken, O earth, and all that therein is: and let the Lord GOD be witness against you, the Lord from His holy temple.*

*For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the . . . places of the earth.*

*And the mountains shall be molded under him, and the valleys shall be cleft, and as wax before the fire, and as the waters that are poured down a steep place.*

And in Hebrews the 12th chapter and the 25th verse, we read this:

*See that you refuse not him that speaketh. For if they escaped . . . For if they escaped not who refused*

*him that spake on earth, how much more shall not we escape, if we turn away from him that speaketh from heaven:*

Now, Lord God, add Thy blessings to the reading of Thy Word, and give to us each today the—the thing that You would have us to know, that we might leave here and feel that we have been in Your Presence, and can go forth with a—a new look and with a better understanding, and with a more determination than we had when we come in this building, for we ask it in Jesus' Name. Amen. (May be seated.)

24 Isn't that an odd Christmas reading? The... My purpose in doing this, was to bring the church something perhaps maybe a little different, because that on the radio through Christmas you'll be hearing the familiar old story over and over of the wise men coming from the east and finding the Christ Child, and the adoration of the shepherds, and the appearing of the star, and all these Christmas stories that go to make up our religious belief of today. And they're all very well; now, I'm grateful for that. But I thought in the church this morning... And probably our pastor, maybe tonight or next Sunday will be bringing a message something on that. And I thought then to give the people a—a change of some other view from—about Christmas, that I would... I chose this text. Now, just a few words...

25 And now, I see you're changing places, some standing, some setting, and that's—that's nice. And soon we'll have room so we can't... Sorry we can't let these aisles be filled, on account of the fire marshal won't let us do that. But we'll have a little addition very soon, the Lord willing. They're already started on it, and—and that's as soon as we can we'll have it up, and it'll be a different place altogether when it comes to the material part of the place. There will be really none of the old tabernacle showing. It'll be there'll be stained glass windows, there'll be brick veneer around it. There'll be... It'll be altogether different. But the old building will remain here, because we got a purpose for that. See? "Let the old walls remain." See? And we're just going to cover it over and put stone around it, and so forth, but it remains just the same.

26 Now, Christmas... I wish that really the people would—could understand in this world, what really Christmas is. Now, the first word Christmas is a—a kind of a Catholic expression. It means "Christ's..." C-h-r-i-s-t-m-a-s," (See?)

“Christ’s mass.” See? It was ordained or was begin with the Roman church. And Christ was no more borned on the twenty-fifth day of December than I was. Huh. It’s just a complete conglomeration of dogma. That’s all there is to it. “The whole world,” as the prophet said, “has become a putrefied sore.” That’s right. Just it’s just no clean thing nowhere. Every holiday is backed up by an... Why, Santa Claus took Christmas’ place, the birth in the manger. The rabbit, and chicken, and new hats took the resurrection. And where does God appear in all of this at? See? The reason of this is because that man and commercial. . .

Why, they started buying Christmas present months ago, and what is it but a heathen trait. There’s nothing about it godly. Oh, they try to say, “Give gifts, to the wise men.” That’s just a—a oasis for a devil’s excuse. You want to give something, it’s your life to Christ. Don’t give to one another; give it to Him. That’s what He died for. That’s His purpose of coming. See?

28 But it’s got to be a place where it—it’s—it’s a curse to little children. Some little neighbor down the street can have plenty, and the other little fellow don’t have nothing, and they look. And it’s—it’s just the whole thing is altogether wrong. That’s all. And merchants raise their merchandise at these places. They. . . Why, my wife went in to get something for some little fellows, and about three weeks ago, said, “Oh, we done sold out all the stock. We made a double order of stock this year, done sold it all out.” Three or four weeks ’fore the time to start shopping. Oh, what a big commercial setup it is.

And after all, do you know how Christmas ever begin, this what we call Christmas, “Christ’s mass”? Here’s the story of it, just a little jot I got wrote down here on a page. I’ve just completed in the last year, before I had the seven church ages, taught them here, I took the “Nicaea Council,” and the “Pre-Nicaea Council” and the “Post-Nicaea Council,” and “Nicene Fathers,” and Hislop’s “Two Babylons” and Foxe’s “Book of Martyrs,” and all, because I’ve heard ministers quote it. But I wanted to read it myself to see, so that I—I would know when I read it or said to my people, because God’s going to make me answer at the day of the judgment what I say to the people. So I’ve just got to not say what someone else said that they read; I want to read it myself (See?) and know.

30 Now, really, Christmas, Christ, I believe and almost can prove. . . Like the resurrection can be proved by looking at the Creator, how that He created all this botany life, and how everything serving His purpose must die, and if it dies, it lives again 'cause it's got perpetual life. But the only way it can live again, is a germitized seed. See? Now, God expresses Himself in that creation, and it shows that all these pagan gods and things we have are not right. See, they're just philosophy and imaginations. But the—the One Who created the heaven and earth expresses Hisself back through His creation, what He is in His program. And then if. . .

Did you ever think, when Christ was born, that the Son of God, why was He born in a manger in a barn, and laid in a manger? Because He was a Lamb. Couldn't be born in houses, lambs are not born in houses. And then did you notice, when they took Him to Calvary, and how He couldn't run away. He had this cross laid on Him. He was beat till His back was bleeding. And—but they led Him; they led the Lamb to the slaughter. See? He was a Lamb. Well, and if all these testimonies of nature, what He was. . . When is lambs born in December or in April? Certainly. See, it's just nonsense (See?) to think such a thing.

32 This was done by the Roman Catholic church before it become the Catholic church in Rome, about 86, 106, somewhere along in there, or 306, rather. Now, we find out that the Roman pagans worshipped Jupiter, which is the sun god; and they worshipped Ashtoreth, which was the moon god, or otherwise the mother of the—the mother of heaven. Well, to bring this down, they said that Ashtoreth, or god's mother of heaven was no more, and reflected herself in Mary. So it still remained idolatry, connecting Christianity to idolatry.

Then also, and they suffered, or worshipped and respected the birthday of their sun god, which was Jupiter. It's when the sun from December the first until December the twenty-fifth, it doesn't change, it's passing its Capricorn.

And by the way, I got a piece out of the paper I want to read to you sometime, just shock you. You talk about what happened down here on the river that day; I want to show you the finding in Jerusalem to confirm that, just a few weeks ago out of a newspaper. Something they found in Jerusalem just a few weeks ago will positive confirm that Angel appearing down here at that very same time and sending the ministry

forth. Yes. See? Now, never knew it till just a few weeks ago, and here it is in the newspaper.

34 Now, notice when it crossed that, it's—it's in that. . . See, now, after December the twenty-first, the days will start getting just a little shorter each, or a little longer each day, until it comes down around in July. Then it starts shortening up again till it gets right. . . And that's just the relaxing time. And the Roman pagans said that was the sun god's birthday. From December the first—or December the twenty-first till December the twenty-fifth, they had the—the Roman circus, the chariot races and so forth was on that, during that time.

Well then, when the Christians or the Roman Christians, adding their dogma to get both sides, both the pagan and the Christian, they said, "If it's the sun god's birthday, let's just make it altogether the Son of God's birthday." There's your twenty-fifth day of December for your mass: Christ's mass. Oh, what a terrible thing. See?

Now, to connect. . . Why, you say, "Wouldn't any other day do?" Yes, but connect Christ with pagan. . . The very thing He come to abolish, they connect Him back with it again. See? That's the thing that's wrong.

And Santa Claus, some old man in Germany, named Kriss Kringle, would go around giving kids presents on Christ's mass day; he was a Catholic, and they made him a saint; now it's Saint Nicholas. See? Oh, I better just. . . They'll. . . That. . . You know that anyhow. See, we got them in the church ages.

36 But this morning, what I want to say is this, that this coming Christmas day finds the world in no better condition than it was nineteen or twenty hundred years ago when Christ come. It's not any different. Just about the same condition as it was then, so is it now. They. . . If I would draw a conclusion from what, or a text from what I'm going to say, would be: "The Falling Apart Of The World."

When Christ came on Christmas nineteen hundred years ago, the world was falling apart; everything had come to pollution. The religious world had been polluted. The Roman world, morally, was on its lowest ebb. Oh, the immorality of the world. . . The Jews had forsaken their God and taken their sacred solemn feasts and had made it a ritualistic tradition.

God had departed from them. And they knew that there was something had to happen; the whole world did; because to keep it together. . . It was falling apart. And the something to keep it together, every nation in their own way was looking for something or someone to come to hold it together.

38 If that isn't the picture today, I don't know the world. It's looking for something to hold it together. It's just like it was two thousand years ago. The world two thousand years ago was looking for a Messiah to hold the thing together. But two thousand years ago, God gave the world a Messiah. Because if we're expecting something and looking for something, God will send it to us. And now, the world after two thousand years, has got back into the same condition it was two thousand years ago. She's dropping apart, nations. . . There's no—there's no foundation nowhere. Communism, Catholicism, Protestantism, politics, moral, everything has fallen apart.

And they're praying for a Messiah. But here's what I want to say: If He would come, would we receive Him, or would we do like they did? Would we refuse Him? Do we know what we really need? Sometimes we want—we pray for our desires, and sometimes our desires is not our need. We must realize that we do not understand what we need; we think we do. But God promised to supply our needs, and that He'll do.

40 Now, what if my little Joseph, seven years old, would want to go a-hunting with me, and would cry and scream to take my automatic shotgun loaded up with shells, "I can kill a rabbit, daddy"? Well, I—I could not let him do that, yet he—he thinks he needs it, but I know more about it than he does.

And what if your little baby of a year and a half old would see you shaving with a straight razor, and scream and cry for that razor? Yet he seen you shaving, he wants to do the same thing. Why, you know what's best for him. Yet you—you wouldn't let him have it, because if you're a sensible thinking father you wouldn't do such a thing as that; but you would keep it from him. And then many times that we want something that's contrary to God's knowing of what we have need of, so He wouldn't give it to us.

41 And they were praying for a Messiah. They wanted a Messiah. But here's where it's at. They wanted Him in the way that—that they wanted. And God sent Him in the way that He

wanted Him, and they refused Him. And they'd do it again today, do the same thing today. They'd refuse It again.

They do the same thing now as they did then. Why? For the same reason, the same reason. He came then, and we know He come. He came, and—to them, but He didn't come in the fashion and in the way that they desired Him to come. And if God would send us something today, we calling out for it, and the church, and when God sends it, we don't want it. It don't come to suit our denominational test. It don't come to suit our—our theological conception of it sometimes. But it's the—the very thing that we prayed for. The very request that we asked before God, God sent it to us, and we refuse it.

We want a Christmas gift from God, but we want it the way we want it. God sends it the way we need it. He knows what the nation; He knows what the church needs. But we think we know, but He knows really what it is.

44 Now, as I said a few minutes ago, we come to this Christmas again, the world falling apart. Let's just name a few things that I jotted down here.

Look at the immorality of the world: never was in a lower state, hardly. I—I got an article here that I would just like to read a couple verses of it. It's found in a—a paper, a "Standard Bearer of Africa," says, "The death of modesty. Feminine modesty that beautiful quality that God has placed in the human family to safeguard its moral standard is dying today, as innocent mere women and girls have bowed their knees to the goddess of fashion and do not hesitate to confirm to the most extreme of shamefulness of modest modern styles." I got about a page of it here, how I never heard such a thing. "And sex appeal is regarded as legitimate both among Christians and non-Christians."

46 As this our precious Brother Arganbright and I came down the road early this morning, was talking about the subject. It's hard to find a girl with enough modesty to blush. They've heard so many dirty jokes and filth, and, why, you couldn't say nothing to make them blush. When a few years ago, no more than when I was a boy, a little thing wrong, their face would color up, a little thing pass by, and another little girl's little underneath skirt was showing in school, and I was standing, talk, and when she looked over and seen this little girl's underneath skirt showing, her little face turned red, and

she walked away from me, a sixteen year old girl. Why, what a . . . That's the God-given quality to safeguard our morals.

Then can you wonder why I cry out against such nonsense as we're getting today, calling ourselves Christians, and women dressing and acting, and men smoking cigarettes, and everything else, and carrying on like this. And ministers in the pulpit, compromising, and won't even let you come to their pulpit to preach against such stuff. Wonder if we're not doing a whole lot today like they did back two thousand years ago.

48 Remember, when Israel got to doing that, God raised up an Isaiah. When that time was lived out, and they started again, He raised up a Jeremiah, on down through. And God doesn't change His way of doing things; He's the eternal God. He can't change. His first idea of doing it has to ever remain the same.

What we need today is a Message anointed with the Messiahship of Christ. But would they receive it? They pray for it, but would they receive it? No, sir, they wouldn't receive it. They crucify it like they did the first place. The human heart is deceiving.

Morality, national strife. . . Where was the world any more ready to fall apart in morals than it is today? And who set the—who set the pace? We Americans.

When I was at—at San Angelo in Rome, here not long ago, by the San Angelo catacomb, there was a sign up there to the American women to “Please put on clothes to honor the dead, before entering the catacomb.” A religious nation, supposed to be a God-fearing nation, we're living on past experiences of other people, our forefathers which were Christians.

50 National strife. . . There's never been a time in the world that this world was any more in a national tear up and falling apart than it is right now. Why, you see editorials, and newscasts, and—and commentators, and—and predictors, and so forth, saying of the bombs and what they could do: just any little nation destroy the whole world. And there's no peace among them. You can't bring peace that way. Peace and fellowship cannot come by—by politics; it come by Christ. They don't want to receive It.

How I could speak some things here: The corruptness in our own politics, why, politics is so rotten. You was hearing “Monitor” the other night, I suppose, or think this broadcast,

hour or two out of Louisville here, where they connect across the nation. And they was giving . . . They do once in a while on different subjects, and they gave it on Mr. Nixon's turning away from politics when he lost his race, political race in Los Angeles, or through California, and would he ever come back? And when the broadcast, after two or three hours, I'd listened at it coming from down to Brother Charlie's house here, and listened at it coming up, Brother Wood and I, on the radio. And come to find out that Nixon, on all eastern country here, as far as the broadcast reached, from Mississippi to Pennsylvania, that he had beat Mr. Kennedy, and the people calling and expressing, almost four to one votes. Then a man stood and said, "If you hadn't have had crooked machines he'd be President." There you are. Politics, cheating, rotten on both sides. I don't blame him; I'd throw up my hands too, and let the nasty stuff corrupt. It's going with the world anyhow. But hold your hands towards Christ and say, "Here I come, Lord."

52 National strife . . . And now, where you ought to think that they ought to be trying to hold together, they're so separated. That's the way it was in the coming time two thousand years ago when the world was falling apart. It's falling apart today under the same conditions.

And then the church corruption, oh, my, the religious corruption . . . Oh, it's ridiculous to see the world after two thousand years of the Bible and the Holy Spirit being here on earth, and today it's falling apart as bad as it was two thousand years ago. Religious corruption, politics entered religion, and religion entered politics. Such a horrible thing to see the condition . . . I know it's . . . You say, "Brother Branham, you oughtn't to be painting us a picture like this here at Christmas time." You ought to know the truth, what you ought to know. Now, how can . . .

54 God will bless, but that blessing's got to come under certain circumstances, certain requirements that you must meet. And if you don't meet those requirements, then the blessings and promises of God is non-effect to you. God promised to meet Israel as long as they kept those solemn feasts and things with—with sacredness and sincerity. God met them. But when He—they just went to making it just like a family ritual, then God refused to do it any more; He said they stunk in His face. So it's the same thing today, that we—we—we got to get back to what's the truth of the thing.

Political strife in the churches, we stand today with around nine hundred different denominations of Christianity each one fighting the other. Well, that's—wasn't quite that bad when He come, there was only about four or five sectors of them, Pharisees, and Sadducees, and so forth. But now we got nine hundred and something. Why, it's in a worse condition, the church is, at this Christmas, than it was nineteen hundred years ago at Christmas. Was in a worse condition now. Denominational strife. . . What caused it all, friend, is because that politics took the place of the Holy Spirit.

55 The Holy Spirit wants to take the Word of God and lead the church to victory, but educational programs and politician programs, creeds and denominations has led it in nine hundred different directions. So the church has no, the what's called church. . . I don't mean the real Church; she's still waves right on. Oh, yeah. She still stays the same. But what is called church in the world, that seems to be the—the framework that puts the—holds the world together, that knits what we call today the morals and things of the world, it's polluted. Its—its fibers are rotten, and she's. . . The termites of selfishness and—has eat the very foundations out from under her. It certainly is true. Now, just in the condition It said it would get, II Timothy 3, “Heady, high-minded, lovers of pleasure more than lovers of God,” and so forth.

56 Then if we see politics in the condition that they are in the nations, and we see the churches in its corruption in its denominations, and yet we want God to come to us in those things. . . God will not come down in that gutter with us, under the things that we want Him to come by. He will not do it. He's holy, and He—He—He knows what's best. If we call, He answers us. And when He sends the answer, we refuse it. We want it the way we want it. And we try to get God, and try to save ourselves, by the very thing that's proven to us. . . Church, please hear this. The very thing that's godly proven to us, that's corrupted us, and yet were looking to that very system to save us. Back to the Word. That's what the Messiah would say.

Now, but we look to—to politics. We try for the national world; we try to save it through politics. The church wants our world saved (church world) through politics. This episode has struck the world time after time ever since the time of Moses: Same thing, politics trying to rule. And it's corrupt. There's no

way a man can do it; there's nothing good in a man to begin with. That's the reason he has to die.

57 And when we—when we—when we see this world in this condition, seem to be falling apart in every age, when the world gets in that condition, the people prays. Oh, even the President calls for (What was it?) ten minutes or an hour or something of prayer. That won't do any good. What we need is not a praying, but a repentance, turning back, getting away from, forsaking. Come back to God. I'd rather have my consolation built upon the Word of God, and the baptism of the Holy Spirit, the Presence of Christ, than all the security that politics or churches could ever give you. Certainly, 'cause I know That'll stand.

58 We didn't even have a nation, we'd been better off if we'd just have the nation of God, God's Kingdom. God always answers and sends them relief, but they don't want to receive it. That, God answers when the nation gets in these kind of conditions, every time. When the world, rather, gets in this condition, falling apart, then God always answers their prayer, sends them a prophet or something, some mighty prophet to blast it. But they won't listen to him. What do they do? Put him in the tomb. Jesus said, "Which one of you, your fathers didn't put the prophets out there in the tomb, and then white, make them white now, and build up their sepulchres? And you're the one that put them in there." That's right. "Which one of you?"

They cried for help. God sent it to them, and they rejected it. Then what, is God to blame or is the people to blame? The people's to blame. Certainly.

59 When Jesus was born, that world, as I said, is falling apart. It was controlled by politics, and politics was corrupted in them days. The national church was corrupted. The Romans and Greeks were looking for a anointed messiah. The Greeks and Romans which probably had the best part of the world, and they were fighting one, among one another, so they—they was looking for some anointed messiah to come. And the Jews, they wanted a Messiah to come. And the Romans were looking for some great politician who could stand up in Rome, take over Greece and tell them how to do it, and Rome would rule the world. Greece wanted a great politician to stand up, anointed politician, a messiah, would say, "We'll—we'll take them Romans and the Jews, and the rest of them." See, that's

what they were looking for. If that ain't the picture today, I don't know what it is. Right.

61 Politics wanted an anointed messiah. And the Jews was looking for a Messiah, and they wanted one who would come in not like they got; they wanted a general that would come in and stomp both Rome and Greece off the earth for them. That's the kind of messiah they wanted. They were praying for that kind of messiah. The Romans said, "Send us one. Let us vote somebody in that's anointed man, a man who understands, who's a wizard in politics. He will know just exactly the strategy to take Greece and all the rest of the world." The rest of the world was crying, "Send us someone who will we will be—will be so anointed with the genius mind that he will know how to take over the rest of the world."

Now, if that ain't the picture of this world today, I don't know it.

And the church, crying, "Send us a general to come down, and who will put every one of us in armor, and know how to use the sword, and tell us the strategy, and we will stomp Rome, Greek, and the rest of them off of the earth." That's the way they want to do: rule. That's the—the power.

64 Just the same thing today we find in the churches. You Methodist, you're looking for a messiah. What kind of a messiah? Not the One God would send you. You Baptists, you're looking for a messiah. You Assemblies of God, you're looking for one. You Oneness, you're looking for one. That's right. But what are you looking for? The same thing the political world's looking for, for some great mathematical genius, some great scholar with a D.D., Ph.D., to come into your church, that'll knock these other denominations out and make all join yours, some guy who's so good at proselyting he can take the whole thing over.

They're crying for a messiah here at Christmas time. Uh-huh. What did they get? They—they wanted it. They want to take it over. The world today wants to take over. The church wants to take over; each denomination is going to. . . But look what God gave them. They wanted a military genius. They wanted a—a scientific genius, but God give them a Lamb, a Baby. What a contrast. You think they'd accept that crying Child? But that's what they needed. God gives you according to your needs. Certainly. They. . . He got. . . They got a Baby

when they was wanting a general; but they got a Baby, meek, lowly. God knew their needs though.

66 He never came to be a national or a church politician. And if Messiah would come today, He would not be a national or a church politician. And if we'd cry for such a person, God will send us deliverance, but we got to receive It in the way that He sends It. They didn't do it; they didn't want It that way. The church cries today, "O heavenly Father, will You please send Jesus to us? Will You please?" And when the Holy Spirit begins to move in, "Oh, that's . . . We don't . . . That . . ." See? Well, you, "Oh, oh, we won't have this man rule over us. Oh, I don't want to hear That. No. My . . . I couldn't accept that; my denomination won't believe that." Then you don't want a Messiah; you don't want the anointing.

If God sent a Messiah, He'd be exactly Word by Word of the Bible, exactly what He was at the first time. The cry of the world, when we see politicians and everything else pinching out the very Life of the church, and we cry, and God sent it to us, then we'd refuse It. That's right. We wouldn't want it. No, if it didn't cope with our—our denominational beliefs, we couldn't receive It." See? Oh, don't you see what real Christmas . . . The people don't want It. They don't want God's way of sending It. They're looking for something, but they don't want it.

67 Now, God sent them in the day that they were crying, not a military genius, not a great general coming down with buckling armor, and with a supernatural sword or spear that he could yield and run Rome and Greek and the rest of them into the sea and drown them again. He didn't send them something like that, though He said He did do it one time in Moses, but they needed it then. But He sent them a Saviour and they didn't want It. They thought there was—they were saved. See? And that's the way with the churches today. Finds at this Christmas time with all the tinsel of Christmas and the Santa Claus lights, the pagan traits and things grouped into both Catholic and Protestant churches, and it's just as corrupt as it can be . . . And God sends them a Saviour. What? Back to the Word, the Holy Spirit, God's Messiah and His Anointed, to anoint His church and send it back to the Word. Do you think they want It? No, sir, they won't have It. They'll turned her down just like they always do.

68 He sends a Saviour, but what does He send a Saviour for then? Want to drop a little something here that'll help you. There is a predestinated people that's going to receive it. There was when He come the first time; there will be when He comes the second time. No matter what the church world's got to think about it, some . . . He don't send It in vain. Somebody will receive It. There's somebody is going to get It; that's all; but not the political world or the political church, or whatever it is. But when you cry out and God sends it, somebody's going to—going to receive it. That's right.

69 He sent a Saviour, not to stomp out the nations. As we'd think today, we need a man who can stand up. America wants a man who will knock Russia to who wouldn't have it. Russia wants a man who will knock the rest of the world out and take them over to the moon. But God sends us peace. God sends us hope. We don't want it. Oh, say, "We—we can have peace; the nations wants peace." Truly. And they think they can have it when the U.N. gets together. Why, the U.N. is as far off of it as . . .

The peace that this world's got today is like a rubber balloon floating in the air: just every little wind can carry it anyway it wants to. Certainly. Any little change of politics just sways it from one side to the other. Can't say a prayer in the U.N. on account it might hurt the other peoples name, feelings that don't even believe in God. Oh, that's stabilization isn't it, just puff any way? And another thing, a balloon will blow up at anything too. Amen. And this world's so-called peace, by U.N. and so forth, will blow up. Right. There's no peace in that. Can't find peace by man-made achievement. It's not there. Carried away with every wind . . .

70 The church wants one. They want . . . Their peace is about waved about with every wind of doctrine too. Everything sweeps around, one of them say, "Oh, I think all we have to do . . ."

You think? You ain't got no think coming. God's done expressed His thoughts. You ain't got no right to think. "Let the mind that was in Christ be in you." And He purposed and done the will of God. He said, "If I do not the works of God, then don't believe Me." See?

You ain't got no think coming. He's the One does the thinking. Let His mind be in you; you just think the same, and

that's His Word. How you going to think different? He's done expressed His thoughts to us. But we want to do our thinking, "I think they ought to do this."

72 I was riding with a dear old soul yesterday, going up to pray for a sick child. And when we got to the sick child, the family didn't want us to pray for it; that was just this man's idea. However, on the road up, this lady said, an old lady about eighty-one years old, smart, brilliant woman, very nice, but she said, "I think what ought to take place (See? 'I think'), that all the churches ought to come together and be one." That's exactly what the devil thinks. But God wants a separation of His church from the things of the world. He don't want it mixed up in church politics. See? And what if God sent a Messiah to the world? And that—that lady was only thinking the thoughts of the whole world. What's the Confederation of Church but the same thought? What's the World Council of Churches but for the same purpose to achieve that very thought? That right? Well, then, lady, that lady only expressed the thoughts of the world.

But here's God's thoughts in the Bible. We ain't got no right to take different from That. That's God's thoughts expressed to us. We feel—find the world falling apart, and we're crying for something. Let's receive It. Now, if it receives and tries to lead us off to politics, that's the very thing that's corrupted us.

74 I have a little something to tell the national leader of this Christian Business Men. It's a fine group of people, but if they get started in the wrong way, they'll go to powder like the rest of them, become a denomination. And I want you to pray for me and pray for this man. I've got to go; I've got a vision from the Lord for him. See? And if they don't make the turn, if they go on, they're coming to a organization. And when they do, God's through with it. That's right.

See, men can't get together, 'less they try to get their own ideas. That's the reason God takes individuals. See? God don't deal and never did deal with a denomination, no place in history that He ever did. He deals with individuals, one man. That's right. But we try to get a group of men together and say it's this way and that way, and so forth. First thing you know, great, smart, brilliant minds, these giants that the devil has sent in, come in and say, "Well, it should be this. I can prove it to you." No matter what you can prove, if it's contrary to that

Word, stay away from it. That's right. Carried away with every wind of doctrine, blow it anywhere and blow up at any time. . . It's true.

76 Russia today is looking for an anointed messiah. What are they looking for? What if God sent them anointed Messiah, a Lamb like He did nineteen hundred years ago? They'd get rid of It just like Herod did, try their best to get rid of It. What's Russia's opinion of a messiah? They want a science. They want an anointed science—scientist, a genius that can conquer the world for them, that can beat them, the rest of the world to the moon, who can conquer the outer space, who can take them beyond the stars. That's the kind of a messiah Russia's looking for.

Oh, God. Now listen, we're at Christmas time again. What if they got it? Then look to something contrary to that. What would the rest of the people that God created come to? See? See, God knows what we need, not what we want. Now, study on that. What if Russia got their anointed? Now, they wouldn't receive a Lamb. No, no, they wouldn't receive any. No, sir, they don't want it. That's all there is to it; they just don't want it. They don't want nothing like that. They want an anointed messiah. Well, "messiah" means "an anointed one." So then if they want a anointed one, but they want a anointed scientist, a genius who can take the atoms and split them, who can conquer space, who could take Russia to the moon, and look back and pat hisself on the chest, and say, "The rest of you world are dogs; serve us." That's it. That's what Russia wants. Oh, yes, sir. You know, the whole world cry. . .

78 Germany cried for one of them not long ago. They got one. Look what they got with it too. See? You understand, don't you? They got a Hitler. And what did they get themselves? Chaos. That's what these anointed messiahs count to if you reject God's Messiah. What did they get? When the Pentecostal blessings struck Russia, or Germany, they rejected the message. They laughed at them and put them in jail. What did they do? They rejected the Cross, and they got a double cross, the swastika. You won't receive mercy, then there's nothing left but judgment. That's true, friend. Now, look where they're at today. See?

Notice, they have no membership nowhere; they're just a broke up people. They accepted the wrong messiah. And if Russia would get one like that, no matter how much they'd

accept their genius, it'll come to the same thing; it'll destroy the whole nation. See?

India today wants an anointed one. They want a messiah. Now remember, "messiah" means "anointed." They want an anointed one, What do they want? They want one that'll feed them, give them something to eat, clothe them without working for it: just walk up and down the streets and throw it out from one side to the other. There you are. They won't work; they just want to beg. So they want some kind of a holy man to rise up who can reach up in the top of the trees and shake it, bread, and meat, and—and things, down, up on top of them, and they set around and eat, and sleep the rest the day, and get up and have the best of clothes; and that's—that's the kind of a messiah that India wants.

80 Russia wants a scientific genius for their anointed messiah this Christmas. That's what they want to be given. India wants a messiah who can feed them and clothe them without working.

America, what do you want? What's your opinion, America? You been crying for a messiah. You notice, this is taped. You been crying for a messiah, what do you want? You got what you wanted. You wanted a politician, and you got it. Now, what are you going to do with it? He's going to skin you; that's exactly what it's going to do, going to send you to your grave. You wanted it; you got your desire. Now, what are you going to do with it? It's on your hands now: modern Ahab and Jezebel. The very thing that you run here for freedom, you pulled yourself right back into it again, but that's what you wanted. You wanted some flattop Ricky, modern Elvis of the day; you've got it. You want a smart, educated politician with a genius brain; you got it. How did you do it? By crooked, and the machine of politics to bring it in; pulled it over the good people's eyes.

81 Now, I'm neither Democrat nor Republican, I'm a Christian. See, see? Both sides are rotten. But when a man that did at least display the thoughts and hopes of Christianity on the other side, and then you turn around and set up machines to do what? To elect the genius that you wanted. How did you do it? You put him on the television, scattered it across the country, oh, my, trying to test the mental powers between the two presidents in elect to be. You elected the one you thought that had the genius brain, and not looking what was behind it.

82 You see what you got in your bargain? Uh-huh. Uh-huh. Oh, it's Christmas again. Yeah, America got her messiah: what are you going to do with him? Watch him what he does to you. You just remember, just like Hitler did to Germany. You just remember; keep that on your mind. It is taped. Yeah, you got it. Yet, there was still enough from these revivals that's passed the country, enough decent people left with God-fearing minds in them, that would've made the thing and held it a little longer. But you invented yourself, by your mechanics, a machine that could cheat on votes, and your own newspapers scattered it across the country; and you done nothing about it to straighten it up. But you got it. That's the kind of a messiah they wanted, so I guess they may be at rest: they got a genius, a brain, sure, smart, highly educated.

83 And you know good and well the—the teaching of your Lord, that the wicked people of the day, and every day, has always been the smart people. Don't you know it was Cain's people that become scientists and genius, while God's people were shepherds and so forth, plumb on down to the destruction? And it was them humble peasant farmers and so forth that was saved in the ark, and the genius was destroyed. Don't you know Jesus said, “The children of this day, this world, is—is—is wiser and smarter than the children of the Kingdom”? Why? They are lambs; they need a leader. And they try to choose their leader by intellects, the smart does; but the humble chooses their Leader, which is the Holy Ghost. That's exactly what the church has done. The denominational giants the church chose, while the real Body of Christ chose the Holy Spirit and His Word. Depends on what you're letting lead you. A lamb has to be led, and that's where we've got to.

84 Now, they have their messiah, their anointed educator, smart, brilliant. Oh, my. There has never been a President stand up as smart as that man. Why, he'll stand right up and put the . . . Well, I think today or tonight, or sometime next day or two, I heard it in the broadcast coming the other day, that, just ask him any question you want to. Sure, just a—an educated machine, that's what the America trusted in, now let's see where you're going to get with it. Uh-huh.

You rejected, America, you rejected the Message of Christ; you rejected the Holy Ghost which was confirmed before you, even right in your own capitol buildings, where the power of Christ showed Hissself, and knowed the thoughts of men, and

could heal the sick, and could discover the secret places of the heart, and do exactly what God said would happen in the last days, and you turn It down: wasn't polished enough. It was born in a manger. It stunk to the nation. And remember, your politics and churchanity stinks before God too. God loves the sweet-smelling savour of humility. The church don't want that. A false humility. . . God wants real humility. That's what He loves. Now, they have their educated giant.

86 The church, it's wanting a messiah. What's it's wanting? It's wanting a genius, denominational system, anointed one to—to let them bring them into a spot. . . Let me take my time here, so that you'll be sure that it's gotten here and abroad. The church today wants a anointed genius who has everything so fixed up, that they can live in the world, women can cut their hair, paint their faces, men can marry four or five times and still be deacons, or they can do anything they want to do and still maintain their confession as being Christians. You're going to get it.

You don't want God's Messiah, the anointed Word, the Word made manifest, the Word bringing Itself forward. You don't want that. God sent It to you. But the church don't want That. They want their creed, and they want a genius that can fix creeds to where everything bows to it. You'll get it; uh-huh. It's on its road. You got a lot of children to it, but there's going to be a grand- papa raise up one of these days, a Pharaoh who doesn't know Joseph. That's what you wanted; that's what the church. . . You can see the very way they're doing, yes, sir, the very way.

88 Revelation 17 plainly explains it, of the old whore and her daughters. Exactly. And it'll all go back home to mama, and it's on its road right now to make one universal church. You're going to get just exactly, denominations, what you want. Hear me. It will come to pass then. And I may be gone by that time. But those who won't accept that when the evening Lights begin to fall and go out, they'll look around, they see they're forced into something by their denomination, and their denomination has took it to save their faces. Which they'll all do it. But those people who don't want that system, that's accepted God's system, the Holy Spirit and the Word, they say, "That man must have been right." May be too late then.

We see Episcopalians, Presbyterians, Baptists, everything coming into the Full Gospel Business Men's, everything trying to seek the Holy Ghost. Does people not realize that that's the very hour that the Bridegroom come, when the sleeping virgin tried to come and buy oil? That's when Jesus said the Bridegroom came and went in, and they didn't get in. What's the matter with these men? Holler over that, when the Bible proves they didn't get in? And while they were trying to do this, the Bridegroom came, and they was cast in outer darkness. What was it? They might've had all kinds motions, all kinds of makeup, all kinds of—of sensation that might've looked like evidence of it; but the Church is done sealed in and She was gone. Uh-huh. That might be prophecy.

90 They want something; they want something how they could live anyway they want to. They... That's what the church world's a-looking for, somebody that—that they can go to the biggest church in the city where all the celebrity of the city belongs. They can have the highest spire on the building. They can have the best organ. They can have the—the pews. They can have a minister that won't say a word to them about the way they live: if they want to dance, they want to put on some kind of show, they want to wear shorts, they want to bob their hair, or they want to do these things; they can smoke cigarettes or just practice social drinking. That's practices in the churches: just modern drinking, just teach your children to drink, but not too much, not to be excessive with it; smoke, but not—not to the excessive. Wear anything you want to, but just—just try to keep yourself as decent as you know how or can. See? Oh, that hypocrisy, that anointed devil, that thing called denomination, that thing called religion, it's of the devil. Back to Christ and His Word. Save yourself from this untoward generation. Repent, every one of you, before it's too late to repent. And it could be that at any time.

91 When we see the sleeping virgin acting the way she does, look like it ought to scare people out of their wits. But instead of that, think, "Oh, glory, isn't this wonderful? Hallelujah." Oh, my. How far away can people get? Uh-huh. What kind of condition can they get into with their politic mind, with their modern conception, knowing no more about God's Word than a Hottentot does about an Egyptian knight. That's right. Just a—a theological conception of it, or some psychological thing that's been presented to them in a way of

a creed or some kind of thing, and Pentecost is lousy with it. Excuse that expression. A lot of this thing of women preachers and so forth, it's grass roots to it. Right. And there you are. Dance, rock-and-roll, education, that's the kind of a—a church that the world wants. That's what kind of a Messiah they want: one that can unite them together. You're going to get one. Uh-huh. The spirit of it's already working among the children of men. That's right. Still profess Christianity, they'll get it.

92 God sent them, sent upon us in 1963, if God would send upon us in 1963, the same anointing that He did back there at the beginning, we would refuse it as they did then. Because if that anointed One, Messiah, did come to the church, He'd be the same as the Bible said He was. Hebrews 13:8, It said, "Jesus Christ is the same yesterday, today, and forever." Then if we pray for a Messiah, an anointed One, what, do we want a religious politician? Do we want a military genius? Do we want an educated scientist? And you want a Lamb, want a Lamb that'll bring you back, no glory to themselves, but back to the Word, back. . . One that'll tell you the Truth regardless of what it is (See?), stay right with it, line it up. They don't want it.

If He come today He'd be like He was then, He would stay exactly with the Father's Word. He'd be sure that every Word that'd been promised in the Bible was made manifest to the sons of men. That's exactly.

93 Jesus said, "Who can prove Me of sin? Who can accuse Me of sin, unbelief? If everything the Father didn't say that I'd do, if I haven't done it then tell Me where I missed it. (Amen.) Tell me where I'm short." Amen. You know, sin is unbelief. That's right. We know that. "Who can show Me where I haven't fulfilled," He said, "every Word the Father said I would do? Who can put their finger on Me and say I didn't do it? Which one of you?" Then why didn't they get off His back? Because it was prophesied that they'd do that. That's right. But He'd keep the Father's Word just exactly like He did the first place. He'd keep that just exactly, because He couldn't change, because God is the Word. For that's just exactly what He is; He is the Word. And He's the Word what? He is the Holy Spirit that takes the Word of God and manifests It. That's exactly what Jesus Christ. . .

When God the Spirit, the Father, was made flesh among us in the form of His Son, He taken the Word of God and manifested It, showed It to the people, and they didn't want that kind. They had their own creeds; they had their own denominations; and that was contrary to all their denomination; and therefore, they didn't receive It.

94 And it would be the same thing today. If Messiah would come, He would take the things that's God's promised here, and these in the Bible, and would manifest them before the sons of men, and every denomination would turn Him down. They don't want It. They don't have nothing to do with It. But that's—that's what God would send them. If He sent them anything, it would be that. And then they'd condemn it, and they'd bring condemnation upon themselves, upon this race of people, just like the Jews did in that day, and the rest of them. Yes, sir.

Know what He would do if Messiah would come in 1963, you know what He'd do? He'd tear down every denomination we got. He'd strip that thing to the ground. Well, they'd say, "What would He...?... Doctor So-and-so or Doctor So-and-so?"

He'd say, "You are of your father the devil, and his works you do." Exactly what He would say. He wouldn't pull a punch on them in any way. He didn't in the beginning, and He's the same today as He was then. Anything was contrary to the Word, He'd call it that. He'd say, "You are of your father the devil, and his works you do: do things contrary to His Word." That's right. And the Messianic sign would follow Him. That's right. Then He'd stand up to them and say, "How have I not fulfilled what this taken place? Which one of you can condemn me of unbelief?" See?

97 But they'd try to make a puppet out of Him, pack Him around from place to place like that Pharisee did: brought Him down there to give some entertainment to get a big bunch of guests around, could prove that He wasn't a Prophet. You know the story I teach on that. See? They'd do the same thing today for what he could get together to bring around for their entertainment, they'd do the same thing. And He'd go. Hallelujah. He'd go, for He always goes where He's invited, when He knowed what that Pharisee was going to do. He knowed that Pharisee had no use for Him. He knowed there's

a trump up the sleeve somewhere. Them Pharisees had nothing to do with Him; they hated Him.

And this old Simon wanted Him to come down there so He could bring the crowd around his place. But He knew it. He walked on in. Did he pay much attention to Him? It was the dignitaries he was paying attention to. He set back with unwashed feet. It'd be the same thing today. They don't want Christ. They don't want God's way. You see?

98 Yeah, Jesus would say, "You are of your father the devil." And those men kept that laws and things and everything in their denomination and creeds just to the letter; they washed pots. And Jesus said, "You've taken Your creeds and made God's Word of non-effect by your traditions." And Hebrews 9:12 says over there, I believe, no, it's Hebrews 12. . . no, 9:12 I believe it is, somewhere right along in there, he said that when we are cleansed and pardoned, we are purified from dead carnal works. And when we are truly pardoned of our sins by the Blood of Jesus Christ, the Holy Ghost comes into us and we're dead with carnal works.

Oh, you Pentecostal church, why did you make such a mistake? You blind leading the blind, don't you know you come out of that fifty years ago, and drawed this group of people right back into it? Can't you hear the Word of the Lord? Dry bones, what's the matter with you? You won't receive what's sent to you. They wouldn't then; they won't now.

99 Now, what do you know? Again, so again his plans and the plans of the world of denomination and creed is falling apart. Man's plans is falling apart. God never offered us a creed. He never offered us a denomination. I want somebody to show me in the Bible where He did. I can show you where He told you not to do it. You show me where He said do it. You say, "Then, Brother Branham, what did Jesus offer men?" A Kingdom. Hallelujah. And He is the King, King of saints, Lord of lords. He offered us a Kingdom, not a politician, denominational system, but a Kingdom. He said to Pilate; Pilate said, "Are You the King of the Jews?"

He said, "You said it." He said, "If My Kingdom was of this world, My men would fight for Me, but My Kingdom is of above."

101 And why are we to hold to these things of the world when we're children of the Kingdom which is above? See,

there's something wrong somewhere. But we wasn't offered a system. We wasn't offered no organization; we wasn't offered a—a political rulership of the world; but we were given a Kingdom of meekness, as the Life of the Lamb is in us. Not of the world, you're no more of the world. "Little children, you're not of the world. I pray, Father, that as I am not of the world, that they may not be of the world." See? That's what Jesus prayed for us. And yet we turn right back around and put ourself in worldly hookups in there where all kinds of people are taken in. Now, you know there's not a church in the world but what's full of hypocrites. And Jesus said, "Don't yoke yourself up among unbelievers."

102 So why yoke up to a organization when the Kingdom of God is offered to you that you're borned into it? And there's not a hypocrite in it: all pure, unadulterated sons and daughters of God, that believe His Word from Genesis to Revelation and stays with It. And their life proves it, and God confirms His Word to it. That's the Messiah. That's the Wife of Messiah.

And God sets in that system teachers, pastors, prophets, and so forth, to keep that Messiahship of His straight in there, not mixed up with denominational creeds, but weeds that thing out and keep the Church pure unadulterated to Christ and His Word.

You think the church will receive that? They'll kick it out; don't want nothing to do with it. They got their own political system. And as the United States got its genius, so is the church going to get its genius. It'll get it, you just watch. It's on its road right now. They've done twisted theirselves into it.

104 But we got a Kingdom, and in this Kingdom it has Eternal Life, not membership, but Eternal Life. And it is governed by an eternal King: an eternal Kingdom full of Eternal Life, controlled by an eternal King, to an eternal people that were predestinated before the foundation of the world. "For those who He foreknew, He called; and those who He called, He justified; and those who He's justified, He has glorified," Hebrews 11. That's right.

Now, it depends on what you're looking for. If you're Abraham, you're looking for that Kingdom. I can show it to you this morning. Yes, sir. Now, an eternal Kingdom full of Eternal Life, controlled by an eternal King by His eternal

Word to a predestinated eternal people, there it is. Why? It always was, always will be, never had a beginning or an end. In the mind of God it was at the very—when it was with God eternally. And the purpose of God will be carried out.

106 So this world's falling apart. Let her fall apart; that's all right; it's going to do it anyhow. What did Micah say here, what did Micah speak of here? The mountains will mold; it'll run like wax and pour over like a—a glacier squirting up, or some kind of a geyser, rather. She'll melt and fall away, but Jehovah will remain forever. "All flesh is grass, the breath of God blows upon it whether it's flower, grass, how beautiful, it's withers away; but the Word of our God stands forever," Isaiah 40 was prophesying of the coming of the Messiah, said that. All our creeds, denominational systems, educators, genius, and everything else, will perish, but the Word of God shall remain forever. "Upon this rock I'll build My Church; the gates of hell can't prevail against it."

107 We're at Christmas time. I didn't know we was getting this time of day either. I just get lost when I think of the need of the hour. I'll hurry. Yeah.

And we're born into this Kingdom and can... We—we Christians who believe and are in this Kingdom... Now, over in the Book of—of the Hebrews, we read awhile ago, "For we receive a Kingdom," not receive a creed, not receive a system. "We receive a Kingdom that cannot be moved." The world's falling apart; that's true. And every politician, every denomination, and every church will fall to pieces; but we receive a Kingdom that cannot be moved. "For if they who rejected Him Who spoke from Mount Sinai, and the earth shook beneath His Voice, how much more see that you don't reject (Who?) Him (His Word) that speaks from heaven," from His Kingdom, for we are in a Kingdom that cannot be moved. Amen. Everything that's outside of that... God sent everything and made it fragile so it would break. In its fragile condition like that, it's got to break. It's fragile.

But remember, that we got a Kingdom that's solid now, when everything else falls and give away. No wonder Eddie Perronett said, "On Christ the solid Rock I stand, all other grounds is sinking sand." A Kingdom, not a politicalianal system, not a political system, not a church system, not a denominational system, it all becomes Pharisees and doctors of the devil. But we receive a Kingdom, an eternal King Who

is the eternal Word, Who has Eternal Life by His eternal Word to His eternal people who has Eternal Life; and we're partakers of this. Oh, my. That's the thing.

108 Now, anything that pulls you away from That is wrong; that's a false messiah, a false anointing. Oh, he said, "The brother had such anointing." What kind of anointing? That's it. Hitler had an anointing too. Khrushchev's got one also. Pope Pius has one also. What kind of anointing you got? If it's not anointed with this Word and vindicate every Word to be Truth, leave it alone: wrong. If it don't produce itself, then it isn't germitized. It'll show its color. Oh, say, "But That was for another age. We. . ." Leave that thing alone. Jesus Christ is the same yesterday, today, and forever. Yes, sir.

So when this world falls apart, we are born into a Kingdom that cannot fall apart. You believe the world is falling apart? Its systems are falling apart. Do you believe that? Do you believe the—the economical system's falling apart? The political system's falling apart. The national, U.N. system is falling apart. The church is falling apart. The denominations are falling apart. Everything is falling apart. But we got a Kingdom that cannot be moved; It's a eternal Kingdom of God; it cannot be moved.

110 We are told that the new system of this denomination, of bringing this here World Council of Churches, will bring peace to the earth. What a—what a disregard, what a—a nasty slam in the face of Christ. What a irreverent, sacrilegious thing that is. It's of the devil. A man can organize something better than God can send them? The tower of Babel. It's another Babylon that must fall: Peace on earth, a false messiah, an antichrist in its teaching. How you going to throw these denominations together when they won't even. . . They can't even agree with one another now when they broke up in little systems like that, how about all joining together and getting over there? Yes. See, it's a false setup. It's all done to throw Protestantism into Romanism, a false, antichrist teaching.

God's Kingdom is not of this world. Jesus said so. "My Kingdom is not of this world."

112 So if that kingdom is organized in this world, it's a false messiah, this messiah that's going to be offered to the Protestant church pretty soon, that they'll take; because

they're looking for it. They're looking for this system who can make, "Well, now, we Methodists and Baptists, sure, we—we kind of agree together, you know. We—we Presbyterian, and we Pentecostals, oh, what's the difference of them, brother?" There is a difference. God makes you different. "But, well, we just sacrifice this." And your great evangelical teaching, you give it up. How you going to go in there with a bunch of them people that don't believe anything, some of them atheists? And false messiah is what it is. That's right. Yes, sir.

113 Now, God's Kingdom is not of this world. And when Christ was here, He give us the program of this Kingdom. He gave us the program of God's Kingdom, the Father's Kingdom, which is His Word. Now, if you want to know how to get into that Kingdom, this Word's got it. If you come in at any other door. . . You got to come in the same door the rest of them come in by. If you try to make some other entrance, why, you're the same as a thief and a robber. And He said, "Whosoever shall add one word to This, or take one Word from It, the same will be taken, his part, out of the Book of Life." So if you claim you had your name on the Book of Life, if you did, don't get it taken off.

When, Peter on the day of Pentecost opened the door to the Kingdom. . . He did. The Kingdom had just been set up at Jerusalem. I want some man to tell me that the Church begin at Rome. I want somebody to prove that to me. The Church never begin at Rome; the Church begin in Jerusalem. The Kingdom was set up on the day of Pentecost. And when men wanted to know how to get into this Kingdom, Peter said, "Repent, every one of you, and be baptized in the Name of Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Ghost." 'Cause that's what puts them into the Kingdom. Any other policy, through denomination or a handshake, or anything else, is false messiah. No matter how popular you are, how prominent you'll be, and you might be a deacon, even a pastor or a bishop, or elder or—or state overseer; no matter what you are, it's false till you come back to God's humble Lamb and His Kingdom.

115 Now, watch. And He gave us a program, the Father's Word. And the true believer holds onto It, 'cause he can't help it; it's the Kingdom of God in him. And like Abraham, he calls anything contrary to God's Word as though it wasn't. And if

anybody tells you that denomination's of God, you stay what like Abraham. If anybody tells, you must be sprinkled, or some kind of a little something, system or something contrary to God's Word, don't you believe it. You count it as though it wasn't.

If they say, "Well, now, dear, it don't hurt for you to do this." Don't you believe it, when God... Said, "It don't hurt for the women to cut their hair," when God's Word says it's an abomination to Him to do it. When you say, "Why, I wear slacks. I don't wear shorts." God said a woman that'll put on a garment pertains to a man, it's an abomination to Him. The Bible said it's wrong for a woman to cut her hair; it's even uncommon for her to pray and so forth like that. Even with her head uncovered, she dishonors her own head. God forbids it. And that system that tells you it's all right to do it, don't you believe it. It's a false anointed. It's a false christ. It's against God's Word. The righteous hold onto the Word of God, because It's the program of God's eternal system.

116 When God made a man, He made him one way. He made a woman; He made him another way—made her another way. There's two different covenants, two different plans, two different altogether between them. And they don't look alike. They're not look alike; they're not to act alike; they're different altogether. And women are try to be like men, and men so sissified that he's like a woman.

I seen a boy yesterday in Cincinnati, looked like Mrs. Kennedy, that hair way—it was out like that. God wants a man to look like a man, and wants a woman to look like a woman.

I tell you, this Jezebel system of the devil's got the whole world in corruption, not a sound place in it. It's all putrefied sores, sores of cancer, malignancy of the devil that's eating the very core out of the—out of the systems that they've got set up here. Satan is a vulture feeding upon his own kingdom. He's a devil; he's an impure; he is the—the father of a lie, and he feeds upon the flesh of his own people: the devil.

118 Christ is the King of king and Lord of lords, the anointed Messiah. The believer holds to that Word. God and His Word is One. I and my word are one. You and your word are one. Then don't lean, use your own thoughts; use His

thought, then you're a part of God because His Word and you became the same. See? Then you're in the Kingdom.

Abraham called anything that was contrary to God's promise as though it wasn't. Yes, he. . . Such as man-made systems today, he'd do the same thing. Then being in such a kingdom. . . I'm going to close; I'll just leave off some of these notes and close. Look, it's. . .

Being in such a Kingdom, what happens? Now, all this scolding, but in reverence and in respects and in sincerity, as to the commission that was given me by the Word of God, that was given me by the Holy Spirit to watch the flock that He's set me over, being honorable to it, staying with it regardless of what comes, just shake it right and left and stay right here with this Word. . . This is commissioned. Then if we receive a Kingdom. . .

120 "Brother Branham, all these other people say, 'What denomination do you belong to?'"

Say, "None."

"What are you?"

"Because we're in a Kingdom."

"Well, where do you meet in this, just where do you go?"

"We set in heavenly places in Christ Jesus, lifted up into the Presence of our King." The Kingdom. . . Glory. Now, I begin to feel religious. The Kingdom of God where they meet together, the Holy Spirit lifts them right up in the Presence of the King, and we set together in heavenly places when we're baptized into Christ Jesus. That's where we belong.

122 Wife said to me as we went to market, I told you last summer, we found one lady had a dress on. It was the strangest looking thing. She looked strange. See? She said, "Why is it? We know these women. Some of them sing in choirs around here."

Oh, friend. I'm going to say this, though it's taped, might as well say it anyhow. You know, and I say this through reverence and respects. Just hold onto this. You've seen thousands times thousands come to the platform, and you've seen that every time coming up there without one failure. . . And Brother Arganbright here know of the part of the world that we've been in, around overseas; not one time does it fail but what to tell the Truth. When I go to these

places and see these robed choirs, those women and men standing there with those Golgotha gowns on, and hear them sing like angelic beings, with the Spirit of discernment look down there, if—if I had this morning to go pull five of them out of the whole world, that wasn't guilty of filth, I don't know where I'd find them. That's a statement, but that's the truth; God knows it. And my hand's here on the Bible. That's right. I don't know where I'd find them. See, if God said, "Go get five that you know." I'd say, "I don't know where I'll go." Oh, my. Such a system, such filth. . .

124 That's what the world wants. That's what it wanted then; that's what it wants now. That's what it's going to get now. Men standing there, being out with the next man's wife, drinking, smoking, and with a gown on to cover it up, thinking. . . God sees through that fig leaf. That Eve standing there with enough guilt and filth in her heart to. . . If it'd turn to water, would float a boat. And stand there with a talent that by nature she received to sing, and hold her voice till she's black in the face, almost, trying to sing like some angel or something another like that, and down beneath that gown, a scandal, filthy, dirty. . . And you can stand at the pulpit and say it, and she'll stick them lips up, painted, walk out of the building, say, "I don't have to hear such stuff as that." But you'll scream out someday for pity in hell. It'll be too late then. You receive it while you got a chance to receive it. And you. . . Oh, my.

125 But the Church receives a Kingdom that when we set in heavenly places and are lifted up into the Presence of God, setting in heavenly places in Christ Jesus, knowing this, with the assurance of faith, that we're in the Presence of our anointed King. Oh. There is to be a new heaven come forth and a new earth, and which will never part again as long as eternity lasts. We're looking for that new heavens and earth. This one, you can have all of it you want. For me, I want That one.

It depends on where you set your affections. It depends on what post you tie to. You tie to your denominational post, you're going right down with it. If you tie to anything of this any politics and things like that, and trust in that, you'll sink with it.

127 But my hopes is built on nothing less than Jesus' Blood with righteousness. And all around my soul gives way, and

every minister turns me down, and every creed runs me out, and I have not even one place to go, He's all my hope and stay. Upon that Rock, on Christ that solid Rock I stand, all other grounds is sinking sand. Someday I maybe shall be buried in a graveyard somewhere, down beneath the sea in a airplane wreck, killed in a train or a automobile, wherever it might be that God has chose for me to go, but this one thing, I know this, that I've anchored my soul in that Haven of Rest yonder in His Word. I believe it, that this has got to be God's Word.

God has to judge the world by something. If He judges it by the church, which one of it is He going to judge by? Why, there's no such a thing as could be judged. Then there's only one Thing that's left, His Word; It's eternal; It can't be added to or taken away.

129 I've anchored my soul there, with the simplicity of laying my hands upon my Sacrifice, confessing that I'm no good at all. There's nothing in me. O Lord God, send that Messiah upon me and change my being to what I was and make me in Your own fashion, the way You'd have me to be.

No matter how much you could burn a body, how much you could destroy a person, how much you can talk against them, or whatever he says, someday He'll raise us up again. And there is a Kingdom that we receive that cannot be moved. Oh, my.

And remember, of all this glorious thing that we're now enjoying, setting in heavenly places, is just a prelude. Hallelujah. It's a prelude to what's a-coming. It's just the introductory of the symphony that's to . . . Oh, Hallelujah. Talk about this shouting, and praising, and glorifying, and magnifying the Lamb . . . One day when the Angels stand around the earth, the curvature of the earth, with bowed heads, and hear that little Blood-washed group sing them redemptive songs of the Blood of Jesus Christ, O God, I want to be joined with them. Let me take my place with her now. Let me make my assurance: Jesus is mine; I'll take Him and His Word. Yes.

132 Closing I want to say this little story for Christmas, so that the kiddies might catch it. And if I've offended you by staying too long . . . A little lady yesterday . . . Brother Brown preached about a hour, very wonderful sermon, that anointed man. She said, "He just simply held them too long." Paul

preached all night. They set there till they got so sleepy, and probably setting hours after hours, and one fellow fell off and killed himself. And Paul just stretched himself over him, said, "Don't worry." Just listen at the right thing.

There was an old shoe cobbler, and I believe it was in Germany where he—he'd make their shoes. And one day while . . . In his spare time he used to pick up the Bible, and he would read It. He'd read the context and the text in the Scripture, and he got real deeply sincere. He said, "You know," he said, "I—I. . . When this Christmas comes around, I'm not going to light up any Christmas tree." But he said, "You know what?" He said, "I'm going to get a—a big dinner, and I'm going to cook my—roast my lamb, and I'm going to get my cranberries, and all my sauce and things." And he was just by himself. And he said, "I'm going to set it on the table. And I'm going to invite Jesus to come set across the table from me. I want to know God's Messiah and what I can do in respects." He said, "I—I'm going to do all this. And then I'm going to set down at the table, and I'm going to ask the blessing; and I'm going to thank God for what He's give me. And then I'm going to say, 'Lord Jesus, won't You come and set down across here, just for Christmas dinner with me?'"

134 The simplicity, God always hears that, sincerity. And the old cobbler saved up his money to get such a dinner, you know, and would be invited to the King of kings. And he set it down, and he had it cooked, and he set it out on a table. And he cleaned himself real good, and he groomed himself, and combed his hair. And he set down at the table, and set a chair for Jesus, and some more chairs setting around. "It might be for the apostles," he said, "if they might come in."

So the old fellow bowed his head, and he asked the blessing, and—and thanked God for the food. And he said, "Now, Jesus, won't You come and dine with me for this Christmas dinner? And he started eating and watching the chair. No one come. He eat a little bit more, and he said, "Lord God, I've invited You to my home. Won't You come and be with me?" And he started to reach over and get something to eat, and someone knocked at the door.

And he went to the door. He was an old man, stooped in shoulders, ragged. He said, "Kind sir, I'm cold, would you let me get warm?"

And he said, "Step in." And he came in, and he smelled that aroma of the food; his mouth kind of watered; he turned around. Will you set down?" Said, "I'm expecting company, but would you set down and just eat with me till the company comes?"

He said, "Thank you. I would be glad to." And he set down, and they had dinner. The old man thanked him, got up and went.

139 And the—the cobbler turned around; he said, "Lord God, why did You disappoint me?" Said, "I made everything so ready. I did all that I knowed how to do. (If you'll just do that. . .) I done all that I know how to do, and thought You would come in and dine with me." And he got to weeping; he run and fell across the bed. And he was laying there on the bed, weeping. "I—I—I done everything that I thought was right, Lord, and why didn't You come to dine with me?"

And a voice came to him, and he remembered the Scriptures, "Insomuch as you have done unto the least of these My little ones, you have done it unto Me."

141 Yes, Irenaeus. . . I beg your pardon; it was Saint Martin. One cold day before Christmas, a poor old beggar was laying in the street, freezing. People that was worthy could pass by, and just looked at the old beggar. "Well, there's nothing to him; he's just a beggar. Let him lay there." And Martin stood and watched and seen if some of them people that could do it would help him, but he didn't do it.

Finally, Martin himself wasn't. . . He—he believed God, but he was a military man. He only had one coat. And he said, "If the old man lays like that, he'll freeze to death." So he took his sword and ripped his coat half in two, went over and wrapped the old beggar in it, and said, "Sleep in peace, my brother." Walked on in.

And that night in the barracks, after he'd shined his boots and laid down, he went to sleep. And a noise woke him up. And he looked, standing before him, and there stood Jesus wrapped in that old piece of coat that he'd wrapped the beggar in.

What can I do in these matters then? What must I do with these things that I know that's right, these things that's been confirmed and proved they're right? What can I do? Wrap the Church, not in a creed or a denomination, but in the Blood of

Jesus Christ by His Word. So Jesus said, “What you’ve done to these, you’ve done to Me.”

145 Let’s pray. Lord Jesus, if You were standing here this morning, Lord. . . I know You are in the spiritual form. But if You were standing here, literally, I don’t believe I’d change my text one bit. I believe I’d have said just the same thing. And I believe, heavenly Father, that these people who have done without their natural food, that they have set here and listened at a tired raspy voice, but if You’d been standing here, they—they wouldn’t have stayed any more, because they believe that You’re here, because it’s Your Word. It shows that they love You.

We’re so thankful for this Christmas visitation of the Holy Spirit, that directs us and shows us just what is Christmas. When we see that the world is falling apart, its systems are breaking up. But we are so glad; we are so thankful that we got a Kingdom and we got a King, and It cannot be moved. And when there is no more world, when there is no more politics, when there is no more nations, God will set up His Kingdom, and the righteous shall reign with Him. Those ones who have suffered will suffer no more.

147 Help us, Lord, at this Christmas season to remember what the anointed Messiah means. Help us to understand.

Bless this, our congregation. Be with them, our Father, and give them righteousness and peace in the Holy Spirit. Bless our pastor. Lord, we love him, this gallant servant who stands loyal. And speaking the other night, said, “Here I am, almost sixty.” They got little bitty children. But remember, may he remember this, Lord, that there is nothing can take him from away from here until You’re ready. If You tarry, I pray that he’ll live to see all of his children married and have homes of their own. Bless his precious little wife, a little handmaid of Yours. Bless our deacons and our trustees.

And, God, I’m thankful this Christmas for all these, my friends that travel through snow, and come over slick roads and rain, and take their livings, and come hundreds and hundreds of miles. God, I don’t know what to say any more. I trust that You’ll reveal the rest of it, what’s in my heart. And may I always be faithful, God, to this Kingdom to which You have put us in. May I never compromise, no, right or left. I well remember when You told me then, “Don’t move right

hand or left hand; then your ways will be prosperous. Then thou shall have good success." Maybe not in the eyes of the world, and I care not what the world thinks; I want to know what You want, Lord. And Your desire is our . . . Your will is our desire. Oh, the least of Your desires is a—is a life-bound commandment to us, Lord. We stand as Your Church.

150 Forgive us now of what's happened through the year, that we have did that's wrong and where we failed in so many places, and strengthen us, Lord. And may we, at this time of celebration of Christmas, may we open our hearts to the Messiah, the anointed of God. May He come into our lives and anoint us, and live His will and bring His Kingdom to pass through our lives. Keep us well, healthy.

Bless this gallant old friend of mine setting here to my side, Brother Arganbright. O God, how You have been with him, and how he's had his heart ground and mashed so many times, but still we believe he's germitized with Eternal Life. Bless his little wife. I think of Bud and Fred, Me, O God, how that we have this grand fellowship.

We pray that You'll bless us together now. Bless our little church, all these precious people. And someday, Lord, while we're so—want our eyes so clean from the things of the world, that we can only see God and His Kingdom, that someday we'll be presented before Christ, blameless, as a chaste virgin, a part of that great Church that's to come before Him.

153 And then we'll look forward to the time where You'll set up Your Kingdom on the earth, visible people with visible homes; and they shall not plant and another eat thereof, but they shall live eternally. Until then, let us be a light that sets on a hill, a candle that gives light to everything that's around us, by a righteous life, sanctified through the Blood of Christ. Grant it, Father. In Jesus' Name we pray.

And, Lord, upon these handkerchiefs, after we prayed for the sick and we laid our hands upon them, connecting ourselves with them, I lay my hands upon these handkerchiefs, connecting my prayer to God. And with these handkerchiefs and with the people, God, I pray that You'll heal every one of these people that these handkerchiefs represent. May they have health and strength through the coming year, Father. To the honor and glory of God, we ask in Jesus' Name. Amen.

155I love Him, I love Him

Because He first loved me  
 And purchased my salvation  
 On Calvary's tree.

Now, while we sing it again, let's shake hands with somebody around us. Just remain set.

I love Him, I love Him  
 Because . . . (The Lord bless you,  
 sister . . . ? . . . Bless you, Brother . . . ? . . .)

Now, with our hands up to Him.

I love . . . (real loud now) I love Him (That's right.)

Because He first loved me  
 And purchased my salvation  
 On Calvary's tree.

And now, with this word, together all of us say it. We receive a Kingdom [Congregation repeats, "We receive a Kingdom"—Ed.] that cannot be moved ["that cannot be moved"]. Amen

157 Now, let us stand. Now, raise our hands and our hearts to God with gratitude now, real, all of our hearts, "I love Him." And just express it to Him this Christmas time.

I love Him, I love Him  
 Because He first loved me  
 And purchased my salvation  
 On Calvary's tree.

A baptismal service immediately now will be following this. And you that have to go, we're thankful you were here, and may you ever remain in that Kingdom that cannot be moved. While we bow our heads just a moment for prayer, I'm going to ask our precious Brother Arganbright if he'll come up here and dismiss this audience in a word of prayer.