
GOD'S GIFTS

ALWAYS FIND THEIR PLACES

 Thank you, Brother Neville. [Brother Neville says, “God Bless you, brother.”—Ed.] The Lord bless you, brother.

Evening, friends. I just got in, a while ago, and I thought I could come down and wish you all a “Merry Christmas.”

² And so I didn’t know I’d have this grand privilege to talk to you on the Word of the Lord. And so Brother Neville asked me, and I had several little Christmas texts that I been using, one of them up at—at Phoenix and down at Tucson, different places around there, a regular Christmas message. And I thought, tonight, I’d just speak on a little something here that the Lord put upon my mind recently, as I was up in Colorado.

³ And I was thinking on something at Christmas time, and I got about five or six of the little jots wrote down here, Scriptures and things. The . . . I don’t . . . I guess Brother Neville and all ministers do that. You . . . seem like something comes to you, and you jot it down. You wait a while, and you put it down. I put it on a tablet of paper, just on a tablet of paper. Then when I called on sometime, I’ll look back through here and say, “What was this now that I got a-hold of?” That’s the way, when we’re called real quick, you know.

⁴ Used to be, I . . . when I was younger, I could just . . . my mind was so, I could just think this right now, and I didn’t have to wait, I think “Ten days ago I was a certain, certain place. That’s the text. Here it is, and here it goes.”

⁵ You know, since I’ve passed a few milestones, Brother Higginbotham, and crossed a few rivers, that it just don’t come that way no more, getting a little far up the road. But it . . . as Brother Neville said, a while ago, “We’re getting closer, closer Home.”

⁶ It’s good to be back home. I, coming back, why, awful snowy. And there’s . . . and heard of the accidents and things, so many of them on the road, and people being killed. And just think of how many hundreds will lose their life now, between tonight and after New Year’s, how many Americans will die! And you know, some of us might be right here, tonight. And it just depends on now, that . . . our condition before God. It’s a sad nation, this brother said, sadness everywhere. And our flag has been hanging, thirty days, half-mast, all because of sin and people who would not accept God’s way of—of—of things.

7 Even if we can disagree with a person, if we can't yet do it in a brotherly way, and then . . . See, if Christ is in the heart, then no matter how much you disagree with the man, you still got love for him and respect. I disagree with many men, many times. But still, I've never seen one yet I disagreed with that I ever thought of anymore than "put my arm around him and call him 'my brother,' try to help him the best I could." I disagree with him because that I think maybe that upon disagreeing that he . . . What he believes, that I might not believe just like him, but . . . and so forth, but now I might try to project my way to him as he projects his to me, and get them together and comb out and see what we got, but disagreement like that. Just far as it comes to . . . we should never get angry or want to hurt, or destroy or anything. We should always be trying to build up.

8 Got a cold spell going on here, haven't we? Seventy-two when I left Tucson, and when the sun went down and got dark, it was still sixty-nine. So, then come back up here, I'm just a-shivering all up, you know. I . . . All that snowy road, and below zero, and ice and everything, I had to get all used to it again. It's so strange how you can get so "climatized" in such a—a little way. And since I left you, I didn't have hardly a chance to get survived up. I got a . . . like a sinus in the—the weather in here, and as I get older . . . And I was born and raised in here. But when, you see, when you're young, you got something, you can throw off; but when you get older, why, you begin to find out that something isn't there. It used to be, you could just forget about it. You . . . there's something there that—that just won't throw off like it did when you was a kid, so I find out that way that I . . . that warm climate, for an old man, kind of helps a little bit.

9 I remember coming down that Utica Pike up there, as a kid (seven, eight, ten, twelve, fourteen years old), no shoes on (tennis shoes) and it eight or ten below zero, and tennis shoes, the toes out of them. And not . . . now that ain't walking down like the street here, but busting the snow. There's no automobiles coming down, there might be a wagon track once in a while. Come down that highway of a morning, little old coat on, no shirt, and it pinned up like *this*, no more than what I got on right now; soaking wet to my knees, go right on in and pay no attention to it. See, hardly have a cold. But that was about forty-five years ago. So, a whole lot of weakening, gone a lot of miles and built up on the speedometer, you know, so we just don't take it like we used to.

10 I seen Brother Capps raise his head up. You're too young to think them thoughts now. And so wait till you get up where Brother Neville and I are, then—then you'll—you'll think a lot of things different, kind of weakens down.

¹¹ Well, we've had great times in the Lord. The Lord has blessed us tremendously, and I'm so thankful. And I come back, I think, next Sunday, the Lord willing, I want, if Brother Neville doesn't care, the . . . I got a service, at least Sunday morning and maybe Sunday night, a healing service for Sunday night. Sunday morning I got an important message, if the Lord be willing for me to deliver it. I haven't thought up my text . . . no more than just my text yet, no context to it, because I—I . . . not without—without any, you know, revelation from the Lord, but just in myself. I—I want to express something Sunday that I hope will kind of help out a little bit along these ways.

¹² I've got to go now into the field, and I've got just every day almost taken up everywhere. I think Billy was telling me, among the itinerary, that I got two or three days that I could come home in April after I leave here, go back to Tucson, and that about settles it then. And then on till next November, October, when I get back to this side again from overseas.

¹³ Now, two more days till Christmas. One more day, isn't it? That'd be two. Monday . . . Tuesday's Christmas Eve? Tuesday's Christmas Eve. Isn't it awful to see that this great holiday, that we're approaching, is approached in the manner that it's approached in? It's such a pitiful thing, such a—a—a rash thing, to think that—that rabbits and a—a myth called "Kriss Kringle" (Santa Claus) and everything, has taken the real value away from what Christmas is.

¹⁴ Now, we don't . . . we—we don't know, and I certainly do not believe . . . I was just coming down, my wife's back there, and I . . . coming down the road, was listening at an astronomer; that now, they just fell on the idea which an astronomer told me many, many years ago, when I was just a game warden here in Indiana. When they told me that . . . how those stars came together, just like that first astronomer did and that formed, what they said would be a natural thing that happens every, I believe he said tonight, eight hundred years, or something like that. And it reforms itself again, of: Sargas and Jupiter, and I forget; and Mart- . . . Mars; no, I . . . that's wrong. It's some of the stars how they speed when they cross their orbits in line of the earth, and this astronomer tonight was trying to tell that it actually was a natural thing. I—I don't—I don't accept that. I believe it was a supernatural thing, that God did. He, things is supernatural with God. He is Supernatural.

¹⁵ And—and I looked down and know that this is facing back now to April, I've . . . the Lord willing for me to live that long, I'll be fifty-five years old. See? And I—I know the . . . But looking back on my life, and I wonder where it happened. From them first little Christmases, when we hang up our stockings, and Mama would get . . . We'd probably get

an orange, and two or three little pieces of striped candy, and that was a great Christmas to us. But, you know, kids they—they look forward for them gifts. We—we find out that—that Christmas is to the . . . is mainly children, they—they look forward to that nowadays. It—it's turned off to the children. But it really should be adults; it should be teaching their children what real Christmas is.

¹⁶ And I totally do not believe that—that Christ could be born on a twenty-fifth day of December, in Judaea, because it's colder than it is right here now. See? Oh, and how could the shepherds be keeping their flocks by night? And—and then the taxation and everything, and Mary having to come that far, from way down in Bethlehem up into Judaea, up into Jerusalem, rather, at the . . . for the taxation. I—I—I hardly could—could—could believe that. Come up, I believe she come to Nazareth, and so when . . . How that—that could be done. It could not be—be done, but I believe that Christ was born in a spring, because in every way He was a Lamb. See? You notice, He was born in a barn, and not a house?

¹⁷ And when they took Him to the cross (the others), as far as we know, that he never said about Him leading them, but they led Him. Did you know a lamb or a sheep has to be led to the slaughter? It—it will not go to the slaughter, you—you have to lead it there. And usually it's a goat that leads the sheep. In the—in the killing pens, they have a goat. And the goat will walk up this runway, till he gets up to get the sheep started down the runway to be killed, and then the goat will jump out. But when they come a time they going to kill the goat, he really kicks up a fuss (he has to go in) but, course, you couldn't blame him. But—but it's a—a thing how a sheep has to be led, and He was led to the slaughter. They led Him. He was a Lamb. And I believe in that way being altogether nature, and lambs are born in March, April, and somewhere along in there, not later than May. And I don't believe it was anything before March and anything after May, sometime along in there.

¹⁸ But when the church, Christianity, was married into Romanism, was at the Nicaea Council, when they accepted . . . the Roman nation accepted Christianity and made what they called the universal religion, was Christianity. They made the universal religion, and they worshipped idols, and they had a sun-god.

¹⁹ And right now, from the—from the twenty-first to the twenty-fifth, the sun almost stands in its same track as it's passing. What is it you call that? Been a . . . I thought I knew it, but I can't think of it. When the sun's—is . . . it—it gains so much time and loses so much time, until the twenty-first, between twenty-first and twenty-fifth of December. Oh, I forget what they call it. What? [Someone says "Eclipse?"—Ed.]

No, the eclipse is when it passes, the sun and moon passes together. It's something in there, oh, I—I—I can almost say it but can't right now. However, it's that standstill of the sun which is called by the Romans (that's when the circus went on), it was called the *sun-god's birthday*. They celebrated it from the twenty-first to the twenty-fifth of December.

²⁰ So then, being that this was converted, Rome into . . . Christianity was accepted, in their way in Rome, then they said, "We'll make the same celebration, and make *Son of God's birthday*." See? The sun-god, Jupiter's birthday, then Son of God's birthday, twenty-fifth of December, and that . . .

²¹ But what difference does it make? See, today when we are . . . Even if it's a . . . if they was doing it in July or August, or whenever it might be, it's still the sacredness of remembering that "God gave us the hope that we have in us."

²² And now, you say, "Well, the rest of them's all Santa Claus and going on like they do; why, we just might as well do it." No, sir! No, this is not a pagan celebration to us, this is a sacred hour. If there had been no Christmas, there would been no resurrection. If there been no Christmas: there'd been no love, there'd been no peace, there'd been no hereafter for the believer; if there'd been no Christmas.

²³ And now, you say, "Well, if the rest of the world, they just . . ." Well, see, the forked lightning in the black, cloudy skies, show that there can be light in the time of darkness. These lights tonight prove that, that there can be light in the time of darkness. And when does light shine its best? In darkness. You turn these lights on in daytime, the sun is shining in, you'll hardly notice they're on. But just one little, wee light will shine real bright in a time of darkness. And right now is the darkness when every Christian should give a testimony of the hope that's in him, of Jesus Christ the Son of God; not some Kriss Kringle that was born back yonder, you know, and some kind of a tree lit up and went down through the forest one night, some fiction story that there's no bottom to it. But we believe solidly on the promised Word of God of a coming Messiah, and He was borned on Christmas day, twenty . . . pretty near two thousand years ago, we believe.

²⁴ So, tonight we're going to speak a little bit on a different way. I guess your pastor's already spoken, and probably speak Wednesday night again 'cause I—I know he laid back some text or something, to give me this platform tonight. And I want him to bring it, I want to listen to him.

But, just before now we do this, let's just bow our heads again for a moment of prayer:

25 Heavenly Father, this great sacred moment, when we think of the different things in the Scripture here, that everywhere we go, back in the Old Testament, speaks of that day when God shall send His Son. How those prophets back there allotted their time for prophecy of the Word of God to come to them. And they prophesied in their days and foretold the things that would come to pass, and we see it all met there in Bethlehem that night when God so loved the world that He gave His only begotten Son. We thank Thee for this.

26 And now, Lord, tonight as we settle down here to—to speak on Thy Word; and It's so sacred, Lord, that's the reason we like to speak to You first. And we ask that You'll open our understanding to Thy Word. In Jesus' Name we asked it. Amen.

27 Now I want to read some Scripture here, just a regular Christmas story, for the Scripture found in—in Matthew, the 2nd chapter. And while you're turning to that, and John 3:16.

28 And the other night up at Phoenix . . . If you tape people here, listening to the tapes, I'd like for you to listen to that one: *Why Jesus Had To Come To Bethlehem*. Why did He have to do it? And those symbols there of David, laying and—and wait upon the mountain, looking down and seeing the Philistine army garrisoned. And I compared that with exactly today, and find out that Bethlehem . . . what it means.

29 And Christ is our Bethlehem, and could prove that every man that's borned of God is borned in Bethlehem, 'cause Christ is Bethlehem. And that's what He was, the *Bread of Life*. And Beth, *B-e-t-h* means—means "house," *E-l* is "God," and *e-l-h-e-m* is *Elhem* which means "bread," and "House of God's Bread." And Jesus Christ was the "House of God's Bread," Bread of Eternal Life. And every man that's borned into Christ, you're borned into *Bethlehem*, "God's House of Bread." And how that the leagues of these churches today is garrisoned, like Philistines, to keep the people from It.

30 And how that those gallant men, knowing that David was anointed and was going to 'come king someday . . . very unpopular then, because he was a fugitive among his people, but one day his call come. They had gallant men with him. And remember, those men were Gentiles, most every one of them were Gentiles, a very beautiful type of today. And one man was so gallant, he killed eight hundred men with what . . . with his spear, hisself, in one day. Another one was standing in a field of lentil, and an army come up, a troop. And all of them run, and he stood there and slew men until his arms was tired. And then another one, how he jumped into a pit and killed a lion on a snowy day, single-handed. And a Philis- . . . or an Egyptian run at him, with a long spear, and he

took a stick and knocked this spear out of his hand, took the spear and killed the Egyptian himself, and killed three hundred captains.

³¹ And give great men! David crying out, "If I could drink once more, see, from that well!" (where he used to water his sheep when he went out of a morning, from the corral, they would want a drink of water) And these men pulled their swords and fought through fifteen miles of men, brought this water back.

³² And David said, "Far be, that I drink it." And he poured it upon the ground as a drink-offering to the Lord. What a beautiful type of the same thing, of this John 3:16, tonight.

. . . God so loved the world, that He gave His only begotten Son, . . .

³³ And what did Christ do? The Life that He had to live Eternally, He poured it upon the ground from His veins, His natural life, upon the ground as a sin-offering for us. And how the Gentiles today, men of honor, men, great men, taking the sword, and standing there and cutting their way through to get a fresh drink of water for Christ (our David), which is very unpopular today. But our David, which we know He's coming in power, He's going to tramp every nation under His feet like that, and rule them with a rod of iron. And real gallant men, standing with the Word of God and chopping from side to side fearlessly, 'cause we know He's coming in power.

³⁴ Let's read now, after John 3:16; let's read the visit of—of the Magi of Saint Matthew, the 2nd chapter.

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the—from the east to Jerusalem,

Saying, Where is he that's born King of the Jews? for we have seen his star in the east, and are come to worship him.

When Herod the king . . . heard these things, he was troubled, and all Jerusalem with him.

And when he had gathered . . . the chief priests and the scribes of the people together, he demanded of them where Christ should be born.

And they said unto him, Of Bethlehem of Judaea: for thus it is written by the prophet,

And thou Bethlehem, in the land of Juda, art thou not the least among the princes of Juda: . . . out of thee shall come a Governor, that shall rule my people Israel.

. . . Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when you have found him, bring me word again, that I may come and worship him also.

When they . . . heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

And when they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and . . . they had opened their treasures, they presented to him gifts; gold, . . . frankincense, and myrrh.

And being warned of God in a dream that they should not depart . . . they should not return to Herod, they departed into their own country another way.

35 Very strange here how that God, in a lesser way, . . . God does speak to people through dreams. I believe it. But how that God in this case used a secondary.

36 Now, a dream is . . . a dream, if it's interpreted rightly, it is a same as a vision; if it's a dream and being interpreted. God's used it since way back in the Old Testament and down through the ages, and promised in the last days to use it again. Now, people can over eat and—and so forth and get nightmares, and it's not—it's not real, spiritual dreams, it don't ring up when you—when you read it. And some of it might seem right, but yet there's real, spiritual dreams. And we know here at the tabernacle that God gives people dreams and they are interpreted, and they come to pass, and they're real. But it's a secondary way of doing it. See?

37 Now, the reason it was done then, it was because there was no prophet in the land at that time, to interpret the dream. See? There was no prophet to interpret the dreams, like Joseph and—and Daniel and those prophets of old. They hadn't had a prophet for four hundred years, and God used a dream to . . . for the welfare of His Own Child. He did.

38 He told Joseph, when he was “a just man, not willingly to make her a public example, was minded to put her away privily.” No doubt she told him the visit of Gabriel and so forth, and what he had said; but when he saw her to be mother, it—it was too unusual. You know, it just . . . it was something very different. And you know, that's what's the matter today. God does things unusual, and it's so unusual till even just man can't see it.

39 Joseph couldn't understand it, it was too unusual. He was a good man, nothing wrong with him. He was a good man, a just man, but it was so unusual. See, Joseph probably forty years old or forty-five, something like that, they claim, when he and Mary was engaged. But here we find something that never had happened: a woman espoused to this man and yet be found to be mother! And it was so unusual Joseph was minded to put her away. But right at that crucial moment, God sent His Angel, and appeared to him in a dream and said, "Don't fear to take to thee Mary thy wife, for That which is conceived in her is of the Holy Ghost."

40 What a newborn faith Joseph must have had when he rose up from there! See, he never had need of any interpretation, the dream wasn't in symbols. It was right straight out, "Don't fear to take Mary thy wife, for That which is conceived in her is of the Holy Ghost." There was no prophet to give the interpretation, so it had to come directly, right straight like that; to God . . . from God to Joseph. Now . . . and God taken that secondarily way.

41 What does it teach us right here, before we hit our text? Here's what it teaches us: that God can use every faculty of our being if it's committ- . . . surrendered to Him. He can use our mind, our dreams, our subconscious, our first conscious, our tongue, our songs, our eyes, our . . . Everything that we have can be used of God if it's committed to God. See? Everything that you are, commit it to God. He'll use every outlet and every part of you, He'll use it. No matter what it is, He'll use it if it's sanctified to His purpose and calling.

42 Now, tonight we're going to speak on: *Gifts*. And I want to title this, if . . . I wrote, jotted something down in there, when Brother Neville was up: *God's Gifts Are Always Find . . . God's Gifts Always Find Their Places*. God's gifts is always rejected, but it really finds its place when . . .

43 Now, watch the gift that these wise men bought . . . or brought to Him. Today we find that we're swapping gifts. Everybody has to get a gift, and try to figure out what the next fellow's going to give him, so he can give him something comparing that much. And if it isn't, well, on the New Year's, he feels he has to make it up. And each one studying and worrying and walking the floor, the millionaires, how they're going to get by. They give so much to *this* one and *that*, when it—it's altogether wrong. It—it's—it's—it's altogether . . . Christmas . . .

44 Here: there's only one gift that you can give, and that is yourself. Give yourself to God because God's already give to you His Gift. Now, there's only thing you owe back to God, that's yourself to Him.

⁴⁵ Now, and many times, *names* are in the Bible. We don't notice it no more, today. We . . . You've often heard me scorn this name, of children calling. . . or people calling their children "Ricky." Now, *Ricky* is a horrible name! See? And it's a . . . you mustn't call them that. If you got a child named Ricky, for goodness sakes, change it to something else. *Ricky*, or—or *Elvis*, or something like that. . . *Ricky* means "a rat." See? And so you—you go . . . And—and what you call a person, that impresses that. A little lady, the other day, had a little boy out there called "Ricky" and his name's Ricky, James Ricky. And because it was so popular (Ricky), they called him "Ricky." I said, "Change that name!"

⁴⁶ I notice some people setting right here now that's got a little grandson, and his name is . . . the one—one little boy's a sweetest, pleasant little fellow; and the other one is Ricky, and that's what he is. You just watch him, his nature's just like that. And he . . . I said to some of his grandparents, or someone, I said, "Tell the mother change the name of that boy, just change that name over and watch what happens to the kid." See, you people don't want to believe that. We think we've lived too long for that.

⁴⁷ If there isn't something in a name, then why as long as Jacob was called *Jacob*, which means "supplanter, deceiver," that's what he was? But when he wrestled with the Lord all night, and the Lord changed his name, and about . . . when he was about sixty years old. He changed his name from—from—from Jacob to *Israel*, "a prince before God," and that's what he was.

Why was Abram called . . . had to be called "Abraham" before the baby could be born? Why was Sarai called "Sarah" before the baby could be born?

Why was Paul . . . or call . . . his name was Saul, but when he met Jesus, He changed him from Saul to "Paul."

When Simon was changed from Simon to *Peter*, which means "little stone." And—and all their names were changed, is because what you are called is something about it. When you speak something, it identifies itself. I don't want to get in there, 'cause that's coming up next Sunday night, see, identification of a word. And, but now, we find these things so true.

⁴⁸ Now watch, God . . . What a strange thing it is tonight, to see that those men, Magis, learned men, great men . . . coming down from the East, that was Babylon, which was India. And they never come in any all night, and started one night and got there the next, they were about two years getting there. They never come to a little Baby in a manger. They come to a young Child, a young Child. And Herod killed the

children from two years old. See, to know that it wasn't a little infant laying in a cradle, he'd just kill all infants. But he killed the young children, so that he'd be sure to get Him, anywhere from two years old back. He set the time up because knowing he didn't want to kill too many, all of them, he just . . . 'cause they were more like slaves to him. He wanted to get . . . be sure to get Him, so he said, "The Kid will be about two years old. So, everything from two years old down, kill it." See?

And that's brought to pass what the prophet said, that "In—in Rama there'd be heard a—a screaming or crying, a weeping; that Rachel weeping for her children, and they were not."

⁴⁹ Now, did you notice that these wise men, great men, was up in Babylon and they saw His Star, we said, "We have saw His Star in the east and are come to worship Him." They come from the east, where they saw the Star, going west. Because India is west, northwest of Bab- . . . of—of Palestine. And they come right down through by the Tigris River and crossed over the plains right on in, come down into Bethlehem where they found the—the—the Baby. And remember Joseph and them never left there; they went right down to Nazareth and brought the Child up, right there.

⁵⁰ Now, we see here that they presented . . . These men, being astronomers and studying the stars, and seeing these mysterious heavenly lights appear up there, that there was something going on; that they knowed that that's Messiah, the—the Ruler of heavens and earth, was to be born. And they come, knowing that Deity would be enclosed, in-housed in a—a human being; 'cause to show you their testimony . . . You know, you know, your life speaks so much louder than your words, till no matter what you say, people know what you are by—by what you are.

⁵¹ And watch these people, these Magi, they brought Him . . . Watch the gifts they brought Him, identified what they thought He was. They brought Him gold, frankincense, and myrrh. And now watch what these symbols, that I want to talk to you about now . . . is what these symbols mean. Now, I've got some Scripture wrote out here that we'll read just in a moment on it, the Lord willing.

Now: gold, and frankincense, and myrrh.

⁵² Now: gold in the Bible . . . how fitting it fits to Christ, because gold speaks of Deity. *Gold* is "Deity." We'll get to it just in a moment. *Frankincense* speaks of "service." And *myrrh* is "death." *God, Deity, in service to die*. And that's what He was. The very thing that they brought identified what they thought He was.

⁵³ And I say that to us today, “The things that we bring to Him identifies what our thoughts is about Him.” You understand what I mean? See? If you’re a . . . If you believe It with all your heart, every Word of that, you’ll identify it by giving all that you have to It. See? But if you believe it’s a good place to associate with better people, around church and things like that, that’s just about what you give (just a few social hours with some of the congregation or something). But if you—if you really believe It with all your heart, then you give everything that’s in you to It. See? And it identifies you, that you truly believe the Message, that you believe it to be the Truth.

⁵⁴ So many people say, “I can believe *this* much. I can believe *so*.” The disciples . . . I believe the last time here, I spoke on that: *Believers, Make-Believers, And Unbelievers*. Wasn’t that it? I . . . didn’t I speak on that here? See? And each person, watch their category. See, it’ll come to a place to where they can take so much of it, can’t take the rest.

⁵⁵ Now, how fitting these gifts was to Christ’s journey on earth, a Baby born here on earth. And these gifts that the wise men brought Him, fitted just exactly His commission from God and His journey on earth.

⁵⁶ Now, the first thing: God. This was God, Jesus was God in the form of man. That’s hard for people to swallow that, even today, that “He was God.” And He . . . That’s what He was. He wasn’t nothing less than God. He was God manifested in flesh. He was the Creator in His Own creation. Now that . . . He was the Creator in His creation, by the creation, for the creation. He was the Creator in His creation, by His creation, for His creation. All winds right back in God, the whole thing. Don’t you see? Fullness of God! He was the Creator insomuch that He was God. And He was a Being on earth (a Being of time), which mean that He must had a beginning, therefore He created Himself a body to live in. God, Himself, created a body for Himself. See? That by this creation, He might save the lost creation that He had created.

⁵⁷ There is nothing that man can annihilate, there isn’t one thing. You can’t do nothing to completely destroy anything. You might take a piece of paper and burn it up, you might burn a building down, you might burn a tree down; you didn’t annihilate it. You . . . that heat in there, that fire that breaks up, that’s only chemicals bursting. They’re turning back to what they was at the beginning. They’re not annihilated. If you burn up a piece of wood (and the world, say, if we lived in Eternity like God, and that chemicals out of that wood and that fire went back to its original beginnings and its . . . in whatever it was, the breakings of the atoms and so forth, the—the world, say, would stand for millions of years), that could come right straight back again and be another tree, just exactly like it was.

58 You cannot annihilate anything because it is a Spoken Word of God. Amen! Oh, and that gets me feeling religious, now. See? What God says, It forever stands. Amen! See, you cannot annihilate. We are a part of this earth, and we can never be completely annihilated. No, sir. The sin (the soul) will be annihilated, we realize that. But the—the body that we live in, cannot be annihilated. See?

59 Now, therefore, God created Himself a body. He was the Creator, and created His Own creation, that by this Creation He might save them that were lost in His creation (that's you and I, creatures of time).

60 His—His Word exactly showed that . . . He and His works proved that He was nothing less than the Creator. He took a piece of bread and broke it, and kept breaking that one piece of bread, and fed five thousand people out of it; and took up seven basketfuls of pieces left over, and everybody there had a—a—a complete filling of bread.

61 He took a fish and broke that fish off. Now if we realize that He did create that fish in the beginning. He did create that bread in the beginning. But He took that fish and broke that fish off. A live fish had been, and was then boiled or—or fried; and whenever He broke it off, whatever it was (broiled or fried), it grewed back (the same minute that He broke it) another boiled or fried fish. Isn't that wonderful? That showed that He was nothing less than Jehovah. And then He was the Creator that could take His Own creation, and by His creation, express Who He was. Hallelujah! That proved He was what He was. He was Deity. So, gold was becoming to Him, in the offering at His birth. He was Deity made flesh.

62 I might drop some . . . No strangers among us tonight, I suppose, so . . . in this prayer meeting. But let me say something. Did Jesus, when He was here, . . . ? Now, this is for thinking, not for . . . probably . . . probing rather. Notice, just for thinking, Jesus said, in Saint John 14:12, "He that believeth on Me, the works that I do shall he do also and greater than this shall he do, for I go to My Father." Did you notice that? Notice, now, that was the Son of God promising to the believer, that greater things than He did, (in these last days) that the believer would do greater things than He did. Saint John, 14th chapter, 12th verse. Is that right? Do you believe Jesus said it?

63 Notice, when Jesus created bread; He took a piece of bread, and created bread that had already been bread. When He created fish; He took a fish that was first created a fish, and put another fish out of it. Is that right? He took water, which potentially would have become wine, and made wine out of it. Is that right? But we've seen Him in our midst, in this last days, create things right out, without anything standing there! Is that right? To create a squirrel where there is no squirrels.

Right! Oh, He's . . . remains God. He's just as much Deity today as He was then and ever was, or ever will be. He's still God, and challenging hearts to believe it, "Greater things than this, you . . . without anything to hold and break off of. Speak it, and it'll be so."

64 Notice now, we find that His . . . He identified. The works that He did identified that He was Deity, showed that He was. For He said, "If I do not the works of My Father, then don't believe Me."

65 And could not the Christian say today, "If I do not the works of my Saviour, believe me not"? See?

66 "As the Father sent Me, so send I you." And if you did the works, creation works of the Father that sent Him, then it's a creation . . . The Christ (the Creator) that sends us, does the works of Christ the Creator. See? "As the Father sent Me, so send I you. And if I do not the works of My Father, believe me not."

67 Then the Christian today has got to do the Life that Christ did or we have a right to say, "It's not so."

68 Notice now, His works created Him . . . or identified Him to be the Creator. His works that He did crowned His life's testimony, that He was the "Creator"; no way of getting away from it. Therefore, when they offered the gift of gold, they were perfectly at harmony with God with their gift. They give Him gold, which identified Him as Deity. Always a crown, the golden crown . . . the golden head, of King Nebuchadnezzar. All, you see, it . . . always Deity is represented by gold.

69 Now: *frankincense*. We want to get these quickly. *Frankincense* is the "offering of service to Jehovah." Now, if you want to put these Scriptures down, Leviticus 2:2, and Leviticus 16:6 to 15. We find out that's the order of the priesthood, to make an offering to Jehovah. When he made the offering, it had to be made and mixed with frankincense for a sin-offering, they took different things and mixed it. For the meal-offering, for the wave-offering, frankincense was added. Because, it was acceptable to Jehovah if it was anointed with *frankincense*, which means it is a "service to Jehovah, God." And, now, we find out He's Deity. And they brought Him frankincense, was a type that He was a service to Jehovah. Jesus is Jehovah's Servant.

70 Now, in Saint Matthew 12:15 to 21, we find out that He was Jehovah's Servant, "Behold my Servant, in Whom I am well pleased" (and He was) "and I put My strength upon Him." So His life was anointed with frankincense, to Jehovah's service. What a gift them wise men gave! See, it was something to . . . the—the gift that they give, was something to identify Jesus as Jehovah's Servant.

71 Now if we could only do that, to identify our lives. See, our lives to be identified as Jehovah's servant. That's what frankincense was for, that made Him Jehovah Servant.

72 Now, *myrrh*, m-y-r-r-h, was "anointing of the death." We find in Saint John, the 19th chapter, the 39th verse, that going to the—the funeral service of Jesus, when Mary and them went, they taken this myrrh to anoint Him with; because He must be the Servant of death for Jehovah. See? Somebody had to die. That was a service that had to be done for God, and nobody was worthy to do it but God Himself. So, bringing the myrrh—myrrh, showing that with the Deity, and with the service, that He also was anointed with myrrh; that this Deity had to be put to death in order to save the imperfect one. Oh, what a great thing!

73 The whole creation was lost. We just went through it in the Seven Seals. See, the whole creation was lost, everything was gone. It all belonged to Satan. He fell heir to it and he still owns it. He certainly does. That's the reason we're fighting and having all of this trouble. He controls every kingdom; Satan does. Every government, every king, every kingdom, controlled by Satan. The whole world is controlled and run by Satan. That's the reason we have the troubles that we have. Any Bible student, or anything, can tell you that Satan. . . Well, the Bible Itself says he did, see, that he controls the world. But Christ will fall Heir to it, for now He is our Redeemer. And He come to redeem the whole creation, and nothing could do it but God Himself.

74 That's the reason that God does nothing outside of a man. He always works through a man because He had to use a man. A man is what He had to use to display His attribute of Saviour. He had to make him in His image, make him something like Him, and put him on free-moral agency and let him act any way he wanted to. He could take his choice. And He knew that man, by giving him this choice, would fall. So being that He had to do that, He turns back around and makes the man a partner to Him, and does nothing except He does it through a man!

75 The whole work of redemption come by a man! Hallelujah! Death come by the first man, Life come by the second Adam. See? There you are, He does nothing because He had to use a man for that, then He uses a man to redeem back again. So Deity become Jehovah, or, Jehovah be- . . . He is Deity, and He become a—a Child. He become in the form of sin, that He might redeem the sinner. See, there's the whole thing.

76 Now, look what . . . how beautiful those gifts fit into Jesus Christ; see, gold, speaking of His Deity. Now, they wasn't heathens. They were inspired by God. They wasn't imagining something. That proves right there, even the Magi, that they did see the Supernatural. Because their

own gift, that they offered, identified and spoke well of their testimony that they did see the Supernatural Light. Because why? It speaks perfectly. They brought *gold*, “Deity.” They brought *frankincense*, “service.” And they brought *myrrh*, for His “death,” when He was a Baby, amen, showing that Deity would be put to death in the flesh, amen, that it might redeem fallen man. How can people turn that down?

77 When you realize: What are we doing here? Where did we come from? Or what business we got being here? We wasn’t put here just by chance, we were put here for a purpose and we must serve that purpose. But still we are back on the basis of free moral agency where we can serve It or reject It, just like Adam did in the beginning.

78 I’m looking, these little girls here, Brother . . . What’s . . . ? I believe it’s the little lady played the piano, and I—I was hearing them as they sang. We were talking about them, on the road up here. There’s a little family that’s dedicated their whole life and everything to Christ. Look at that family, how orderly it is. Look at them little girls. They was standing up here, the—the example of young womanhood, of teen-age. And no matter . . .

79 A few weeks ago I went down in like . . . I don’t know what the name of the place is down there, in New York now, where they just got city blocks of beatniks. Now, them girls down there with—with legotards on and—and nothing but one of those little ol’ bikini, as they call it, over the top of that. And, oh, just the conglom-. . . They do anything that’s in their mind, no matter what it is, that’s why—why they’re beatnik. They can just do anything. If they want to lay down, don’t get up, they just lay down and don’t get up. If they want to go, do a certain thing, they do it; if they don’t, they don’t. Just, their mind just traveling! And what does the unconverted mind come to? You have no right to do that, ’cause you’re not your own; you’re bought by Deity, Jesus Christ, the Son of God that was made flesh. But, see, the conglomeration of sin!

80 And you see a little, young girls like that stand out; why, to me, it’s light in the time of darkness. It’s a forked light, of the zigzag whip of God, in the skies to show there can be Light! There can be righteousness in the midst of sin!

81 Mary, the mother of Jesus, in the city of Nazareth, the meanest city there was in the land, but out of there God chose a little lady to give birth to His Son; an incubator, a womb that had to . . . a Baby had to be born by. He took such a person to do it. God works through human beings to redeem human beings. He can take you, work through you to redeem humanity, if you’ll completely dedicate everything you are.

82 If you're a young woman, dedicate your morals. You're a young man, dedicate your morals, dedicate your mind, dedicate your thinking, dedicate your heart, dedicate your soul, dedicate all you are! And let Christ work through that. What a glorious thing! Got the rivers to cross, you got the—the bridges to go over, you got the—you got the brier patches, you got the thickets, you got the woods, you got the dark places, you got the high hills, you got the high climbs. What are you doing? Someday you'll have to stand and look back, see where you come from, and you're going to be judged by the course you take. Put your—your all, your mind and your thoughts, on that North Star (the center of God) and don't move from It. Stay right with It. It'll bring you straight like It did the Magi, right straight to the Christ.

83 All right, anointed Him with myrrh. We find out now, in John 12:1 and 7, that's just exactly what He done. He was the perfect Servant of God, and had Him anointed with all of His Divine gifts. He was anointed with all of God's gifts because He was God. He was God. See, *they* brought Him gifts.

84 Now, we'll be . . . I wish . . . The people here always, most of them, you know, sends you something. Now, when it comes back to sending back, I couldn't do it. See? It's the world over. I just couldn't do it. And I appreciate a little . . . little things, and things that people does to express theirselves and their thankfulness and so forth.

85 Now, this is what these rich men done. These men are Magi, they bought gold, pure gold. They brought frankincense, the best they could find. They brought myrrh, the best they could find.

86 We realize over here, in Saint John 12, we find out that this woman . . . if we had time to read it, but I don't want to keep you too long, see, 'cause I know tomorrow's Monday, and you . . . some of you has to work. Look, they brought . . . This—this woman brought this myrrh, that anointed costly something, to take the smell of death away. And she broke this alabaster box and poured it upon the head of Jesus. And Judas said, "Why, this ought to been given to the poor." (Said, "Not that he had respect for the poor, but he was a thief to begin with, he carried the money.") And said, "This ought to have been sold, instead have put it . . ."

87 And Jesus said, "Let her alone! For she did this . . ." She anointed Him, unto His burial. See? This woman, so grateful that her sins were forgiven until she spent all of her money she had, and took an alabaster box and broke it and poured the oil and just odored the room with fine smell of this myrrh, that she had anointed Him for His death. Now, see, she did the service not knowing what she was doing, but she was so grateful to God.

88 And if you're so grateful for Christmas, it's not to say, "I—I give Joneses a gift; and they give me one back, I'll see what I got in the morning." Why don't you open up your heart and see what's in there, find out what's you got in *here*. And accept . . . if we find it empty, with just negative creeds and—and—and cares of the world, why not ask Christ to fill it tonight? Tonight, so that you can get the real meaning of Christmas. It—it's Christ in you; God, dwelling in the human heart. That's what the real Christmas means.

89 But, you see, today we become so negative. It's the devil getting us through there, (there's painted candy sticks, and a—and a reindeer and a—and a whiskered man, and flies through the air like an airplane, and visits the whole world and every home with a little bundle of toys on his back, and visits every child) and it—it's just a lie! It's just, right out, a lie. See? Now, see? But why? The devil did that so he could twist the minds of the people.

90 The commercial world got into it and they . . . Why, they make enough through Christmas time until they can retire the rest of the year, almost. I talked to a merchant the other day, he said, "You give me these two weeks, and if I didn't have to keep my men here," said, "I'd wait till next Christmas; I could go fishing, whatever I want to do, till next Christmas." He said, "But I keep the boys going." Said, "Just keep them here just enough to keep my business open and it keeps—it keeps my hands paid off and things." Said, "I don't make nothing till—till Christmas time comes along." You see, it's become a great commercial thing when it ought to be a worship; a worship.

91 Now, God, so anointed Jesus with the fulness of Himself till the . . . He was God's Gift to the world. That the wise men are clearly identified, that they're offering their gift to Him; showed that in their heart they knew who He was, and what He was going to do for them. So (no wonder) the first thing they did, they fell down, perfectly in order, and worshipped Him. Before they could even understand it, they fell down and worshipped Him and then presented their gifts. That's the way to have real Christmas: worship Him, then present your gift; presenting your body as a living sacrifice, holy and acceptable to God.

92 But you know what, after the wise men did that? The father and mother of Christ . . . the foster father (of course) and also mother, because God was both His father and mother. But we find out that they accepted these gifts from these wise men. No wonder they were called wise men. They were wise. They were really . . . had wisdom. If men today would just be that wise, just as wise! It takes a wise man to come to Christ. A man that turns away from Him is a unwise man. But it takes a wise man, to come to Christ.

⁹³ Now notice! And after then the wise men identifying Him what He would be, and we find through the Scripture that's exactly what He was: Deity in service for death. What for? Deity in service to God for death. Jesus was Deity in service for death, to redeem the world. But what did the world do to It? They refused It. They rejected It. Why? Some of them, a big part of them, did that because this: because He did die! They said, "He couldn't be Deity and die." The Man (the body) was not Deity, but Deity was in the body. This body has to perish. The very Christ that's in you is the only thing that can raise you up. That's Deity, God in you.

⁹⁴ Now, notice! Now, the same as now, they reject identified Deity. Do you get it? They will certainly put their name on a church book and say, "I'll try to live by this creed." They'll take an oath by this. But when it comes to accepting Deity, and expressing back the same kind of a gift like they did . . . that you are identified by your gift, that you give your entire being to It, to identified Deity. Then you identify yourself with the Deity, by giving all you are, what you are, to Deity Himself.

⁹⁵ Now, Christ in this day, that we now live in, is still a Dei- . . . identifying Himself: Deity, among the people. He's still Deity, because He is the Word. And when we see the Word living Itself, then we know that man can't do that. It's Deity, the Word being made manifest by man. And Jesus said Himself, "The Son can do nothing in Himself. I can't do nothing, I'm a Man," Jesus said. "But My Father that dwelleth in Me, He showeth Me all things that Himself doeth." Amen! There you are! What is it? Deity being identified in man. Now, the same thing is today; that Deity, the promised Word for this day, can identify Itself in you. Amen! Then give your whole to It. Show that you believe in It. Give It Deity: believe It, service, and be ready to die out to yourself and your own thoughts. But today It's rejected as It was then.

⁹⁶ Notice, God guided the Magi with them gifts. For practically two years, they followed that Star. See? And that shows It couldn't be one of the natural things that happened. See? Because if the stars, crossing their orbits, would have crossed, it would showed there was something different. Because . . . unless those Magi saw It, long time before it happened, and knowed they had to cross that way; see, in the paths they were coming in. And they crossed just at Bethlehem at that time, started from up there, beforehand, knowing that these heavenly bodies were moving that way.

⁹⁷ Now, God guided the Magi because they had the right gifts. God guided these wise men because they had the right identified gift to identify His Son. Ooooooh, my! Do you get it? Wise men today, rise in the Name of the Lord, not with some fictitious something, but with the gift that God promised for this day, and God will guide you to identify

that Jesus Christ is the same yesterday, today, and forever. There you are: wise men!

⁹⁸ God guided those gifts because they were the gifts to identify Him. Wise men, today, who can look away from church-anity and all the things of the world, to the Living Word of God! And God will identify His Son by His Word, because That's what He is. "I and My Father are one." And, "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us." And the same Word today, He's the same yesterday, today and forever. And a wise man follows That, because That's what God takes care of to identify Himself by It. Amen! A gift! A real, identified gift of God, God brings it up through everything like that, to identify Himself by.

⁹⁹ And that's how Christ was identified: by gold, myrrh, and frankincense, by them men foreshadowing and showing in type what His life was to be. See? Deity manifested for service, to die that He might redeem the nation, because He was to "save His people from their sin." Not save the world, save His people from *their* sin. The Bible said here, "For in—in His Name will the Gentiles trust." See? The Gentiles will trust in His Name. Amen! In other words, the Bride, the *called-out* of the Gentiles, will be trusting in the Name of Jesus Christ, "In His Name shall the Gentiles trust." Now, God guided them, for they were . . . the gifts that they were giving, were fitting to the time.

¹⁰⁰ Notice! As I've said, God has . . . He—He divided His Word at the beginning, in Genesis. I can take Genesis and show you every age in the Bible, down to this age here. All the cults and things we have today, I can show you exactly where they was in Genesis. See?

¹⁰¹ God gave His Word so much *here*, so much *here*, so much *here*, for each age. And then He sent a prophet down, anointed to make that Word come to pass, and it supports the other one that was coming. See, like the Messiah, always supported. Every prophet in his own life, his own being, the Word that was given for that day, he come and fulfilled that written Word and foretold of what the other one was going to be. And every one of them spoke of Him (amen) 'cause He was the fullness, He was the Head of the prophets, He was the Word of God, He was the prophets. Amen! There He is. Notice! How wonderful what He was: each one of those prophets.

¹⁰² Then when He come, He was the fullness of all the prophets, manifested; 'cause they were the Word of the Lord, and He said Himself, "If you call those gods, whom the Word of God come to, how can you condemn Me when I say 'I'm the Son of God'?" See, even those in that age was identified as gods, God called them, Himself,

“gods.” What were they? They were manifestations of His Word. And here was He, the fullness of the Word, Deity embodied, Deity manifested in the flesh.

¹⁰³ Watch! For these gifts, that these men brought, they couldn't have brought that to a prophet. It wouldn't have been right. See? Them gifts couldn't have went to Elijah, they couldn't have went to Moses, they had to come to Him. And being those gifts were strictly meant for that day, and was to identify Who He was by these gifts, then here come God along and protected Him. And kept them, two years down there, until they found the Perfect Light. How fitting!

¹⁰⁴ Same thing today. We got people that's just as loyal, nice people, genuine people. But, you see, in that, there's going to be something come forth, that God's always done, to identify this day. This is the day when these things are spoken to happen. There won't be many, just a very, very few that'll be saved. The Bible said so. There'll be just a handful.

¹⁰⁵ Jesus said Himself, “As it was in the days of Noah, wherein eight souls were saved.” Eight souls, out of a—a generation likened to this. “As it was in the days of Noah.” What was it? Great, cultured people, great workers, great builders, great everything as they had. Made this civilization just like it, great things that they had. “And as it were in the days of Noah, so will it be in the coming of the Son of Man.” See? And God had Noah to identify His promised Word. It was very fitting. The ark was fitting to the Word of God that he spoke, that He would destroy man. But he saved what he could.

¹⁰⁶ Now, these wise men, bringing their gifts, identified. Their gifts identified what It was, and that's the reason God protected those gifts through every move that they made. He protected It until they arrived with those gifts, because they were fitting for the time. Does my church understand that? That's what's going on now! I hope it ain't over your head. I have to speak it in parable, almost, you see. But do you see? It's the things that's happening is fitting for this day, Laodicea. It's the fitting time, that's the reason God has protected It. See, brought It right through to identify Himself. Gifts, though it cost a death, it put a stumbling block in their way. It's a fitting time, that's right, fitting for the day. That's the reason God has protected It, the way He has. He will protect It, until His purpose is served.

¹⁰⁷ Oh, I read a story, come to my mind not long ago, of something on that order. There'd been a great city, here in this nation, and . . . New York. And it was on Christmas eve. And there was a poor family. A little ol' daddy, he had TB, and he was . . . and his wife had TB. They had been underprivileged. And he—he kind of . . . He was weakly and

so nobody would hire him. He had no education, and he—he . . . people didn't want him.

¹⁰⁸ He just was an outcast, he become a tramp. Just . . . you know what a tramp is, just go by and—and pick up something, and peddle it and get what you can; what little royalty they make on it, they try to live by. Just a . . . like a peddler or something, on the street; go buy some pins and needles and thimbles, and whatever they can. And—and take it, and—and maybe buy for a penny a pack, and sell them for a nickel; and make four cents on the pack, and maybe in the run of a day. You say, "That's—that's a great commission." But just think, all he'd sell in a day. Maybe make twenty, thirty cents a day, and he had a family.

¹⁰⁹ And the—the little wife, being weakly, she—she died.

¹¹⁰ And it was coming Christmas time. And the little girl, she had developed . . . from malnutrition, not having the right food and thing; she took TB, also. And she was a little fellow, and about eight, nine years old, ten. And she had never had a doll for Christmas. And that's what she wanted for a gift, was a doll.

¹¹¹ And the father, not able to give her medical attention and so forth, had . . . he—he seen the little girl was going fast, and he tried his best to—to—to—to get enough money together to get her a doll for Christmas; if he could just get enough to buy her a little doll! And so the Christmas time was coming on, the bad weather set in, the little girl developed some kind of a pneumonia, and—and she died, just a few weeks before Christmas. And the father, of course, broken-hearted, he went to his little tin can and got the money out. And he thought of his little girl, and she wanted a—a doll like little girls. See, it's a little mother coming on.

¹¹² You notice how a little girl, she goes to a doll, because she . . . that's her nature, she's a—she's a coming mother. She will be mother someday if she lives and everything. You know, her nature. That's the reason a little girl likes a little doll, she wants to take care of it; 'cause after all, she—she's a little, potentially, a—a—a little mother.

¹¹³ And she wanted a little doll, and she had never had one. And Daddy had saved everything he could to—to get her a little doll. And, so, she died.

¹¹⁴ And the father kind of had a lapse of mind. His wife had been taken, his little girl, and his mind kind of got to a place till he—he . . . still he'd—he'd go to bed every night and talk to this little girl, though she was . . . been buried. But he thought he was—he was talking to her, and telling her, "Now, Honey, it won't be long, and Daddy's going to get you this dolly for Christmas. And—and Daddy's promised you the dolly, and I—I'm—I'm going to get it."

115 Finally, Christmas arrived. And, course, you know how it is. The rich had their—their big parties; and—and candles burning, and the great high masses in the churches, and talking about Jesus and—and so forth (the churches were), and going through all kind of a routines of mass, and singing, and carols and everything. Little did they know what was going on back in the alley, behind all this.

116 This little fellow back there, and he got beside himself. He wanted that little girl to have that doll so bad, 'cause she had begged so for this little doll. So he went out and he bought her a little rag doll, a little—a little thing, probably about thirty cents; a little dirty something he'd bought, down on the side of the street. And it was a real cold night, the—the—the blizzard winds blowing, the snow falling hard there; and New York, right on the coast.

117 And the streets filling up; and the people in their great, big limousine cars. And drunken parties, out drinking, the celebration of the birth of Christ and of these things that we speak of tonight, trying to think that that's the right way to do it; just drink off their old sorrows and things, and that—that's the way to do it. All of them . . .

118 Stand in the store, the other day, and a woman talking about what . . . two girls met and they wanted to know what they got for their daddy. And one of them said, "Well, he . . ." She got him a carton of certain kind of cigarettes. And the other one said she got him a fifth of whiskey and a—and a—and a deck of cards. Now if that ain't giving a memorial gift for the birth of the Lord Jesus Christ! And that's the way it goes, you see, it's just a big bunch of tinsel. It hasn't got Christmas in it at all.

119 And so we find now, this little man, he wandered along. And he knowed in his heart his little girl was gone, but he went and bought the doll anyhow. And he thought, "I'll just start walking, I'll find her somewhere. She'll be along the street here and I'll find her." And he started walking.

120 He—he couldn't fool himself, she wasn't back there in the little shanty and in the little, ragged, dirty bed; but, she was buried. So, he—he knew. He thought he'd find her on the street. He said, "I'll just keep walking." And he was going down through the alleys, while they were singing their carols and going on. And going down the alley, packing this little, dirty doll; holding it in his coat, up to his heart, thinking of his little girl.

121 And finally a policeman happened to see him, and the policeman had a few drinks himself, and he run into the alley and grabbed the old man and turned him around. He said, "What are you doing hanging in here?"

122 He said, "I'm taking this little doll, sir, to my little girl."

123 He said, "Well, where do you live?" And he told him where he lived. He said, "Well, you're going away from that place, you're drunk. Go back the other way."

124 Said, "Sir, I'm—I'm not drunk. I promised my little girl I'd—I'd get her a gift for Christmas." And said, "An appropriate gift for a little girl is a little doll."

125 And he said, "Let me see it." So he showed him a little, dirty like, rag doll. And he was holding it in his . . . next to his bosom, holding the little doll as he . . . So the policeman, half drunk, himself, shoved him on and started down. The old man went down the alley, and snow falling fast.

126 And, well, the midnight parties broke up. The next morning, the snow had let up, the sun had come out. And so they must . . . all the people from their great gaiety parties was . . . ice sacks on their heads, from too much drinking and celebration of the—the birth of Christ. And—and many of them were hoarse from carrying on, from all the going-on.

127 But way down in the alley, they found the old man. And when they turned him over, he had the little doll next to his heart. I suppose he took his gift to her. He found her in a Land not here. He—he—he took the gift. It was an appropriate gift. (God, merciful.) Yet it cost him his death. There's no other way in the world he could have give her the gift, she was buried. But the only way he could do it, would be go like that. The little doll didn't mean too much, I guess, the little dirty-faced doll, but it . . . what did he do it? It fulfilled a promise he had made. No matter what the people thought about it, his dirty hands on a little, dirty doll, but it—it fulfilled a promise to his little girl.

128 Sometimes they look upon the Gospel as singing, playing, they didn't want It when God brought It, but it fulfilled a promise that He would give His Son. And you know what? They left Him to die, too, just like a tramp on the street. That's exactly right, they've left Him to die like a tramp on the street. And today they treat Him like a tramp on the street, but He fulfilled what He was supposed to do. He was the Gift that God promised to the world.

129 Tonight, let me take Him as my Saviour to *my* heart. Let me walk in the face of my death, or whatever it is, like that. I promised my life to Him. I want to take it to Him. No matter what I have to go, if I have to go through death, if I have to be shot; no matter what takes place, I have to be laughed at, called "crazy," everything, excommunicated from the rest of the Christian churches and so forth, I . . . it's a gift of God that I hold in my heart. He gave it, I want to take it to Him.

Let us bow our heads just a moment.

¹³⁰ Appropriate gifts I speak on, it was appropriate gift because the little girl . . . she was a little girl, to be, a little mother (would have been), an appropriate gift was the little doll. An appropriate gift that God, the Creator, could give to His creation, would be a Saviour to save it from the condition it was in. I wonder, tonight, as we're approaching Christmas now, and I suppose it'd be the last message we hear between now and Christmas, 'less we get the radio message of someone.

¹³¹ I wonder, tonight, if we've accepted the Gift that God promised us: Eternal Life, to believing on Christ and receiving the Holy Spirit. If you haven't, you'd like to accept God's real, true Christmas gift, would you raise your hand? Say, "Brother Branham, I—I don't know, I've—I've sometimes believed It. And I've watched what things I do. And I kind of, a little bit, in doubt." Don't—don't doubt anymore, friends.

¹³² See, it—it's too late to go to doubting now. Let's be real sure of it. Say, "Pray for me, Brother Branham, and I want to . . . God's Gift to the world, is Jesus Christ. I—I—I want this to be a real Christmas. I accept the Holy Spirit in my heart. That could cradle me through all the storms of life, and someday I can come in His Presence with this gift of Eternal Life. He'll accept me upon those basis, that's the only way He'll do it."

¹³³ Or, have you got the right gift tonight? The right kind of an attitude? "Father, I'll follow You wherever You go. Whatever You say 'Do,' I'll do it. Whatever Your Word says for me, 'Do,' I'll do it. Yes, Sir, I don't care what everybody else says, I'm going to do it because I want Your Gift; it's Life, and Christ is the Word."

¹³⁴ If you can't believe all the Word, and say, "Well, I don't know, I—I believe that . . . *this*, I believe *that*, but I just can't go *this*, I can't go *that*." You're like the seventy that went away. They can't accept all the Word and receive Christ in the fullness of His Deity and His service; and ready to die as He did for you.

¹³⁵ Then would you just put up your hand, with your head bowed, and say, "Pray for me"? God bless you. And God bless you. God bless you. God bless you, little girl. Oh, God bless you. Yes, I see your hand. The Lord bless you, sure. This little Gift, of Christ, that God sent to the world; and identified It by . . . the Magi identified It, His Own life identified It, His death identified It, His resurrection identified It, your accepting identified It, and He identifies Himself with you that you are His and He is yours. If you're not really . . . see, the reaction of the Spirit of God working in you, in this Christmas season, may it come to you now.

¹³⁶ Heavenly Father, as we stagger like the tramp on the street, nobody had had any use for him. The world went right on in their foolish celebrations, so are they tonight, Lord. But sometimes we feel like that tramp, but we've accepted a Gift. So we pray, Father, that You'll make us a gift, of a light, to this dying world. Many here have raised their hands that they want the Gift of God that He had to, Himself, give His only begotten Son, came down, become a Man. He stooped so low they didn't even . . . He come so low and so humble till He—He didn't even have a bed to be borned in. A—a—a cow had to . . . or a horse or something had to give its manger, step aside, (an animal) human beings had gotten so in condition there was. He—He come down in a—in a manger, a little old cave stable on the side of the hill there in Bethlehem, where a harlot's son had founded the little city many years before.

¹³⁷ And now, Lord, we find out that one night, a cold night, it was said to Him, "Rabbi, we want to go home with You tonight."

¹³⁸ And He said, "Well, now, the birds they have nests, and—and the foxes have den, but I—I—I don't have a . . . even a place to lay My head." And that's the way they let Him die, like the tramp on the street.

¹³⁹ Heavenly Father, can the—the Christian, can the people today see that—that That is that great Gift? And many here, tonight, more than a dozen, I guess, raised their hands that they wanted to receive the Holy Spirit. May there just like the wise men, maybe none of the rest of the congregation will even see what goes on. And this Star, this mystic Light passed over the observatories, for two years, where people even kept time then by four watches, they kept time by the stars. Nobody, no historian wrote of it. No one knowed nothing about It, and yet It was there. And these wise men, with their appropriate gift, was guided right through to It. May that same Light come into every heart, here tonight, that's setting present. There may not be no emotion, there may not be *this, that*, and maybe no one else would know it, just like the wise men. But may something so be settled in these men, women, boys and girls' hearts tonight, that that Gift of God will anoint their life. That from this night on, they'll be changed. They won't be no more like they used to be. They'll be a—a changed creature from now on. May they, like the wise men, turn aside and not go back to the fashions of the world (and Herod, the king's palace), "But being warned of God, they turned aside." Grant it, Lord.

¹⁴⁰ Tonight I pray that every wise man, boy, or girl, in here tonight . . . Man or woman that's wise enough to turn aside from the things of the world tonight, don't go back no more after this day. After this—this passing of this day and night, no more will they go back to the things of the world, but may they be wise. And this little mystic Voice that caused them to raise their hand and say, "Yes, I want God's Gift . . ." May that

same thing that caused them to raise their hand, identify them tonight with His death, burial, and resurrection, by giving them the Holy Spirit. May they turn aside.

¹⁴¹ May these women here tonight, Lord, that's had such a hard time to keep from coping with the world; let their hair grow, and dress ladylike, and take off this makeup and stuff, this artificial, that shows . . . it—it kind of identifies them that they're not healthy, they . . . there—there's something wrong. And may tonight, this little mystic Light, Lord, that caused them to raise their hands, may they say, "Lord, I'm turning aside from the things of the world, tonight."

¹⁴² These man that hasn't had the—the—the real something, that would talk to their wives and cause them to turn aside; and the things that they do. May we all together, Lord, just turn aside tonight, being warned of God by the strange little message of the—the Light of God that strikes upon our hearts. May we turn aside tonight and—and live for You the rest of our days, go—go home with You by another way than what we have been traveling. Grant it, Lord. Make us better Christians, every Christian here tonight, Father, that's accepted You and believes on You. And they've tried to live a Christian life, but tonight, may they turn aside, may they receive that Gift.

¹⁴³ O God, it's—it's a—it's a despised way. Women will be called "old fashioned," they'll be called everything. And men will be called "fanatics." But we're—we're ready, Lord.

¹⁴⁴ Holy Spirit, turn us aside, right now. Turn me aside, Lord. I—I—I don't want to even go any way that would lead me away from You. Lord, I—I want to go just the way You'd have me to go. I want the gift of my heart to be so perfect that it'll identify You, Lord, on earth, that You're not dead, You're living.

¹⁴⁵ You're the God of the living, not the God of the dead. The dead is covered all over with flies, and blowflies, creating germs and more blowflies; like the man taking his first drink, smokes his first cigarette, tells his first lie, goes out on his wife the first time; or the wife that goes out on the husband, or does the things that's wrong; just like a blowfly struck them, and it . . . they—they accumulate by the . . . go up in the blows and filth, because it's on a dead soul on the inside. Evil spirits go off in it. And one evil spirit cause him to do something else; and another one come, cause him to do something else because they did *this*.

¹⁴⁶ God, may they turn aside and come to Life. May they rise, and the Angels of God come down with the gifts of Eternal Life, Lord, and go from victory on to victory. Grant it, Father. We turn aside, tonight, from the things of the world and the cares of the world, warned of God that the time is at hand, Jesus is coming back to the earth. And

may the Great Holy Spirit give us, tonight, that Eternal Life that we're looking for. Grant it, Lord. We're—we're just pray that You'll grant these blessings to us as we ask them in Jesus Christ's Name.

With our heads bowed:

¹⁴⁷ Wise men long ago came to that . . . followed that Light to a . . . they found the Perfect Light. And may the little Light, tonight, that made you put up your hand, or maybe you didn't even . . . It struck you, but you never even raised your hand, may that Light guide you right on to that Perfect Light.

Let's just all stand, for a little consecration service.

¹⁴⁸ Let's make our little heart here, tonight, a dwelling place for Christ. Remember, tonight, my odd little story of the tramp. Tonight, really, Jesus Christ is that tramp on the street. That's right, He—He was a tramp on the street. Oh, yeah, we say, "We serve Him." Sure. All the tinsel and glamour, that's not Him. That's not Him. He had to die to bring you this Gift, not a doll, but Life. He had to die in order to do it, to get to you, the only way He could get to you. He couldn't just come here and be a perfect Man, like He was, and get to you. He couldn't do it that way. He had to die to do it, to get—get the Gift of God to you. Like the—the tramp had to die to get the little doll to his girl, Christ had to die to get God to you. We want to accept It tonight. And I believe, with our heads bowed, . . . and let's just raise our hands to God and consecrate our lives anew, right here tonight.

¹⁴⁹ O Gracious God, we—we want Your Gift. I—I'm here, as this Christmas season, Lord, as I realize and look upon the earth and see the tinsel and the glamour of the day, I—I can just see the . . . out yonder, as the Bible said, this Laodicean age, You're outside Your church. You're rejected, a fugitive to Your Own church and to Your Own people. You're—You're—You're rejected. A—a fugitive being something that's refused, and You're refused in Your Own church. You're refused amongst Your people. They don't want You, Lord, and they've left You, like the tramp, on the street. God, You—You—You went on, died anyhow, that You might bring the Gift of God to us. And we humbly accept It, Lord. I pray that You'll just fill our hearts and lives. And turn us aside, from this night on, and may we be wholly Yours as we consecrate ourself to You.

¹⁵⁰ Receive me, Lord. Many are the mistakes of life that I've made. And, dear God, as—as I—as I stand here over this sacred spot where the Gospel's been preached and where we've seen You here, even in a—a great Light that shined upon them. And we're so grateful for this, Lord. I—I consecrate myself for this Christmas, not in . . . and as the

world would do or to—or to turn new pages. Lord, I—I just want to accept Your Son. I—I want to accept Your Gift, Lord.

¹⁵¹ I want to accept the Gift of Eternal Life through Christ. And I, truly, Lord, accept the Gift of Christ to me, to try to win others to Thee. God, we each one . . .

¹⁵² Make the little housewife so sweet and humble, that she'll be able to lead others to You. The Gift that You give her, that feminish little ladylike, may she be so ladylike till the neighbors will see her and—and want to be like her.

¹⁵³ Make the man, the shopworker, whoever he is, Lord; make him a humble life, like Christ, that others might see. We don't know where those people are standing out there, Father, but we never want to leave the grand, old highway; but we'll lean backwards, lean forward, reach way out anywhere to get a soul. Put that within our reach, Lord, we pray. And give us the—the—the life that would cause people to want to live like that, as we consecrate ourselves to You, tonight. In the Name of Jesus Christ. Amen.

Now, if you'll bow your heads again, I want to wish each one of you a very merry Christmas:

¹⁵⁴ May the great Christmas Present, the first One and the only and the original and the only One there is, Jesus Christ, be afresh in your heart tonight. May the Holy Spirit come to you and bring you ministering gifts and things from God, that you . . . a gift that you might live a better life. That's what I want. I would rather have the Life of Christ in me to live sweet and victorious than I would all the gifts of healing, the gifts of prophecies, all them other gifts; just give me Jesus. Let me live the Life, the Life is what I want to live. I want to live so others will know. That's my—that's my desire at Christmas, and I pray that's your desire. And I pray that God will give us His desire.

¹⁵⁵ Now, let's have a word from the pastor, and a dismissing. And God bless you. We'll see you Wednesday night. Till that time, God bless you.



GOD'S GIFTS ALWAYS FIND THEIR PLACES

63-1222 Vol. 6-13

This Message by Brother William Marrion Branham was delivered on Sunday evening, December 22, 1963, at the Branham Tabernacle in Jeffersonville, Indiana, U.S.A. This sermon, number 63-1222, is one hour and twenty-nine minutes. Every effort has been made to accurately transfer the verbal Message from the magnetic tape recording to the printed page, and is printed herein unabridged and distributed by Voice Of God Recordings. Reprinted in 2011.

©2002 VGR, ALL RIGHTS RESERVED

VOICE OF GOD RECORDINGS

P.O. BOX 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.

(812) 256-1177 • www.branham.org

Copyright notice

All rights reserved. This book may be printed on a home printer for personal use or to be given out, free of charge, as a tool to spread the Gospel of Jesus Christ. This book cannot be sold, reproduced on a large scale, posted on a website, stored in a retrieval system, translated into other languages, or used for soliciting funds without the express written permission of Voice Of God Recordings®.

For more information or for other available material, please contact:

VOICE OF GOD RECORDINGS
P.O. Box 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.
www.branham.org