
THE WORLD IS FALLING APART



. . . only believe,
All things are possible, only believe;
Only believe, only believe,
All things are possible, only believe.

Let us bow our heads for a word of prayer.

2 Our Heavenly Father, we are again, tonight, expressing to Thee, the Great Almighty, how thankful we are to be assembled here together, alive and able to worship Thee, tonight. And we've come together for that purpose, to sit together in Heavenly places, as brothers and sisters, citizens of the Kingdom of God, waiting for the coming of the Holy Spirit upon us, that He might reveal to us what we should do, the program of our life. We want to walk according to His will.

3 And we pray, Lord, that You will start from the foundation and just cleanse us, Lord, and make us new creatures, that we might be fit for Thy service. Knowing this is totally impossible for us, Father; for no more could we cleanse ourself than a leopard could lick his spots clean, he only brightens it by trying to make his own effort. But, "There is a Fountain filled with Blood, drawn from Emmanuel's veins." That's what cleanses the leopard spots. I pray Thee, Heavenly Father, to grant, tonight, that each one of us can plunge beneath There, leaving all of our doubts behind, all the doubts of God's love and promise for us in these hours. We ask it in Jesus' Name. Amen.

4 Let us sing this as we sit down. Instead of saying, "Only believe," let's just raise our hands and sing, "Now I believe." Yeah, everyone now.

Now I believe, now I believe,
All things are possible, now I believe;
Now I believe, now I believe,
All things are possible, now I believe.

5 Lord bless you, as you be seated. Oh, it sounds so appropriate. After asking God, then tell Him, "Now I believe," after asking Him.

6 This has been a real hard day for me. There is so many things to do, and maybe seventy-five interviews waiting, and you just can't get to them all, that's all. It's just totally impossible. And I had four calls, today, to fly out of town; one to Beaumont, Texas; and one to Houston; and one to Campbellsville, Kentucky; and one to Little Rock, Arkansas, emergency sick. And just before leaving, there come in a call for me to fly from here, Sunday night, as soon as service was over, to be way

somewhere close to the West Coast, to preach a funeral. And you just can't get to all. And that's just what come in here, the ones that know we're here; what about at home, in the office, you see? And them is people that's nice people. And they're Christians, many of them. And they . . . But you just can't be everywhere at once, so you just try to do the best you can while you're there. It does make you nervous. But you know it takes nervous people, sometime, to get somewhere, you know, and they get keyed up into a spot.

⁷ Did you know that most always that people under inspiration are considered neurotics? That is right. Just think of which one of the prophets wasn't considered a neurotic, see. Even Jesus, they said, "You are mad," means *crazy*, see. And Paul said, "In the Way that's called 'crazy,' that's the way I worship God." See, *heresy*, "crazy."

⁸ And you take poets. For the inspiration, they climb into a place where just ordinary people doesn't get there. I think of—of Stephen Foster, who gave America its famous folk songs. Now, I think he had it in his mind, but not in his heart. And I used to live just across the river from old Kentucky home. You know, after writing that famous folk song, he would go out and get on a drunk. And he just couldn't stand it. And finally while coming out from under that inspiration, one day, he called a servant and got a razor, and committed suicide. See, you—you're . . .

⁹ When you're up *there*, everything is fine, and when you're down *here*. It's—it's in between, when you're coming out from under it. You ought to ask the manager and some of them who try to walk you around at night, after one of those lines of discernment. Oh, my, you don't know whether it's everything is a vision, or what's taking place. It's, you see, everything. Everything you look at, you—you don't know whether it's really a vision or what it is. You just . . . And you're the one that's doing that. See? You're—you're the very one that's pulling that.

¹⁰ I was explaining it to the pastor, today. It's like a little boy trying to look through a hole in a wall, to see a circus. He pulls up by his hands, and looks through, and can maybe see like a giraffe or a camel, and drop back down. And say, "What else did you see?" Well, it almost kills him to go up again, to see it. But then, after a while, if someone could come around and pick him up, raise him up, and say, "Here is the way it goes. The—the Garland starts *here*, and the grand is *this* way, and it comes out over *here*." Sits him down. Why, it doesn't bother him.

¹¹ That's the way that God was in Christ. Now the woman that touched His garment, just a little woman in the time of menopause, she was having a blood issue. And she couldn't . . . doctors couldn't stop it. And she touched His garment. And He turned around and said, "Who

touched Me? Virtue went from Me.” See, that was the woman using God’s gift. She pulled God through Him. That was the woman doing that. She took the privilege of using God’s gift.

¹² But, when Lazarus died, He said He did nothing till the Father showed Him. And after, He went away for a while, and—and they sent for Him to come pray for Lazarus. He did not go; He went to another place. And then they sent again. And He didn’t go; and put it off, went to another place. And finally turned, said to His disciples, “Lazarus sleepeth.”

Well, they said, “He does well.”

¹³ Then He talked in their language, “He is dead. For your sake, I’m glad I wasn’t there.” See, the Father done told Him how long it would be, ’cause He said He didn’t do nothing till the Father showed Him; and then how long it would be, and what would take place, and for Him to go back. Just listen. “But I go wake him.” See?

¹⁴ And when He got down to the grave of Lazarus, He prayed. He said, “Father, I thank Thee that Thou hast already heard; but I just say this for those who are standing by.” He knew what was going to do, and He called Lazarus from the grave. There wasn’t one thing said about virtue going from Him. That was God using His gift, and the other was the woman using God’s gift.

¹⁵ Now, you can’t manufacture a vision. It has to come from God.

¹⁶ So your faith is what does it. Faith is the only thing that God will recognize, in the being, is faith in His promised Word, and you do that yourself. It’s your faith that does that. But then when a vision comes, sometimes, a vision that God would give about going somewhere, why, sometimes it lasts for hours, never does bother me. But it’s these kind that hurts, then you come back and you wonder where you’re at.

¹⁷ I think William Cowper, I believe, was his name, wrote *There Is A Fountain Filled With Blood*. I stood by his grave, not long ago, in London. I just had to cry a little, because I felt sorry for the man. He was a poet. And he, when he went up in the inspiration and wrote them songs . . . Well, when he come out of that, he—he tried to . . . he got a— a driver and tried to find a river, to commit suicide, and it was so foggy they couldn’t even find it. See, he was—he was lost, he had come from inspiration, back down to earth again.

¹⁸ What does it all mean, friend? That truly there is a Land beyond the river, just have to climb up to see It. So we know it’s going to be someday that we’re going to go to that Land. That’s our great Hope.

¹⁹ Now, tonight, I never told my son to give out prayer cards. But each night the Lord has been healing the sick from the audience, and just

calling to them, the ones that has faith. Listen close to what He says now, see, and when He—when He speaks.

²⁰ But I think, tomorrow night, now, that we will change the—the order of the meeting. And how many would like to just be prayed for, just—just be prayed for, the sick? Well, all right. I'll send Billy, just a little early, if it's all right with our beloved pastor, and we will give out, all of you, a prayer card, that wants it, and then we'll just call the people up, and come by and pray for them.

²¹ I couldn't take everyone in one of those lines of discernment. I'd . . . they'd be taking me out, and you'd be praying for me. And—and just think, if one woman touched His garment . . .

²² And He was the Divine Son of God. If one woman touched His garment and it made Him feel weak, what would it do to me, a sinner saved by His grace? You would never get over one, or maybe that, if He hadn't said, "These things that I do, shall you do also; more than this shall you do." For, see, He said, King James has "greater," but the right word is "more," if you look it up, "more." Cause, no one could do greater than that; He raised the dead, and stopped nature. He done everything. So only thing, the Church . . . All God was in one Man there, but that big Pillar of Fire that led Israel became flesh and dwelt among us.

²³ But when He was crucified, rose again and ascended to God; on the Day of Pentecost, He came back in the form of this Pillar of Fire, and separated Himself, tongues of Fire set upon each of them. God dividing Himself amongst His Church, 'cause that was His Wife. And a husband and wife is one, together. And God and the Church is one, together. God in you! That was God above us, God with us, God in us, same God all the time; just three manifestations, attributes, or offices, or whatever you want to call it. Like a Father, Son, and the Holy Spirit, It's the same God all the time. See?

²⁴ And now that was God above us, could not be touched. Even the mountain that would be touched, where He was on, they must be thrust through with a dart, 'cause sin had not had an offering yet.

²⁵ But then God come and was manifested among us, "We handled Him with our hands," he said, "God!" First Timothy 3:16, "Without controversy great is the mystery of godliness; for God was manifested in the flesh, seen of Angels, and believed on in the world, received up into Glory." See? See, now, that was God with us.

²⁶ God over us, God with us, now God in us. All that God was, He poured into Christ; all that Christ was, He poured into the Church. "At that day, you'll know that I am in the Father, the Father in Me; I in you, and you in Me." So it's been God all along, you see, His same works.

The Church is ordained to carry on His work, with the same Spirit. You couldn't carry on the same work without the same Spirit. That's right. The same Spirit carries on the work.

27 So now you're so nice to talk to, I—I get overtime, every night. And I—I don't like to do that.

28 But I am thinking, with all my heart, that we're at the end time. I—I don't—I don't say that just because it's a common saying amongst the people. I believe it. I believe it with all my heart, and with the sincerity in my heart. That's the reason I don't try to build big things, do great big things, and build big spires and things. And I—I believe Christ is coming. I—I. . . Everything, let's—let's do it right now, because there may not be no tomorrow, see. Let's get it done today, if we can, everything that we can do.

29 Therefore I never did permit, or don't think the Holy Spirit would want me to have great big things, where it'd have great big. . . Now, that's all right for those who to do that. I don't condemn them. That's fine. But to have like telecasts that takes the whole nation in, have to beg people for money; and to do that, they have to do it, 'cause they have to pay for it. Radio broadcasts, that's—that's all right, that's fine, but that wasn't for me. I just like. . . Why, I would worry myself to death, over that. And I couldn't do that. I couldn't.

30 I started to take up an offering, one time in my life. I guess you heard about it. I—I started to take an offering. We just got in such a fix, till I almost had to have. I—I had some debts, and I was working. I took my hat and poured out my paycheck, and we just couldn't make it. And I never did take an offering at the Tabernacle. I pastored seventeen years, without a penny. And I said to the wife, I said, "We, we've just got to. I'm going over and take an offering."

31 She said, "I'm going to watch you, see." See? She goes over and sits down.

32 And that night, after. . . They're lovely people. Bless their hearts. I said, "I—I kind of hate to say this." I said, "I've been with you a long time. I never did ask you for anything," I said, "but I—I got some bills I got to meet. I need about six dollars." And I said, "I—I just haven't got it. I just haven't got it, and it's due," and I said, "Saturday. And I—I just haven't got it to pay." And I said, "If you all, any of you that have about a dime," I said, "if you would help a little on, I'd appreciate it." And—and everybody started to cry. There was an old woman sitting down there. . . And the deacon got up, and we didn't even have a collection plate, and I—I said, "You can get my hat." And went and got my hat.

33 And I looked down there. And a little old sister is always praying for me, she had a . . . One of these old-fashion southern mother that had one of these little . . . the little pocketbooks that snaps at the top. She unsnapped that, and, oh, my! I looked at that. I couldn't a spent that for nothing. I said, "I—I was just teasing. I wanted to see what you was going to say. I didn't really mean that." I couldn't do it. That's the closest I ever come to taking an offering. See?

34 There was on old man used to come down at my house. He—he, I think he belonged to the House of David, or something. He had a long beard and hair. He gave me an old bicycle, that it was backslid; but not backslid, just wore out. It—it had probably served its duty all right, but it was . . . So I—I went down to the ten-cent store and got me two cans of paint, for twenty cents, and I painted it and sold it for six dollars. So I didn't have to take up an offering, see. So that's the closest I come. I—I. . . See?

35 What if I'd be here with all that great obligation, and the Holy Spirit called me out somewhere to a little church, where maybe I'd have to have hundreds of dollars a day, to take care of that? They couldn't do it. But, you see, I don't need nothing but just more of God. See? I—I don't. So if He calls me anywhere, no matter where it's at, if there is ten people or . . . And I've preached to five hundred thousand, at one time. So, well, whenever it comes to that time, somebody just put . . . God puts it on their heart, and they come around and say, "You know, the Lord said you were going somewhere, and here is a check for it." That's it, by faith, you see, for He knows what we have need of. See? And so I just like to live like that.

36 And then another thing, you know, I think we're going down in places. A lot of people that comes to my meetings are poor people just like I am, and I want to stay just like they are. Would it look right now for a minister to go around, an all-great something, you know, like that, and tens of thousands of dollars, and throwing it *this* way and *that* way; and—and some poor woman pulling a cotton sack on her back, picking cotton for about three dollars a day, eating fat bacon and corn bread? Huh-uh. I can't, can't see that, you see. Christ owned the earth, and didn't have a place to lay His head; "foxes has dens." And He was our Example. He was what He was supposed to be.

37 Now, not as I'm trying to yet condemn that. I'm just trying to tell you about myself. Therefore, with no money, then I've never attempted to start anything big, you know. And—and you can't start nothing big, anyhow. The biggest thing there is, we're going to It, see; so, and it's God. And I think we're all just the same size, and let's just stay like—like that. We're God's children.

38 Now, I—I just love to read this Bible. And I can't read it too well and I sometimes mispronounce my words, but you will bear with me for that. I—I—I. . .

39 One time I remember was at Fort Wayne, I was preaching. And there had been an Assemblies of God pack this article, and then the *Who's Who* had it; the little girl. You might have read it about ten years ago. They had, she was been. . . her eyes were operated and the sight was gone. And—and she was brought in to me, and the Holy Spirit told her all about it and healed her right there; she could read the Bible or anything. And *Who's Who* packed it. That book, you know, the *Who's Who*, on medical science and whatever more, that she could.

40 And I remember, a couple nights after that, I went back in the back where Paul Rader wrote that song, *Only Believe*. And I was sitting there and hearing that come in. There was a—a man who really had an education, must have, and so he come back, he said, "Mr. Branham, can I speak to you?"

I said, "Yes, sir."

41 And he introduced himself, and—and he said, "I just want to correct you on some things."

I said, "All right, sir."

And he said, "Your grammar." See?

42 I said, "Yes, sir, I know that." I said, "I only got a seventh-grade education." I said, "We had ten children. My daddy was sickly and I had to go to work. I had to quit school, just a little boy."

He said, "That's no excuse now."

43 And I said, "That, that's right." I said, "I guess it isn't. But now since I've got to serving the Lord, I haven't got time to, for any of it."

44 He said, "Well, your. . ." Said, "The people out there!" Said, "I noticed you last night, you said, 'All you people coming up here by this pulpit,' said, 'go down. . .'"

45 And I said, "Well, what? I didn't know any different." And he said. . . I said, "What's wrong with that?"

46 Said, "It isn't pulpit," said, "it's *pulpit*." He said, "Your congregation would appreciate you more if you would say *pulpit*."

47 Well, I think he kind of combed them few hair the wrong way. I said, "Brother," I said, "I don't want to differ with you. But I don't believe them people cares whether I say pulpit or *pulpit*, just so that I preach the Word of God, and live the life that's in This." That's the main thing. Amen.

The little fellow said, "But you don't know your Bible."

48 I said, “But I know the Author real well, and He—He blesses me.” I would rather know, “to know Him is Life.” See?

49 Now, tomorrow night, come kind of early. Because, when I come up, just a few moments ago, in a cab out there, there were just strings of people, disappointed, some crying, leaving the place, and they was turned away. So come as early as you can, to get your prayer card.

50 Now just before we look on the Word, let’s speak to the Author just a minute.

51 Heavenly Father, this is Your Word. And we read in the Bible, that, “We’re cleansed by the water of the Word.” And we know, in the Old Testament, how they took the heifer, the red heifer, and killed her, the whole congregation, and she was burned. And then the ashes was kept outside the courts, for a waters of separation, that—that the hands that handled this must be clean hands. And I—I pray Thee, God, as this waters of separation, the Word that separates us from death, to Life; cleanse our thoughts, our hearts, Lord. And if there be anything You find in us, that’s not just right, cleanse it, Lord, by this water of separation, tonight. Take our sins away, Father. We—we want to stand daily before You, dying to ourselves, that we might live in Christ. Bless the Word as we read It. And You promised that It would—would not return void, but It—It would accomplish that which It was purposed to do. And we pray that You’ll grant this through Jesus’ Name. Amen.

52 In the Book of the Revelation of Jesus Christ, we find I’m going to read just a little bit from the Sixth Seal. Out of the Book of Revelation, found in the 6th chapter of the Revelation, and then we’ll begin with the 12th verse. And then I also want to read from Hebrews 12:25, too, for another little quotation, for some Scriptures I got written down here. And a—a few things I would like to speak on, if the Lord willing. And now on Revelation 6:12.

And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became as black as sackcloth of hair, and the moon became as blood;

And the stars of heaven fell unto the earth, even as a fig tree casts her untimely figs, when she is shaken of a mighty wind.

. . . the heavens departed as a scroll when it’s rolled together; and every mountain and every island were moved out of their places.

And the kings of the earth, and the great men, and the rich men, . . . the chief captains, and the mighty men, . . . every bondman, and every free man, hid themselves in . . . dens and in . . . rocks of the mountains.

And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb:

For the great day of his wrath is come; and who shall be able to stand?

53 Now in the Book of Hebrews, the 12th chapter, and beginning with the 25th verse.

See that you refuse not him that speaketh. For if they escaped not who refused him that spake on the earth, much more shall not we escape, if we turn away from that, from him that speaketh from heaven:

Whose voice then shook the earth: but now he has appointed, saying, Yea, once more I shake not the earth only, but also the heavens.

And this word, Yet once more, signifying . . . removing of those things which are shaken, as of things that are made, that those things which cannot be shaken may remain.

Wherefore we receive a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptable with reverence and godly fear:

For our God is a consuming fire.

54 Now this is a—a little text that I would like to draw from there, to make a text out of it, if I should call it. And I hope I don't hold you too long. And so don't forget tomorrow night, now, to come early to get the prayer cards, and we'll have a prayer line where we pray for all the peoples which got the prayer cards. Now, and my text tonight is *The World Is Falling Apart*. It's a very odd text.

55 But I was thinking today, as I had the glorious opportunity and the grand privilege to walk with Brother Vick, this honorable, noble servant of Christ; with Brother Joseph, my precious friend, also. We had, well, it was dinner, to me. I think it's lunch, to you all here. But if that's dinner, then this is dinner tonight, and that's lunch and breakfast, where's my supper come in at? See, I feel like I've left out something. And then as we went to—to dinner and come back down the street, we were noticing they were putting up, starting to put up things for Christmas. We are approaching the Christmas season, and right on a month away, but all the stores is getting out all their Christmas sales.

56 How far they miss the meaning of Christmas! It's become just a commercial act. All the holidays have become that; Mother's Day, Father's Day. And every day ought to be mother and father's day. And they have, oh, Easter. Santa Claus took the—took the birth place.

A rabbit and chicken, a little duck, took the resurrection time. It's all chickens and ducks and eggs, and what's that got to do with the resurrection? See? And it's too bad we . . . that puts it before our children.

⁵⁷ A many a little boy out here, tonight, can tell you more about Davy Crockett than he can tell you about Jesus Christ, sure, sure, because it's a great commercial thing. They take clothes like some cowboy or some hero, and, or something of some outlaw or something, and—and they sell clothes that looks like him, and—and then all the little children know about it and read the history of it. If we could just get the program of Christ over to the people, like that. You usually try to impersonate what you read; you, the readers.

⁵⁸ I remember, it's been always been that way with me. I remember one time, as a little boy, about twelve years old, down in the public library, I got a hold of one of Zane Grey's books called *The Lone Ranger*. I—I rode mama's broom to death, as a hobbyhorse, around and around the house, till I broke it up. Later on, I read Edgar Rice Burroughs' story of *Tarzan And The Apes*, and I slept in a tree, because I—I—I was reading that. That was on my mind.

⁵⁹ And, oh, one day I got a hold of something was real, a Truth, not a fiction. And ever since then, I want my life to be like His. I found something that was real when I read the Bible and the life of Jesus Christ.

⁶⁰ Now as we approach this season, it's very familiar. The world is just about the same condition it was two thousand years ago, when He come on earth on His first advent. When He came to the earth, the earth had met its time . . .

⁶¹ Every so often the world gets in such a chaotic condition until there is nothing can help it. We've had this several times, these preludes. And we—we find that each time when it meets this condition, and, it causes people to—to start praying. And they feel that everything has played itself out, as all of our systems and everything that we have, play itself to the end. It did that in the antediluvian world, and so forth. Politics and—and other things just comes to its end, there is no more to it. And I—I think all that's done by God, for a purpose, to kind of rejuvenate, to kind of bring back. It has a way of renewing itself. And I think it's just a—a law of God, that these things comes to that place.

⁶² The time of Christ's first advent, I—I believe we could say the world was falling apart. It was a corruptible time in politics, a corruptible time in—in religion. The whole systems had become corrupted. They had mingled in, injecting other things and man-made theories, into

religions, and so forth, until the whole thing was corruptible. And the world was falling apart.

⁶³ And the world, at that time, was praying for a messiah. Now, the Romans was praying for a messiah, the Greeks wanted a messiah, the Jews wanted a messiah. And God gave them a Messiah, but they didn't want it the way He sent it.

⁶⁴ And I wonder today, in our chaotic time, that if all of us reaching this place again, as we approach Christmas, we find the world about in the same condition; morally decayed, and politics is decayed, religious life is—is decayed, denominationalism is decayed, and everything is just corrupted. And all of us are looking for something to help us out of it. All of us are expecting a messiah.

⁶⁵ I wonder, if God sent us the Messiah, if we wouldn't just about do the same thing they done in the past. We wouldn't know Him, wouldn't know Who He was. I don't think the world would recognize Him, at all.

⁶⁶ And notice why. Here is my thought, the reason why. The Romans, they had their idea of what a messiah should be. Each one of us has got our own ideas; each denomination has its ideas. We've been taught, drawed out on charts and everything, what the Messiah should be, how it's going to be, "Our church is the one that's going to receive It." Well, the Jews, the Pharisees thought that, and so did the Sadducees thought their side. Same thing, you see. Spirits doesn't die; just the man that's occupied. See? That, the devil doesn't take his spirit, he only takes the man. And the good thing about it, God doesn't take His Spirit, neither, see, It remains; just the man. Same Spirit that was upon Christ is upon the believer today, the true believer.

⁶⁷ Now notice, the Romans in that day were looking for a—a messiah, a—a politician. They wanted somebody to come down from Jupiter, or someone to come down with a chariot of fire, and—and a sun behind his head, and he'd draw the chariots across the sky. And wanted Jupiter to come down and give them the gimmick, the military secret how they could stomp out the whole world. That's what they wanted to do. They wanted to beat down the Greeks, and—and master the whole world. That's the kind of messiah they wanted.

⁶⁸ Well, the Greeks wanted that kind of a messiah to come and tell them just exactly the kind of a strategy that they could use to beat the Romans down. See, that's the kind.

⁶⁹ And the Jews, they were looking for a General, some man that was coming with a rod of iron in his hand, and a Lion of the Tribe of Judah, and he was going to rule all nations; and run Rome out into the river and drown them, and—and—and Israel was going to take over. That's

the reason. When He come exactly the way the Scripture said He would come, but they was looking for Him in a different way.

70 I wonder if it wouldn't be the same thing today, if He come, if we wouldn't think that. We have our own ideas about what He ought to be, and what He ought to look like, and how He should wear His clothes, and part His hair, and everything. If it isn't just our taste, why, we wouldn't receive it, you see; I mean, we, the world today, see. All right.

71 They—they, the Jews, they rejected the Messiah, because that He didn't fit their taste. He didn't.

72 A few days ago, a fine tailor out in Tucson was cutting some trousers for me. And he was Jewish. And I heard his broken English, and—and I said, "What are you, Jewish?"

73 He said, "Yes, sir." And he said, "I suppose you're a Christian?"

74 I said, "Yes, sir." So he went ahead fixing on my trousers. And I thought, "I'll let him lead next."

75 And he said, "Well," he said, "I have nothing against you Christians."

76 I said, "Thank you, sir. I have nothing against you." And he said, he said the . . . I said, "What's your opinion of Christ?"

77 He said, "He came too early, and they said He was too young for the job."

And I said, "Yes, sir."

78 He said, "He was just a little too young for His job." Said now, Christ, "If He, Jesus, would have come today . . ." Not Christ; they don't believe it. Said, "If Jesus would have come today, His program would have been all right." Said, "It's something, another, like Rockefeller and Goldwater," said, "they're fighting one another, and in the same party." And he said, "You see, they—they oughtn't to be doing that."

I said, "That's correct."

79 Said, "When Jesus came," said, "He come fighting His Own party, His people."

80 I said, "Oh, no. He came to His Own, and His Own received Him not." I said, "That, that was it, you see."

81 So I'll let him rest till I get back, you see, kind of a little at a time. Because, I remember God blinded his eyes so that I could see, see, so I—I'm very grateful to the race. I certainly am. Don't you worry, Israel, if you're sitting here, your time is soon at hand. See? Sure.

82 Now many times we say that, "Jesus was Jewish." No. He wasn't. No, He was not Jew. He wasn't Jew nor Gentile. He was God. See, the

hemoglobin is where the life cell is, and the life cell was a creative cell by God. There was no—no social life between God and Mary. There is not even a sensation. He created both germs, that's right, egg and cell. And He was neither Jew nor Gentile. He was that breach, between. He was God. And if He was Jewish blood, we're lost; if He was Gentile blood, we're lost. He was the Blood of God, created without sexual desire. That's, that's the reason our faith can look There and stand assure that's It. So He died for both.

⁸³ Now we find that when He came, though, He didn't come in the taste of the Jew, so they condemned Him. And now we—we can't say nothing about it, because we do the same thing.

⁸⁴ What had caused this? I believe there was a cause for that. And I think it is because they had took the Word of God and made It of no effect, by their traditions. Jesus said so. He said, "You, by your traditions, has made the Word of God of no effect." That's right. It wasn't effective, because it added and projected into It their traditions. And when . . .

⁸⁵ You can't add nothing to *That*. You can't take nothing from It. It's, that's just the way It is. That's the way God preserved It. We can't add creeds and dogmas and things, to inject in That. That don't need any help. That's—that's Him, that's Him in letter form.

⁸⁶ And the Word is a Seed. And the seed in the right kind of ground will grow, if you don't dig it up every morning to find out whether it's growed or not. You just plant it, commit it to God, and leave it there. That's the way to let it grow, just to leave It the way it's in the ground. And that's where It's supposed to be, the ground of your heart. Faith is watering It, hourly, saying, "If God said so, it's mine!" That's the way to do it.

⁸⁷ So the whole world then was falling apart like it is today, every nation was looking for someone to—to hold them out of this tragedy that was about to strike the world, and trying to hold them together. The nations were looking for something, and—and each nation was looking for it, but they looked like they didn't want to accept what God sent them. They were asking for a man, a messiah, that would stomp out the rest the nations, and God give them a Baby. Asking for a General, and got a Baby! God knowed what they had need of. He humiliated them.

⁸⁸ That's the way God does, He humiliates us when we think we know something. Like He said to Job, "You so got so much wisdom, where was you when I laid the foundation of the world, when the morning stars sang together and the sons of God shouted for joy? Where was you, Job?" Why, his wisdom was done, see. And God humiliates us

when we get to thinking we're something great. When we think our organization is the only one, God will come back from something that's nowhere, rise up something and humiliate us by it. That's right. He always does it that way. Yes.

⁸⁹ See, they asked for a General, and got a Baby. God knowed what they had need of. That's right. They asked for a General, and got a Saviour. Although they thought they were saved, but God's visit to them showed that they wasn't.

⁹⁰ Maybe that's a whole lot what's the matter today. The world thinks they're saved, by joining church, but they need a Saviour just the same today. If that isn't the picture of the world today, I don't know the world.

⁹¹ That's just about the way it is at this Christmas, again we find the same thing, the world falling apart. If you go to *this*, that's gone. If you go to *this*, that's gone. It's got that way so that we will come to *This*. See, it—it takes all the props out from under us, so that we can—we can have to come to the only resource there is, and that's Eternal Life.

⁹² It's now looking today, as it was then, for some system to hold it together. As it was then, it is now again falling apart. And the religious world then was looking for a promised Messiah to do this.

⁹³ And God keeps His promise. He never fails to keep His promise in all ages. When the world was falling apart, in the time of Noah, God sent them a mighty prophet. What did they do with it? Turn it down. What is a prophet? The one the Word comes to, is the Word of God again. In the time of—of Noah, they sent it. In Moses' time, the whole system was falling apart, they sent a prophet. In Elijah's time, the whole system was falling apart, they sent a prophet. Every time, when the world gets in this chaos, they send a prophet. And then at this first Christmas, He sent the Word in Its fulness, see, the Word! A portion of the Word in a prophet, prophet had the Message for that age, and he went forth.

⁹⁴ Given a prophet, and what did they do with them each time? Stone them (they didn't agree with their systems) and put them to death. Jesus said, "You do garnish the walls of the prophets, the tombs, and your fathers put them in there. And you testify that, that you're their children." See, they do it. It's just too bad, but that's—that's the world. See, it's always, God sends His Word, and wisdom tries to verse the Word.

⁹⁵ That's the way it was at the beginning. The very thing started the whole system of sin was because somebody, Eve . . . Satan produced a better plan than God's; he produced wisdom. They eat from the tree of knowledge.

96 Wisdom always takes you away from God. Faith brings you back to God. You don't know God by your great wisdom. You . . . It's no good. It's of the world. It's foolishness to God. "But it pleased God, through the foolishness of preaching His Word, to save the lost." See? So God always used something foolish and simple.

97 When He called His disciples, if He would have chosen Caiaphas and the great priests that they had trained for that hour, there had been something to brag on. They had their doctor's degree and everything. But He goes down and gets ignorant men, fishermen who couldn't even read their own name or write their own name, that He might take nothing and make something out of it.

98 Even the great Saint Paul said he had to forget all he ever knowed, that he might find Christ. He told the Corinthian church, "I never come to you with the excellency of words and wisdom of this world, because you'd build your faith in that."

99 And look, today, people don't want a pastor unless he can talk just proper and make all of his nouns and pronouns. And if that be so, I couldn't get in no pulpit, 'cause I don't even know what a difference between a noun and a pronoun. And the only thing that I know, is, I know Him. And that's all that I care to know, for He is my—He is my Noun and Pronoun, He is my Life. Now the thing we want to know is Him. But you see our religious system has adopted the educational system, and took the place of the Holy Spirit. That's what it's done.

100 Now, in the days of Noah, the days of Moses, they sent the prophets to them, and what did they do? Stone them, put them to death, saw them to pieces, burn them, any way to get rid of them, get them off of their hands.

101 Jesus taught the very fine, brought a parable, when He said, "There was a man, a great man made a . . . had a vineyard and put dressers in it. And he sent a servant, and they killed him. He sent another servant, and they killed him, and so forth." And said, "Finally said, 'I, I'll send my son, and they'll regard him.' And the—the dressers of the vineyard said, 'This is heir, let's kill him.'" That was God's Son that He sent.

102 Sending the prophets! Sending His Word; the Word, God! Remember, every falling generation, there is only one thing that can bridge this world together, that's the Word of God!

103 This world was made by the Word of God. It's framed together by the Word of God. That's the only thing that will ever keep It together, is the Word of God, for Hebrews said, "We understand that the world was framed by the Word of God." People doubt the Word of God, and the very dirt that you're sitting on is the Word of God made manifest.

The very seats that you're setting in is the Word of God made manifest. God speaks it, and it has to happen, because it's the—the Word of God.

¹⁰⁴ Now the only thing that can keep it together, will never be a political system, it'll never be a U.N., it'll never be any of these organizations. It'll be the Word of God that keeps the—the world together. That's the only thing that I can recommend today, to keep the world from falling apart right now, is, back to the Word of God. That's God's program, always.

¹⁰⁵ In the garden of Eden, Satan come along and said to Eve, he said, "You should take the fruit of the tree."

And she said, "But the Lord said not."

¹⁰⁶ He said, "Now, oh, surely you'll not die." See, he knowed as long as people stayed fortified!

¹⁰⁷ This is what we're supposed to stay fortified by, is the Word. See, we are surrounded by the Word. The Word is in you; God in you, around you. Wherever you go, it's the Word, the Word! Keep Him always before you. Remember, be conscious of Him everywhere. Now, when Eve and Adam walked like that, there was no death. The man or woman that walks like that now, there is no death to them, they got Eternal Life when you're—when you're surrounded and kept by the Word.

¹⁰⁸ Now watch, wisdom comes up to verse the Word, and, when it does, Eve broke that barrier. And when Satan found out that that was the place he could hit the human race, that's exactly where he's hit it every time. Even in an antichrist spirit, so close that it would deceive the very Elected in the last days, he comes in the form of religion. Now there is not no such a thing as the communistic party ever fooling anybody; they're—they're anti-God, to begin with, but that's not the antichrist. The antichrist is religion, so close it would deceive the very Elected.

¹⁰⁹ Look at Judas Iscariot, walked right with the Church, and professed Christ. He done everything the rest of them did, went out and even cast out devils, and come back rejoicing, with them. Correctly, Matthew 10. But when it come to the place at Pentecost, to receive Eternal Life, he showed his colors.

¹¹⁰ And that's where it comes today. The devil lets you have all the church joining you want to. But when it comes to the time that you receive the Holy Ghost, he'll just holler, "It's a bunch of holy-rollers," or something. He—he don't want nothing to do with That. And Judas and his system can follow right up to that hour. Cause, that's where Judas deceived that world, up to that spot, but he couldn't do it there.

That's the Elected right there. Now, he can come that close, but he—but he can't come the rest the way. Because, if he would, he would be your brother then, so he can't do that.

Somebody said, "You know, the devil got me." No, he never.

111 You went out after him. He never come in and got you. Cause, "You are dead, and your life is hid in God, and sealed by the Holy Ghost." The only way he could ever get in There, is the same way you did. So he just invited you, and you walked out to him. That's all. See? It isn't that he come in after you. He can't come in There, for you are in Christ, dead to yourself. Amen. I'm not amen-ing myself, but that means "so be it." And I—I—I know it's true, experienced it and know that it's true. It's passing from death unto Life, to receive Christ in you. All right.

112 Now we find, then, that the—the religious world in that day was falling apart, and they—they had always done it before. And why? Is because that the coming prophets, and the coming Messiah, did not meet their specification, their theological term for it. They . . . It didn't.

113 And that's the way it would be today. This is why, I believe, today, that we're—we're stunted in this day, because, in the move of God, because it, even in the churches, it doesn't exactly come to the terms of what they've got it figured out it should be. They figure out that, "there should be a time that *certain-certain* things will happen," and—and then when the real kernel of it comes down, well, then they—they reject That. See?

114 And what's the use of putting up an electric wire if you refuse the dynamo? See, they can't get no current in it, it's just a dead wire. That's what's the matter with the church today. We got all the wires up; and press the button, there is no Life. What we need to do is get connected, that's all, right now. Get connected with Christ, our lives of our emotion, the lives of our mind, connected in Him.

115 You say, "Well, I—I tell you, I—I—I believe I . . ." You haven't got no . . . You ain't got no thought coming. And that's right. You say, "I think *this*. And I . . ." You haven't got a thought. I haven't either.

116 The Bible said, "Let the mind that was in Christ be in you." And He was always about the Father's business. So that's the only thought you ought to have, what God said about it, not what somebody else said. But what God said, that's all there is to it. He said, "Let every man's word be a lie, and Mine be the Truth." See?

117 That's the thing to cut the world back together, but they won't receive It. Now we know they won't, 'cause they never did. All right. We wonder then, if the answer is today, the cry today, is for help for the

Messiah to come. And I believe sometimes if we would, if He would send It, I wonder if we wouldn't do the same thing they did then.

¹¹⁸ All of our politics, both in religion, and—and both in federal life, and so forth, is polluted. We polluted our worship with man-made design fashions, fashioned and designed a man-made to fit every cult that's on the face of the earth. Every one has got their own idea again. It must become again like it was in the days when God rose up the mighty prophet, Isaiah, said, "Your sacrifices and things has become a stench in My nose."

¹¹⁹ See, Israel, first, when God told them to take a sacrifice and go offer it, why, it was a great thing. You can imagine a Jew going down the road, with a—a lamb, a fat little lamb or a bullock, or whatever he was. It was the Passover, and he goes down, lays his hands upon the—the sacrifice that's connecting himself, identifying himself with the sacrifice, when he puts his hand on it. The priest killed the—the beast, the little lamb, whatever it was. And as the little fellow died, kicking and bleating, the blood splashed upon his hands. And the worshipper in sincerity knowed that that should be him, but the lamb was taking his place. That's what Jehovah required, because it was a type of Christ. But one time that kept on, going on till it become a family tradition. They offered the lamb just the same, but there was no sincerity about it. God said, "They stink in my nostrils."

¹²⁰ And today! Years ago we used to find the people in deep sincerity and worship. And today it's become a big glamour of Hollywood, just some kind of a trained music; and women up on the platform, with their clothes tight enough, the skin on the outside, almost, and dancing around over the platform; no sincerity, and almost making it just an outright ridiculous shame, and professing Christianity. I wonder if our offerings hasn't become kind of a stench in His nose again, our differences!

¹²¹ It's just a shame that the enemy has taken our American women and stripped them down, out there on the streets. And, why, it's—it's a disgrace. No wonder little boys and little girls, and things, are in such a shape as they are today! They're always trying to pattern after some woman out here in Hollywood, married four or five times. And she'll come out with some sort of a—a nude clothes on, and all the little girls in the country will pattern after that. What a pity! That's too bad. Yes, sir. It's too bad, and it got into the church. The beautiful virtue that God give a woman, to be a mother, has been marred.

¹²² And that's the backbone of the nation. You break motherhood, and you've broke the nation right then. That's one thing that helps hold it together, real genuine parenthood.

123 I was talking to the cab driver, coming down. We was talking about some delinquent children up there. And he said, "I think it's the parents."

124 I said, "Amen. Fellow, I don't know who you are, but you're on the right road." And I said, "That's right." I said, "It's too bad that they've took the—the Bible out of the home, and give them a deck of cards."

125 And that started in the church. I was standing on the elevator, a few moments ago; and a certain woman on there, talking to another, said, "Well, you know," he said, "this is a wonderful thing, our church is giving a card party," and how they were going to have some kind of a Thanksgiving turkey affair, that they was going, out of a protestant church. Oh, my! Gambling, lottery, bunco, dances, oh, when it gets to a time that people have to do stuff like that, to entertain the church!

126 The Church, born-again, the Holy Ghost entertains the Church, with Eternal Life. See?

127 But people, they don't want That, because they are pleasure stricken. It's too bad that the things happened the way they have. Long ago, too long ago, has the beautiful virtue of women and their fine dress has bowed before the shrine of the goddess of Hollywood. It's the truth. It's such a pity that the world has got in a place like that. Nation's backbone is broken. Sex appeal is many times regarded as fashion, modern; people dressing, going out on the street. You know what the Bible said?

128 I'll tell you, I was speaking on that, one time, and there was a noted minister said to me, he said, "Why don't you leave away from them women doing that and saying that?" And I told him, I said. Said, "You ought to teach them how to become prophetesses, and so forth, like that."

129 I said, "How am I going to teach them algebra when they wouldn't even learn their ABC's?" Always believe Christ, you know, A-B-C. And so I said, "How can you do that?"

130 All these things has just been a great conglomeration that's weeded into the church. It's too bad it's getting amongst we Pentecostal people. Oh, people, stop! Think. You may call me a fanatic now, but at the Day of the Judgment you will shake my hand. And I—I love you with—with godly love. And I want you to be right, friends. What's the use of taking any chance on such things as that?

131 A lady said to me, said, "Well, Mr. Branham, they—they don't, they . . . that's the only kind of clothes they make for women."

132 I said, "They still make goods, and sell sewing machines." You—you, there is no excuse, see. That's right.

133 Look, and let me say one thing again, as this. You know, if you dress like that, and some sinner on the street looks at you in the wrong way, you're going to answer at the Day of Judgment for committing adultery with that sinner. You might be as virtuous to your husband as you can be, you might be as virtuous to your boy friend, as loyal as you know how to be, but in the sight of God you're a street harlot.

134 You say, "Is that right? Prove that by the Word, Brother Branham. You said ask you anything, if it was the Word." Yes, sir.

135 Jesus said, "Whosoever looketh upon a woman to lust after her, has committed adultery with her already in his heart." And if you present yourself like that, you're a cause of it. That's exactly. Though you be innocent in yourself, you presented yourself to that sinner like that. When he answers for it, you will be the one to be guilty. Oh, get you some clothes and cover up, and act like ladies. That's right.

136 And you men, you that will let your wives do a thing like that, wear them kind of clothes, don't you have no respect for you or her, either one? My, let your wife sit and smoke cigarettes in the house, and blow it! What are you? And then call yourself a Christian? Oh, I can't understand that.

137 You say, "Well, now wait a minute, 'By their fruits you shall know them.'" That's what I'm talking about, see. That's right, if you love the Lord with all your heart!

138 You say, "Well, I've just got to smoke them. That's my pleasure." Your pleasure?

139 My pleasure is in the Lord. Your pleasure is in the Lord, if you would die out to the world. God is my joy. He is my peace. He is my sacrifice. He is my God. He is my love. He is all, and all that I have need of, and I meet it in Christ. Thirsting! Oh, my!

140 [A sister speaks in tongues—Ed.] Be reverent. We're supposed to wait on them things, you know. When the Spirit speaks, breaks into a message and speaks like that, there must be something important fixing to happen, see. [A sister interprets.] Amen. Amen. And the people said, "Amen." [Congregation says, "Amen."] See? See?

141 Now, remember, if I got the interpretation right, we are to warn the people, see, the Coming of the Lord. And let's warn them, with the right kind of a life behind it. Cause, you can't talk to men, living any way, and then go tell him. He knows he is living as well as you are, see. Let's get right and get ready, because I believe the Holy Spirit wants us to know these things and to be ready for this great thing that's fixing to happen. Yes. Yes, sir.

142 The hour, the world is now falling apart. All systems are falling apart. Why is it? It's—it's got to come that way, see. It's, "We are looking for a City Whose Builder and Maker is God," and all these earthly things has to give way, to It.

143 Now we find out that God promised to supply all of our needs we had need of, in this journey. Is that right? But, remember, He only supplies it on conditions. We've got to meet His condition, first. If we do not meet His condition, He will not meet—meet our condition. We've got to do the thing that's right, first, got to go down to the bottom and build up. That's exactly. We can't start at the top and come down. We got to go to the bottom and build up. Go back to the bottom. Now, He'll meet our condition. All of His promises are on condition.

144 But we try to reverse This, by our traditions. We try to make God something else. "We are going to inject our tradition and say it's just a little better," or that's the way the people try to think it.

145 Now I'm not just speaking to this church right here, this group of people. I'm speaking to the world. It's being taped here and will go all around the world, what we say.

146 We want our wants supplied, but He supplies our needs. That, that's the difference. We want our wants, and He gives us our needs. But He knows what we have need of. And we would most surely, the world would today, accept It if It come according to our tradition. Oh, the Baptists would like to say, "It's according to what we believed It. You see, you were all wrong." The Methodists say, "Now you Baptists are wrong, It's according to what . . . It come the way we believed It." But I imagine It'll come different from what any of us think about It. That's right. It's going to come the way God has ordained It to come, and it's just not in man to be able to cut this thing out and say it's that way. Now would you . . .

147 We wonder today, what, why the gifts and things are not in the church, operating the way they should be. Why, the gifts are put in the church, to separate and take sin out, to keep the church clean. It's—it's God's toxin that's given to the church. It's God's . . . also His disinfect that He puts into the church, to kill out all the—the parasites that—that tear up the church. And—and—and God sprays His church over, with His Word. And that keeps all the—the termites out, you know, so the church can grow, a plant. And God knows what it takes to do it. Well, you say . . .

148 It's just like a—a little baby crying for your razor, when you were shaving. And your—your little baby was hollering, "Give me that razor, Daddy! Give me that razor!" Your little son, two or three years old, just scream, and jumping up-and-down on the floor, "Give the razor!" Well,

you know better than to do that. Well, you wouldn't give that baby that razor. He doesn't know how to handle it.

¹⁴⁹ And that's the reason we don't find no more Divine gifts than what we do. They push it off on some kind of a tradition, over in some denomination. They don't know how to handle it. God knows what to do with it. Well, you might say . . .

¹⁵⁰ The little boy might say to you, you refused him the razor, say, "I see you handling it, Daddy." But, see, you're older, you know what to do with it.

¹⁵¹ And that's the way when the church becomes from a—a little baby toddling around, to a real virtue of—of sons and daughters of God, then things are going to be different. Yes, sir. The church ought to be acting as sons and daughters. When we ought to be teachers, we have to be taught.

¹⁵² Reminds me. If my colored friends here tonight, my brothers and sisters, will excuse this expression. Years ago, down in the South, they used to sell people, when the slavery was going on down in the South. And they took those poor people, and would take them out and auction them off, like some kind of a used car lot. You would have a bill of sale.

¹⁵³ The human life. It never was God's will to have no man rule over another. Man made . . . God made man, and man made slaves. We're all off the same tree. One can give the other one a blood transfusion, whether we're yellow, black, brown, red, or whatever we are. We're all Adam's race. The country we lived in, it had changed our colors, has nothing to do with it, not at all. Jesus died to save the sinner, no matter who it was.

¹⁵⁴ And there used to be brokers come, come by and would buy them people. Just like you would buy a—a car, come by and buy so many used car; take it, sell it somewhere else. They would come by the plantations and find these poor people out there, and look around, and find out which one was good workers, and big strong men and women. And they would sell them, take the big strong men and breed them to big strong women, like you would cattle or something, to get a bigger, heavy slave. I wonder what . . . Hell will be full of that kind, a—a thing like that! And here they was, little old mother with her babies, crying, her husband auctioned off. It was terrible.

¹⁵⁵ Then the first thing you know, this one broker came by a plantation he was told, one day, and he was looking over the slaves. And he said, "How many you got?"

Said, "Oh, we got about two hundred out there."

156 And so he watched him, and the people were sad. They were away from their home, their loved ones. They brought from Africa here, and brought in by the Boers, and sold down here in the South, and they—they knowed they'd never go back home. They—they were finished. They'd never get to go back. And they were sad. And you . . . They couldn't make them work, hardly. They didn't. They'd have to whip them, and everything else, to make them work, because they know they'd never get back home. Their daddy was over there, maybe mother here and daddy over there, and maybe the children here and their father somewhere. Oh, it's terrible.

157 And one day this broker came by and looking at this bunch of slaves, and he noticed there was one of those young slaves out there that they didn't have to whip him. He had his chest out, and his chin up; he walked around, he was right on the spot. And the broker said, "Say, I want to buy that one."

The owner said, "But he is not for sale."

Said, "Why?"

Said, "I have to keep him."

He said, "He must be the boss over the rest of them."

He said, "No, no. He ain't the boss."

"Well," said, "maybe you feed him better."

Said, "No, they all eat out there in the galley, together."

158 He said, "Well, what makes him so much different from the rest of the slaves?"

159 He said, "I often wondered that myself, till one day I found out." Said, "Over in the homeland where he come from, his father is the king of a tribe. And though he is an alien, he still knows he's a king's son. He conducts himself like one."

160 Oh, if we are the sons and daughters of the King, the King of kings, let's conduct our character as Christians. That's right. Yes, we are aliens, we are pilgrims and we're strangers here. This is not our world. We are seeking a Kingdom that is to come. This is not our home. Though we be tossed about and made fun of, by the world, and called *this*, *that*, and the *other*, and "old fashion," and all like that, what do you care? You don't want to be patterning yourself after some kind of a movie star, or some television star, or something. You're a daughter of God. You're a son of God. Let's act like God. We are the children of God, we know, and we are sons and daughters of the King. Let our character reflect His Presence, no matter how rough it gets.

A tent or a cottage, why should I care?
 They are building a palace for me over There!
 With rubies and diamonds, of silver and gold,
 His coffers are full, He has riches untold.
 We're the children of the King!
 With Jesus our Saviour,
 I'm a child of the King!

¹⁶¹ Let's conduct ourselves like our Father. Knowing, someday, we will go home to be with Him. Yes. Yes.

¹⁶² They, they want a Messiah, but they want it under their own conditions. Yea, they want a Saviour, they did, and want it now the same way, for the same reason, for the denominational and politics has taken the place of the Holy Spirit. The ministers, instead of being. . . Too many of them are led by the—the religious politics, instead of letting the Holy Spirit lead them. See? Some church will give them a little better offering, or something another, and away they go, to get a feather in their hat, or something like that. But, that, that's too bad. We ought to be led by the Holy Spirit. God sent the real Leader of the Church, and that's the Holy Ghost.

¹⁶³ Our educational system, in our churches, has led us far away from the Presence of God. It's too bad that we put our boys (I'm talking of Pentecostals now) out into the seminaries and things, hatch them out like incubator chickens. That's right. I always felt sorry for an incubator chicken, it was—wasn't hatched right. He chirps, and he ain't got no mammy to go to, just turned out by a big machine of a regime. That's the way they seem to be turning out preachers today, with some kind of a doctor's degree, and send him into a church. And sometimes he knows no more about God than an Hottentot would know about an Egyptian night.

¹⁶⁴ What we need today is a good old-fashion, backwoods, sky-blue, sin-killing religion, and the baptism of the Holy Ghost back into the church again; a cleaning out, gun-barrel straight, sky-blue religion. We need a cleaning out, and a starting all over again. That's the Truth.

¹⁶⁵ Church, I'm not beside myself. I may be mad, as I said last night, but I—I feel good this way. I never did feel this way the other way, so I—I'd just like to stay this way. Yes, sir. I did lose my mind; I had to, to find the mind of Christ. Every other believer has to, that's right, has to find the mind of Christ, by losing our own mind.

¹⁶⁶ The educational system has taken us away. I live in a college town, where the University of Arizona is there. And I was saying, thinking this, what can science do for you? They can take something, and say, "*this* was so many hundred years ago," now they found out it wasn't so

many hundred years ago. They haven't got one thing yet, scientifically, proving that the world has ever had any life on it, any more than six thousand years. They pick up bones, and they used to take different measurements and say how it was. Now, they wouldn't confess it. A big professor the other night, stood up there in Arizona, and said, "They won't profess it, no, but they found out that the age of the bone has been because of the chloride and stuff in the water, and also the salt turned it like that, and aged it. It absolutely wasn't time that done it." Amen.

¹⁶⁷ God's Word still ever remains the same, yesterday, today, and forever. They can never be able to disprove It. That's the thing that will hold the world together; not an educational system. Anything that you adopt instead of That, is an antichrist move; that's exactly right, it's against the principles of Christ. Back to the Word, and Christ is the Word! Yes, sir. He's the Word made flesh and dwelt among us.

¹⁶⁸ Education can never give us Life. Education can never. Science can't give us Life. The world can't give us Life. The church can't give us Life. Theology can't give us Life. There is only one thing can give you Life, that's Christ. He is Life, the abundant Life!

¹⁶⁹ Some time ago, in a city in Canada, I was going up on an elevator. And they was having a bunch of Americans up there, and it was—it was some kind of a meeting. I won't call the name of it, 'cause there might be someone in that certain lodge, in here, and I wouldn't want to hurt your feelings. But they was going up on the—the—the elevator, in a big hotel. And I was having a meeting there. And you couldn't get on the elevator, hardly, for the whisky bottles and things. And I said to the—to the elevator boy, I said, "What's all this?"

¹⁷⁰ He said, "The Americans has visited us tonight." Oh, goodness, many of them! And then I went down.

¹⁷¹ As we got off of—of the stage or the—the little escalator, or elevator, rather, and started out, there was a hall, and there was two young women standing down there with just their underneath garment on. They had a bottle of whisky in their hand, and they were drinking. And they started down, and drunk men coming out of the house, so drunk, or the little rooms, trying to catch them and pulling their clothes down. And it was horrible-looking. And they come down, and I just ducked back in a little hall and waited till they passed by, a little door, and they stopped in front of me. And nice-looking women, and they were standing there just with their little underneath skirt on, all the clothes they had. They took this bottle, and trying to pour it on one another. One pulled up her underneath garment as high as she could pull it, throwed her leg up in the air, and holler, "Whoopee, this is life!"

¹⁷² I couldn't stand no more of it. I stepped out, and I said, "Sister, I beg your pardon. That's death. That's death."

She said, "Come have a drink."

¹⁷³ And I said, "Wait just a minute." I said, "You said that was life." I said, "That's perverted life. Why do you try to do a thing like that?" Come to find out. . . I said, "I am a minister of the Gospel. I'm an American, too. And I'm ashamed of you. I'm ashamed of you to call yourself an American, and up here like that." Come to find out, one of them was a Sunday school teacher, and she started crying.

¹⁷⁴ First they started to run, and I grabbed both of them by the hand. They was so drunk they couldn't get away. I said, "Wait, we're going to pray right here."

"There is a way that seemeth right."

¹⁷⁵ Well, you say, "They're just having a little clean fun." A little clean fun? Nothing! That thing doesn't. . . I don't care how much Sunday school teacher you are. If that thing is in your heart, God can't dwell in that unclean place. What we need is an old-fashion holiness revival to sweep the church, from one end to the other. Yes, sir. We don't do that. That should not be permitted. But it's Americans having a little "clean fun," setting an example as a Christian nation. Oh, my! Educational system, that isn't Life. That's death.

¹⁷⁶ What makes a person do that? Why do they do it? What makes the world do the way they do? Because they reject This. There is some little place in a man's heart, that thirsts for God. A little place, a man was made to thirst. You're set up like that. That's what makes you drink, that's what makes you do these things, is because there is something in you that craves for satisfaction, thirsting. And God forbid that a man will try to satisfy and hush that holy call of God with the substitute that the devil would give him! You have no right to do that. That's God calling to you. That stuff is a thirst of death. And if you won't take Christ in there to fill that up, the devil will give you a substitute of death in it. That's right. You have no right to do that. How dare any man or woman to hush that holy call in there, of God calling. And because you won't receive It, then the devil will see it's satisfied with something else.

¹⁷⁷ This is what satisfies it. "God's Word I've hid in my heart, that I sin not against Him." That's right. God in the heart, is what settles the question. Yes, sir.

¹⁷⁸ Science can't give you Life. Education can't give you Life. Denomination can't give you Life. Schools can't give you Life. Nation

can't give you Life. Church can't give you Life. It's only God can give you Life. He is the only one that can do it.

179 Now we see exactly that what the prophet said would come to pass in this day. The prophet, Paul, in Second Timothy 3, we find out that the time was coming when the church would be, "Heady, highminded," know-it-all, see, "highminded, lovers of pleasure more than lovers of God, trucebreakers, false accusers, incontinent, and despisers of those that are good."

You say, "That's communists." No. No.

180 That's professed Christians. Listen, read the next verse. "Having a form of godliness, but denying the Power thereof; from such turn away." Warned to turn away from such that's denying the Power of the resurrection, denying that Jesus Christ is the same yesterday, today, and forever. Right! He is the same yesterday, today, and forever.

181 Peter said, on the Day of Pentecost, "This promise is unto you, and to your children, and to them that's far off, even as many as the Lord our God shall call." That's what the Holy Ghost is for. As long as God still calls, the Holy Ghost is still here to fill every hungry heart that God called.

182 But we substitute something else. We try to satisfy that feeling, by—by joining church. You just deaden that feeling, by doing that. You ain't satisfied with that. That won't satisfy.

183 There is only one thing will satisfy, that's when Christ comes into a man's life, for He's made in the image of God, and he's made in the stature of God. And God didn't give you this trip here on earth, to be *this*, *that*, or the *other*, but to be a son and daughter of God. And there is nothing else will satisfy. That's the only thing will hold our—our world together. And take not our man-made economy, but take God's economy and His way of doing it through His Word. That will hold it together.

That's the Tie that binds
Our hearts in Christian love;
The fellowship of kindred mind
Is like to that Above.

184 That's right. What the world needs today is a good old-time, Saint Paul's revival; and the Bible, Holy Ghost back again; where the Spirit of God falls amongst the people, and signs and wonders appear, like sparks off of an anvil. Yes, sir, we need it. That's what we have to have to hold together.

185 Then we expect God to meet us in our traditions. Oh! To keep the world from falling apart, we expect Him to come to our system.

¹⁸⁶ Now that's exactly what they thought back there, "Now if the Messiah comes in this age, we got a fine high priest, Caiaphas. We got Lavinski, all these priests along here, see, fine men. We schooled them, schooled them. They know what they're talking about."

¹⁸⁷ But when He come, He bypassed every one of them. He didn't even touch their system. Besides that, He said, "You are of your father, the devil, and his works you do. You generation of snakes in the grass," He said, "Who has warned you to flee from the wrath that is to come?" Watch the Word of God come out in that rebuke. Oh, it certainly didn't meet their theological taste. And it wouldn't today, either. It doesn't.

¹⁸⁸ When they seen Him standing there and perform the sign of the Prophet, to show that He was Messiah, what'd they say? "He is Beelzebub. That's an evil spirit on Him."

¹⁸⁹ Jesus said, "That's blasphemy. And when the Holy Ghost comes, and you speak against That, it'll never be forgiven in this world or the world to come."

¹⁹⁰ But you see the system today? It's the same thing. We formed our own system, that's the reason our system will never hold this world together. They might elect a President or an Abraham Lincoln in every county in the United States, and it'll never hold it together, till we get back to the Word of God, back to the old-fashion black-back Bible that's got the Truth. That's the only way we'll ever know God and keep our world together, is back to the principles of Jesus Christ, back to His Doctrine, back to the Holy Ghost again leading the Church.

¹⁹¹ That's why the Truth has been so mishandled in this last days, is because that when the God trying to get His program in, and people have already denominated themselves off in such. They build up a fence so that the Holy Spirit can't get in there, keeping Him out. We want God to save us in the—the very condition we're in. That's the way that I think . . .

¹⁹² You Pentecostal people, what did you start out at? Did you ever read the Azusa Street, a mission; did you ever read before the General Council ever started? The Pentecostal people were known because they come out of those denominations, and separated. That's what they was. "Come out from among them," they used to preach that all the time, "be separated, saith God. Get away from them traditions of man." And what did he do? He turned right back around and went back in the same gaum you come out of. Now, you're separated; one is a church of God; and the other one, you're *this* one or *that* one, *this* one or *that*. You're separated, and fussing with one another. Break that bound!

¹⁹³ When I first come into the ministry, I thought everything was Pentecostal was one group. I come to find out, they was broke up as bad

as the Baptists. The thing I did is stand right in the middle of both of them, say, “We are brothers, that’s all.” Right. As long as you’re firing at one another, Satan don’t have to fire at you. But let that bound be broke, and spread forth your tents way out yonder, and take in every brother, then, I tell you, the great army of God will rise in the Power of Jesus Christ, go back to the Bible. And you talk about a Church for the rapturing grace, it would come to pass when we can tear down our traditions, forget all of our denominational things, and come right back on the basis of God’s Word.

¹⁹⁴ But we want God to save us in the condition we are. We got to meet His condition. See, we don’t, we don’t meet us on ours; upon His! We want God to save us in the very thing that—that He . . . It’s polluted. Let God! Get back to the Word, and love one another. That’s the only thing that I know to do.

¹⁹⁵ God sends us prophets, and—and we put them to death, just exactly like Jesus said they would do. Then we find out, after a century or two, or a hundred years, or fifty years, God will send us a prophet, or a messenger, and, first thing you know, we’ll criticize him and put him to death. Then after a while, after he is dead, you know, a while, the church will wake up. What will they do? They’ll say, “Well, we’ll build a denomination upon that.” That’s what happened to the Methodists, Baptists, and all the rest of you, built a denomination. And the thing of it is, after he’s done dead, and his message is over, we’re done living over into another place. Then you go back there, his message for that day, and you’re trying to go back there and garnish his tomb, when here It’s going on right here all the time. You forget the hour!

¹⁹⁶ Just like men. Men is always praising God for what He did do, and praise Him for what He will do, and ignoring what He is doing. That—that, that’s just the way of man. He’s always done that. He thinks of what He has done, gives Him thanks; believes He is going to do something out *here*; but forget He is doing it, all the time, right here! He always overlooks it. That’s the devil’s business, for him to do it that way. Yes, sir.

¹⁹⁷ Our traditions! Yes, sir. “The Messiah,” they say, “is for another generation, something like that. He was back there.” He is the same yesterday, today, and forever!

¹⁹⁸ In His first advent, Jesus, the whole world was corrupted with politics and religions. All was crying for a Messiah. They wanted an anointed One. Israel wanted something, and Rome wanted something, and the rest of them.

¹⁹⁹ It’s the same thing today. We all, each one, want a politician. We want something today.

200 Now, today, Russia wants a messiah. Russia wants a messiah that will take them to the moon right quick, get there before the rest of them will. That's what Russia wants. They want that kind of a messiah, some genius, some fellow that's a—that's a—that's a scientific genius, and he'll know how to conquer outer space and go over there and plant the Russian flag before the Americans can get there. Oh, they're. . . They want their messiah. They're trying their best to raise up one. All right.

201 What did America? What do you want, America? You are crying the loudest. What do you want? You've been wanting a—an educated genius. You've been wanting a political genius. You got it. Though you had to invent a—a crooked voting machine to get it, but you've got it. That's right. The world wants. . . That's what it wants, now what you going to do with it? You wanted to show how smart you was. You even put them on television, to show that one could outsmart the other one, and you fell for it. See? You've got it, now where—where is he going to lead you? Right back to Rome, of course. You seen it, right now.

202 You, church, you want a genius. What do you want? What do you, what's the church want? What are you wanting? You are wanting a smart, educated, intellectual minister to raise up, that can conquer better than Billy Graham, to take them all back to your denomination. You got seminaries and things, trying to hatch them out. See, that's right. You might not think that's true; but, look, your—your action speaks louder than your words. You want a—you want a religious genius, one who can lead you, your denomination, over them all; stomp out the Baptists, stomp out the Methodists, stomp out the Oneness, stomp out the Trinity, everything, walk over all of it. Oh, you're just skimming the world down, trying to find him. That's the kind you want.

203 But you know what you need? You need a Saviour, just exactly what you need. And that's what God knows you need, is a Saviour, and He sends It to you. But do they want It? No, sir. That don't fit their—fit their ecclesiastical taste. It just doesn't work that way with them.

204 But the whole world wants their genius. Now what if Russia got their messiah, then what about us?

205 You know, Germany got theirs, not long ago, and many of you boys from the First World War remembers that very well. See, they got it. You don't need that kind of a messiah. It was in the wrong way. It was the wrong thing. It was contrary to God's Word.

206 Just think, Napoleon, at the age of thirty-three, he had conquered the world, and died in defeat. He died in defeat. He was a prohibitionist when he first raised up, and his great success brought him; and he died, an alcoholic, seven thousand prostitutes following his army. And he

died at thirty-three years old. And he tried to conquer the world, but he did it in the wrong way.

207 But Jesus Christ, at the age of thirty-three, had conquered the world, death, hell, grave, and—and ascended on High. Why? He was the Word of God made manifest. That's our Messiah! Amen. Sure. They always, we want a—we want a Messiah, but we want it in the way . . .

208 I'll have to omit some things I got wrote down now, we're getting too late. We—we have to omit some of it.

209 But the world wants—wants their messiah. The world wants one. The church wants one. And what if God sent them one? If God sent a Messiah, what would He be? He would not be a religious politician. He would not be an intellectual giant, as we'd call it. Oh, no.

210 What would He be? He would be like Hebrews 13:8, the same that He was. He's always been. He would be the Word of God made manifest. That's exactly. He was God's Word; He is God's Word; He'll forever be God's Word. Even the—the sounding forth of His Coming, was always the prophets who the Word came to. Here the Word come in fulness.

211 And now if He would come again today, He would be a—a Word of God, manifested Word of God, vindicated Word of God, God living among us. That's the Messiah. He promised it. Amen. He would be that Pillar of Fire again. He would be the same Messiah that led Israel. Amen. He would be the same Messiah. [Blank spot on tape—Ed.] Sure, they would turn It down like they always did. Certainly. Oh, 'cause they want to build a great nation.

212 We want to build a great church body. Today, we are thinking about, we want a great general church. All right, you're going to get it. You wanted a united church. You're going to get it. You're going to get it. Why do they want it like that? If the Messiah would come, He would never set nothing like that in order. He would be against it. Sure, He would. But what do they want it for, what's the reason it has to come that way? They want one man that can stand up and dictate the whole thing. You're going to get it, exactly right. You will receive him, because he is coming. "Another one will come, and you will receive him," Jesus said. And they will, they will receive him. Why do they want to do that? People are wanting to, things their own way.

213 The Messiah would come, He would just shuck the feathers off of you. Talk about some preacher skinning down women and men, He would really skin them down. He did when He come; He said, "You generation of vipers, you snakes in the grass, you are of your father, the devil." If that Messiah would return in this polluted time, He would do the same thing again. God would vindicate His work just like He did in

the beginning, with the same kind of signs and wonders. He certainly would do it, if He returned again. If we got that Messiah, be just like He was in the first time, because it couldn't be nothing else. The Bible said, "He is the same yesterday, today, and forever." He is always the Word.

²¹⁴ But what are we wanting? We wouldn't want that kind of a Messiah. No, no. We want to be something like the world. And what the people are trying to do, they want a Messiah that will let them live and—and do anything they want to, and act like the world and live in the world, and still hold their Christian profession. Right. You can't do that! "If you love the world or the things of the world, the love of God is not even in you," Jesus said. Yes, sir. But that's the kind of messiah the world wants. That's the reason they won't receive God's Messiah. It won't do it.

²¹⁵ *This* is His Messiah, exactly, His Word is His Messiah. That Messiah in you does the works that the Word says it does. It reproduces Christ, 'cause Christ is in you. His Life is in you, and It does just exactly what He is supposed to do, like He always did it; same way He did it, the same things that He did, because He is the same. That's the Messiah that God sends.

²¹⁶ The Messiah the world wants, is just let them do anything they want to, and get by, "Oh, that's all right." Oh, these women across the country! These, you want it. Yeah, you, you was. You want your French dressing and all the big things. You got it. You've got a modern Ahab and Jezebel, and it fashioned the church. That's right. I'm not talking politics. I'm talking Truth. Do you know this nation is just exactly like Israel? It done the same thing.

²¹⁷ Israel come in and drove the occupants out of that nation, and took it. God gave it to them. And what did they do? They drove out the occupants of the nation, and took it. First, they had great kings, like David and Solomon. And after a while, there raised up a man, called Jezebel. . . or—or Ahab, and he married Jezebel, and she was one of these little painted-face flappers. And, when he did, she was the one controlled him. She told him what to do. He might have been the head, but she was the neck and she told him what to do.

²¹⁸ And if this nation hasn't done the very same thing, the same thing! We've come in here and drove out the Indians. We had a Washington and a Lincoln. But what have we got today, with our own voting, and politics and things? We set the system, that we run from and made a nation out of it here, we've brought it right back in here because it's the desire of the people. Right. Now, I'm neither Democrat or Republican. I'm a Christian. The whole thing is polluted.

219 I cast my vote on Jesus Christ. Amen. “On this Rock I’ll stand, all other grounds are sinking sand.” Yes, sir.

220 Friends, we are not promised a system. Jesus wouldn’t have nothing to do with a system. We wasn’t promised a system. We were promised (what was we promised?) a Kingdom! How do you get into It? “By one Spirit we are all baptized into this Kingdom.” It’s the Kingdom of God, a Kingdom of Eternal Life, with an Eternal King giving forth His Eternal Word, with an Eternal people predestinated to Eternal Life. He, He’s the King. We’re baptized into It, setting in Heavenly Glory.

221 “We are dead, our lives are hid in God through Christ.” And not only that, but, “We are raised with Him!” Raised up what, in a system, a denomination, organization? We are resurrected in the Kingdom of God! “The Kingdom of God is within you.” Why? All these man-made systems must fall. “Not once more I’ll shake the world, but I’ll shake heavens. And those things that cannot be shook, is what will remain. And we receive a Kingdom, receiving a Kingdom that cannot be shook or moved.” That’s the Kingdom of God! Not a system, not a political wheel, not a denomination, but a Kingdom! Amen! And its subjects is dead to the systems of this world. Its subjects are dead to these organizations. It’s dead to these political systems, and it’s alive and resurrected by the Power of the King.

222 And now we’re in a Kingdom, sitting in Heavenly places with the Eternal King, enjoying Eternal Life by the Eternal Word, going to an Eternal Heaven, forever to be with Him. Hallelujah! Living in the Presence of the King! Oh, I love Him. Whew! I’m so glad to be one of them. I’m so glad to be dead in Christ, alive in the Kingdom of God. This is not my Home; we seek a Kingdom. We seek the King. We’re already in the Kingdom. We’re seeking the King to come, and the King quickly will come to His Kingdom.

223 “For we receive a Kingdom that cannot be moved.” All these other things are falling apart. America is falling apart. Europe is falling apart. Asia is falling apart. All the world is falling apart. “But we are in a Kingdom, an Eternal Kingdom, It cannot be moved,” amen, where Christmas is every day, amen, living in the Presence of the King. Glory! Don’t have to guess about that. It is the Truth, God’s Truth, God’s complete Truth. How I love Him for This! How good He is!

224 You sitting there, looking at me, the little woman there with a black hat on, looking at me. You’re in a Kingdom, (you believe it?) in the Presence of the King. Just had an operation for a bowel trouble. That’s right, isn’t it? [The sister says, “Yes.”—Ed.] And that’s been bothering you, it’s been bothering you; forget it. It’s going to be well now. Why?

There is healing in the Presence of the King, in the Kingdom, “For with His stripes we were healed.” Amen. Amen.

225 The old colored brother sitting over on the end there, had his hands up, looking around, trying to find me. You didn’t find me; but you found Him. That tumor that’s in your side, if you’ll believe with all your heart, God will take it out. Do you believe it? All right. God bless you. Amen.

Oh, isn’t He wonderful, marvelous!

226 Why do you doubt? Don’t doubt. You’ve got an asthma, and you got heart trouble, you got arthritis, everything. You want God to call number by number. When He speaks to you, that’s it. Just don’t—don’t doubt. Don’t forget that that’s true. Believe God, and you shall have what you wanted. Amen.

227 This man sitting here, with asthma, little fellow from Norway. Do you believe that God will cure that asthma and make you well? If you do, God will make you well. Amen. Why? All right, you can have it, sir. You didn’t know you had that much faith, did you? But the Kingdom of God has come, and we are sitting with the Messiah, God’s Messiah.

228 “Why do you say it so, ‘Messiah’? What is It, Brother Branham?”

229 The Bible said, “The Word of God is more powerful any kingdom, sharper than a two-edged sword; it’s a Discerner of the thoughts that’s in the mind, and the intents of the heart.” It’s God’s Kingdom! Hallelujah!

230 “We receive a Kingdom that cannot be moved.” Do you believe it? Will you accept the King while He is here? Then let’s stand on our feet and just praise Him, with all of our heart.

231 Lord Jesus, we praise You, O Great King of Glory! “We receive a Kingdom that cannot be moved.” May Your people, Lord, be healed, standing, magnify Your great Name, Father. Grant it, Lord. Have mercy upon the people. We are grateful for this Kingdom, “For by one Spirit we are all baptized into this unmoveable Kingdom.” And now our King is in the midst of us, vindicating His Word for the last days; the same Pillar of Fire, the same Jesus Christ, with the same signs. The same Life that was in Him is in the Church. “We receive a Kingdom.”

232 Do you love Him? Let’s sing His praises, “I love Him, I love Him because He first loved me.” Let’s just make it ring out. Give us the cord, brother. Everybody now together, let’s sing it, *I Love Him*, as we praise Him.

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

²³³ Oh, my, doesn't that sound like Heaven? Oh, my! I tell you what, let's get acquainted with our citizens of this Kingdom. While we sing it again, let's turn around and shake hands with somebody around us, and saying, "God bless you, my brother, sister," while we sing it, all together. Shake hands, all of you. Because, "By one Spirit we're all in one Body," we are sitting with our King.

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

²³⁴ Oh, isn't He wonderful? Amen. Let's sing it again now.

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

²³⁵ How many feels just real all scoured out? Let's see. Oh, my! The Word is Food to our soul. Oh, my! Let's sing it again.

I . . . (God bless you!) I love Him.



THE WORLD IS FALLING APART

63-1115 Vol. 18-10

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