
THE REPROACH FOR THE CAUSE OF THE WORD



Thank you, Brother Neville. [Brother Neville says, “Amen.”—Ed.]

I said to Brother Neville, “You sure you haven’t got a little bit anointing this morning?”

² I come down to pray for the sick. There was some people gather in what we . . . of an early Sunday morning. What I have to catch there, I just have them come here at the church. And I—I always think it’s better to pray for the sick around church. I don’t know. I like church, and to come down here where the congregation, the people out here praying.

³ And there was a little girl back there, the prettiest little girl, why, I think she is sitting somewhere out here now, if the people didn’t go home. Oh, I see now. And that’s the prettiest little thing. And she is very sick. And we was listening, when we heard the message of tongues and interpretation go forward. And we was listening, and we thought we understood that something was said about a little girl. And we were waiting to see if the Lord gave a message, what to say in there. But I think the little girl is all right now, and is going to be well. And so . . .

⁴ And there was a lady that had lost her sight, also, and we was praying for her. And some man in an ambulance out there, a minister. I don’t guess the man would have weighed thirty-five pounds, or forty. Just—just very, very . . . And so I come down to pray for them.

⁵ And the reason I was kind of hesitant, a lot, a filling dropped out of my tooth. And I’m whistling to myself, this morning, across that place out of my tooth there, in front there. And they tell me now I got to have them ground off, and caps put over them. And so this old age just creeping up, is the only thing I know. And I had a filling in that one, and kind of half of it, and when I started to speak, you can feel it, the wind kind of push out, you—you know what I mean, out across your lips. And it makes you kind of lisp, like.

⁶ We are indeed a privileged people to be alive this morning, and to be able to come to church. And on this eve of Christmas, waiting for the celebration that they have, which, I—I hope I . . . There’s too many kids here this morning, so I’ll just keep still. See? And we adults, sometimes, we speak things that kids shouldn’t even hear, you know.

⁷ But, I think the church has got a little present here for the little kiddies, after while. I was just looking it over, back there. Oh, you want to stay. After Sunday school, you just hold on, see, 'cause I—I think they got some presents back there for the little fellows, to give out this morning. And when I . . . You little fellows, remember, while we're doing this, I want to make this clear, it's not Santa Claus, 'cause that's a story that some day you'll learn it's nothing to it. But it's from Jesus Christ, the Truth of all truths, you see, the Son of God. And we're giving you this little present, this morning, because it's letting you know that one time God gave the greatest present could ever be give to the human race: His Son. And we have a poor way, expressing it. And there's nothing we can give to compare with that. But just as mortals, one to another, we do that.

⁸ Now, I was going to wait till next Sunday. And I probably will, anyhow, upon something that I wanted to say. And something has been—been made known to us, up home, of a vision, that I must follow it out. And it's kind of a . . . It's kind of, seemingly, would be kind of rough, but we never want to think that what God says is rough. His—His burdens are light.

⁹ And beings that next Sunday, God willing, we're going to have a—a service here that's just before New Year's Eve, if the Lord be pleased with us to have this service. And we want to have a morning service, prayer for the sick, and perhaps a baptismal service. Then I thought, advertise it out to our friends, that they could come in. Then we'll have Sunday morning and Sunday night. And then the people want to stay over for New Year's, then we have a . . . Going to have the Watch, this time? [Brother Neville says, "Yes."—Ed.]

¹⁰ There will be several ministers here, will be speaking New Year's night, plumb on till midnight. And—and we invite such ministers to come and speak. The Lord willing, I want to be one of them that has something to say on New Year's night.

¹¹ And then next Sunday, I thought I would bring up a line of things that's being done, that's been done, show how God is dealing with His people, and bring it right up into a—a climax here at the church.

¹² And many of you are wondering about this income tax affair that we been going through with. It's settled. And so I want to tell you how that happened, also. And I think, it would be, to have to tell it over again, next Sunday, so I'll just wait till next Sunday. And try to speak to you a little bit, this morning, out of the Word. See? And next Sunday, I will—will try to, if God willing, to tell you how

it all come about, and bring to you each one of the things that the Lord said, and watch it hit just exactly to its spot, just placed exactly to the spot. See? He does not tell anything wrong.

¹³ But, now, one thing that I wish to say this morning, that I probably won't, will not next Sunday, is concerning something that happened yesterday. I was a little reluctant on coming in this morning, because I really kind of torn up, so that I—I don't feel much like it. But being that I'm here, well, I'll try the best that I can.

¹⁴ Night before last, I had company, Brother and Sister Sothmann, as we know here, one of the trustees of the church, and his wife, came up to visit wife and I. And we were speaking on the oncoming meetings in Phoenix and around, if it be the will of the Lord. And we were up till about ten-thirty, I guess, and I went to bed somewhere around eleven.

¹⁵ And some time in the night, I dreamed a dream. And in this dream I seen someone that was supposed to be my father; a great, huge man, just representing, figuratively speaking, my father. I seen a woman, didn't look like my mother; but, yet, she was supposed to be my mother. And this man (that was supposed to be like the father, the husband of this woman) was cruelly mistreating her, insomuch that he had a great chunk of wood, and he would hold her up like *this* and strike her with this chunk of wood, and she would fall out and go down. And then—and then, after while, she would get back up again. And he would walk around, take a notion to strike her again, he'd strike her again. And I was standing off at a distance, watching it.

¹⁶ Finally, I just got fed up on it. And I was way smaller than this man, was supposed to be like my father. So I walked up to him and put my finger in his face. I said, "Don't strike her again." See? And when I did, something begin to happen. My arms begin to pulsate, and I got great, big brawny muscles. I never seen such muscles. And I just took the man by the collar, and I said, "Don't strike her again. If you do, you'll have to deal with me if you strike her again." And the man got scared of me, and left her alone. I woke up.

¹⁷ Well, laying there, just in a moment, course, the interpretation of that come. That was, of course, the woman, figuratively speaking, is the Church, which is kind of the mother. The father is the denomination over her, that dominates over the Church, like the husband over the wife. And it's these denominations striking that Church, and don't even let Her get on Her feet like that. Just, every time She tries to get up or do something, they, the people in there, the denomination strikes Her down. And it just means to put some—some

faith muscles out here to keep sticking my finger out there, and saying, “You’re dealing with me. See?” Cause, there’s some people in there that belongs to God. And that was all right. About . . .

18 We had been up about two hours, or three, I guess. And my daughter, one of them, Rebekah, back there, she works at the Methodist Hospital in Louisville. Is, oh, that amateur form of nurse training. It’s “candy strippers,” they call them, or something like that. And she was, she . . . They called her to come over that morning, and that’s what got me up. And it was early, and she, with some other little school colleague here, they—they work there together, and was going to take them over to Louisville. They had to be there at ten o’clock. And the wife wondered why she couldn’t get in the bedroom. I had it locked.

19 Now, I have had many things to happen in my life, but I never had anything like that. I went into a trance. I don’t know the interpretation. I’ve never had anything like it in my life. But, before me, it seemingly that I realized that it was a vision, and I was in the vision. But I was talking to my son, Joseph. Which, he was not in the room at the time. But somehow, just as it struck me, I was talking to Joseph.

20 And I—I looked up. And kind of in the shape of a pyramid, standing before me, was little, small birds, something like a half-inch long. And they were, up at the top, on the limbs, there was a . . . may say, three or four. Then, next, next limb had maybe eight or ten. And down at the bottom, had fifteen or twenty.

21 And they were little warriors, because their feathers was beaten, and looked like they were trying to talk to me, saying something. And I was in the West, seemingly around Tucson, Arizona. And the birds were looking East. And I was listening close. Was trying to say, looked like they were trying to tell me something. And they had little feathers, was all been beat up, and things. They were pretty well battle-scarred. Then, all of a sudden, one bird begin to take the other one’s place, jumping like *that*. And they, the little birds swiftly left, flying eastward.

22 And when they did, from that came a larger bird, more like doves, with a pointed wings. And—and—and they come in a swarm, and swiftly, more swift than what the little birds was, flew eastward.

23 And I still in my . . . the two consciences together, I knowed I was standing here, and I knowed I was somewhere else. See? And I thought, “Now, this is vision, and I must learn what this means.”

24 And no more than the second group of birds come by, I looked to the West. And looked like in the form of a pyramid, like two on

each side, with one in the top, came five of the mightiest Angels I ever seen in my life. Such a terrific speed, I never seen. Their heads back, and Their pointed wings, just sailing quickly! And the power of Almighty God struck me, in such a way, till It lifted me plumb from the ground, all the way from the ground, up.

I could hear Joseph still speaking.

25 And sound like the sound barrier breaking, that—that a great roar went off, way in the distance, to the South. And when I was lifted up. . . And there was such a terrific speed of the Angels! And I—I can just see Them right now, see, as—as They were coming, in that shape like *that*, just sweeping right into me.

26 Now, not dreaming, now. No. I was right there, wide awake as I am now. See?

27 But here It come. And They were so terrifically fast, till I thought, when It lifted up. . . I heard that explosion, like, or like a blast that went out, like a sound barrier. And when it did, I thought, “Well, this must mean that I’m fixing to be killed, see, in a blast of some sort.” And—and I just. . . While I thought on those things, I thought, “No, it wouldn’t be that. Because, if it was a blast, it would have got Joseph, too. Cause, there he is, still talking, thinking I’m there. I can hear him. It wasn’t that.”

28 Now, this is all still in the vision. It wasn’t. . . See? It was in the vision.

29 And then, all at once, as I realized that I had been. . . They were around me. I couldn’t see Them, but I had been brought into this constellation of a pyramid of Them, inside this constellation of—of Angels, of five. And I thought, “Now, death Angel would will be one. Five would be grace.” I was thinking that. I thought, “Oh! It’s—It’s coming with my Message. That’s my second climax. They’re coming to bring me the Message from the Lord.” And I screamed out with all my might, as loud as I could, “O Jesus, what would You have me do?” And when I did, It just—just went away from me.

30 I—I—I haven’t felt just right, since. See? I was, all day yesterday, I had to stay in the house, almost feeling beside myself. I can’t make my mind get clear. And the glory and power of the Lord! I was numb all over, when It left me. I was trying to rub my hands. And I thought, “I can’t catch my breath.” And I walked around, and through the floor, and back and forth. I thought, “What does it mean, Lord? What does it mean?” Then, I stopped. I said, “Lord God, Your servant is. . . I—I just cannot understand. Why? What was that? Make it known, Lord.” Well, when the. . .

31 I can't tell you about, when I say, "Power of the Lord." There's no way to explain that. It isn't what you feel here, and the blessings. That's the blessings of the Lord. This is a sacred! Oh, my! It's—it's beyond anything that a mortal could even imagine. See? And it—and it was bothering me, real bad. It don't. . . It isn't a blessing. It's a bother. You're troubled. See? That it is. If you could only. . .

32 If I could only get some way that I could tell the people what that was, or what it. . . what the feeling of it was! It, it isn't just like sitting here, want to rejoice. It's—it's something that every nerve in you just. . . It's beyond scare. It's beyond frightened. It's a holy reverence. Of. . . I. . . There's no way to explain it. Even, till, my entire back, up-and-down my spine, through my fingers, up-and-down on my feet and toes, my whole being was just numbed, see, just like you had—you had went out of the world, somewhere. And—and it was leaving me, gradually, and I said to the—to the Lord, "Will You just let me know, O God?"

33 I guess, that, the closest that ever come of being that strong again, was when I was in Zurich, Switzerland, that time when He show me that German Eagle watching that English horse-rider come down through Africa. And He said, "All have sinned and come short of the glory."

34 And I was crying out to the Lord, to help me. And I—I want Him to give me the interpretation, because I wondered if it meant—if it meant that I was going to go away, I was going to be killed. And if it was, I wasn't going to say nothing to the family about it. It's my time to go Home, why, I'll just go Home, that's all of it. But if—if that's what it meant, I didn't want to tell the family, didn't want them to know nothing about it. Just let it be done, and that—that would be all of it.

35 I said, "Lord, help me. I don't want to tell the family, if—if You're. . . This, it's my call Home, well, I'll—I'll be going, you see," I said. And, you know, you're. . .

36 You say, "Well, why didn't you think about what you said in the vision, what the vision said?"

37 But you can't think of things like that then. You. . . I can't, anyhow. And I thought. . . I was just troubled, upset. You don't know how to think. You can't think.

38 And I said, "Heavenly Father, if that meant that—that an explosion was going to take me, well, let me know now, so I'll say nothing about it. Let Your glory and power come upon me again,

and lift me up again. Or, let Your glory come upon me, and then I'll—I'll know then that it meant—it meant that, and so I can keep it to myself." And nothing happened.

³⁹ So then I said, "Then, Lord, if it meant that You're going to send Your Messengers for my commission, then let Thy power come again." It like took me out of the room!

⁴⁰ Though, I—I've come to myself, with my Bible in my hand, then, see, and asking God to help me. And when I did, He—He showed me something in the Scripture, pertained right to it, right there. And I thought, "Could that actually be that? How did I do that?" And, oh, I—I can't explain these things, folks. It's beyond anything I know about. See?

⁴¹ My wife is a very odd woman; one of the best in the world. But, a little while, I didn't say nothing about it. I went ahead. She knew there was something happened. So when I told her, she said, "You know, Bill, I see you and hear you, in many of those things." Said, "You know I believe you with all my heart," she said. She said, "But that really had something."

⁴² It just seemingly, just shakes me, that blasting and that swift coming of those Angels like that, five of them together, in a—a constellation of Them. Like, kind of like—like I had that pyramid drawn here, see, They looked to be. First, it looked like, kind of a . . . in the distance, They looked kind of like that color of doves. And they were in—in coming from *this* way. And they, look like: one, two; three, four; and then one right at the top, see, making five. And they come with such a speed! There is nothing, no jets, no nothing else can compare with *that*.

⁴³ And I can just see Them, and Their heads kind of turned side-ways. Those wings tipped back, full-armored, and here They come, so "Whew!" Like *that*. Just come right down, and just took me right into this pyramid of the constellation of Them. I seen I was off, up off the ground. I thought maybe . . . I heard, way in the distance, that roar, "Whoom!" Like a—a—a plane when it crosses the sound barrier, you've heard it happen like that, just like a distant roar.

⁴⁴ I thought, "This may mean now, when now this vision leaves me, that I'm going to be killed by an explosion or something." I thought, "Here I am. I'm lifted up. I'm . . . They, They're here somewhere. I'm—I'm in this, this pyramid of Angels here. But, I—I don't know. Maybe the Lord is coming to take me Home."

Then I heard Joseph down there, saying, "Daddy?"

Thought, "No, if that's it, it would have took him, too."

45 Then Something said, “You . . .” Remember, I’m waiting, watching for a Message that I always looked forward to, something.

46 And the vision, the other day, you know, as I had here not long ago, telling me about what was going to happen; how I was preaching in, from the sun, into this place. And—and then He said, “Now remember, the second climax is yet to come.”

I thought, “There will be a Message.”

47 Remember my Message here? The opening of that capstone, where, those seven voices and seals that’s not even wrote in the Word of God. Remember? And it took me into that pyramid.

48 And Junie Jackson, if you’re here, that dream that you give me not long ago. I won’t tell it this morning. You were so . . . God was so perfectly. And excuse me for not giving you the interpretation; ’cause, I seen something moving.

J. T., same thing, see. And I—I—I knew that.

And Sister Collins, exactly the same. See?

And six of those, leading right straight to the same thing.

49 And then the vision that I told you all, years ago, it happened just the other day. See? That would happen.

50 And there it is, laying right, everything laying right out there. It’s just something moving. I don’t know what it is. God help me; my prayer.

Let us pray.

51 Heavenly Father, we are—we are just mortals, and here we stand this morning. And, Lord, You’ve sent me to lead this little flock and this church. And I’m at my end. I don’t know which way, what, where, is coming. But I know this one thing, that, You said You’d “make everything work together for good” to them that loved You and are called according to Your purpose. I pray Thee, God, that Thy great hand of mercy will be upon us.

52 We truly know that Thou art God. And we know that Thou art not one who lived in a days gone by, but You live yet today. You always was God. You always will be God. You were God before time, and You’ll be God when there is no more time. You’ll still be God.

53 And we are in Thy hands, Lord. We are just clay, and Thou art the Molder, the Potter. Shape our lives, Lord, in the way that would get the best service to honor Thee. Grant it, Father. We are just in Thy hands.

54 We had no way of bringing ourselves here, or we do not know how we shall go out. The Lord, You give to us life, and You have . . .

We give our lives back to You, and, in so, You have give us, in exchange, Eternal Life. Our faith breathes that into our very being. And we love Thee for this, because we know that some day we'll see You, and You'll be in Your glory. And we'll look upon Him. And we long to hear those words, "It was well done, my good and faithful servant. Enter into the joys of the Lord, that's been prepared for you since the foundation of the world." Until that time, O God, when we all meet, lead us.

We are Your servants, and we ask forgiveness of our sins.

55 These mighty visions, Lord, is too much for Your servant. I don't know what to do. I—I just know they come. And I can only say what I seen, and what it was said. And sometimes it scares me, Lord. And I—I wonder what to do.

56 Then I take the Bible and read in there how Isaiah must have felt that day in the temple, when he seen those Angels, the wings over Their feet. No wonder he cried out, "Woe is me, for mine eyes has seen the glory of the Lord."

57 And it was then the prophet cried out: after he had been cleansed in the temple, when the Angel took the tongs and got a coal of Fire and laid it upon his lips; after he confessed that he was a man of unclean lips, and living with, among unclean people. Yet, he was a prophet. The Angel took the tongs and put the coal of Fire upon his lips and cleansed him, and said, "Now go, prophesy."

Lord God, Isaiah cried out, "Here am I, Lord. Send me."

58 When, He said, "Who will go for us?" For that wicked and adulterous generation!

59 O God, let it repeat again. Let it come again, O Lord. Send the Holy Spirit with cleansing Fire. For, I confess, I am an unclean lips, and dwell in this earth here with unclean people. And we're unclean in Thy sight, Lord. But, oh, send the cleansing power, the Holy Spirit! Cleanse us, O Lord. Cleanse Thy servant, Lord.

60 And then speak, Lord. Your servant is listening. I'm longing to hear that Voice. I'm Yours. Use me, Lord, as You see fit, while I lay myself upon Your altar. Let the Holy Spirit cleanse me, Lord; and anoint and send forth, Lord, if You want someone to go, if this is the hour and this is the time.

61 I—I don't know, Lord. I—I just know that I seen those Angels. And Thou knowest them things to be exactly the Truth. And I pray, Lord, "Woe is me," so help me.

62 And now bless this people. And we're here today, just before the eve of this celebration time of the birth of our Lord. We pray that You'll help us.

63 And this morning, Your servant, our Brother Neville, has felt that maybe it would be a time that he should just rest a few moments, and maybe I should speak. And I—I pray that You'll help me now.

64 There is those here, Lord, and all of us, are in need of You. So we pray now that You'll bless us as we read Your Word and meditate for a little while. Let Thy Spirit come upon us, Lord. And cleanse us and set us on Fire, with the Holy Spirit, with the Message of God, fresh from the altar, to shake a dying world, before the approach of the great Eternal God. For we ask it in Jesus' Name, His dear Son, and our Saviour. Amen.

65 Now I wish to call your attention to some Scripture here, and a few notes, that I have jotted down.

66 And I believe, Doc, Billy, or one of them told me, that want to let out a little bit early, on account of the kiddies. They got some presents for it.

67 You little fellows that just got out of your Sunday school, you—you just stick around, just a little while. What we say from here may be a little deep for you, but you—but you just sit still with mama and papa, for a few minutes. I want to talk to them.

68 Now, over in the Psalms, the 89th Psalm, I want to read a verse or two, of the 89th Psalm. I'm going to try to read the 50th, 51st, and 52nd verses of Psalms 89.

69 Now, can you hear all the way back in the back, all right? If you can, raise up your hands. So I. . . Which is the. . . Is all these mikes alive? [Someone says, "I don't know."—Ed.] Is *this* one better, or *this* one? *This* one? *This* one? ["These two on the side are alive."] Right here, *these* two on the side? ["*This* one, *this* one, and *this* one."] All right.

70 Now, I don't know whether they're going to tape this or not. It's just kind of an unexpected event this morning.

71 But don't forget now, have all your friends. And I—I want you be sure, nearly, try to attend next Sunday's meeting.

72 They'll soon have the church finished out here, I suppose. And I'll—I'll be back then for this, preach those Seven Seals, if it be the will of God, out of the Scripture here.

73 In the Book of the Psalms, the 89th chapter, begin with the 50th verse. Listen close to the reading of the Word now.

*Remember, Lord, the reproach of thy servants; how I do bear
in my bosom the reproach of all the mighty people;*

*Wherewith thine enemies have reproached, O LORD;
wherewith they have reproached the footsteps of thine anointed.*

Blessed be the LORD for evermore. Amen, and Amen.

74 I would like to speak to you for a few moments on . . . I want you to mark that, first, and read that over and over, real good. Maybe it bear reading again right now. Listen close now. See?

*Remember, Lord, the reproach of thy servants; how I do bear
in my bosom the reproach of all the mighty people;*

*Wherewith thine enemies have reproached, O LORD;
wherewith they have reproached the footsteps of thine anointed.*

Blessed be the LORD for evermore. Amen, and Amen.

75 Study It close, as David spoke it. I want to use for a text . . . It's very strange, if a Christmas text again; but as I preached last Sunday on a strange text. I forget what it was now. It was the . . . [A brother says, "*The World Falling Apart*."—Ed.] Pardon? ["*The World Falling Apart*."] The falling: *The World Falling Apart*.

76 Now I want to use for a text, this Sunday: *The Reproach For The Cause Of The Word*. Now let me repeat it again, real good. The . . . *The Reproach For The Cause Of The Word*.

77 God has a time, and a reason for that time, to fulfill all His works. God knows just exactly what He's going to do. We don't. We just had to receive it as He gives it to us. But, He knows, and there's nothing going to go wrong with what He—He has planned to do. It's all has to come about. There has to be, sometimes, rugged and hard things, to only bring out the real, true nature of the object.

78 You know, rain is born in a jagged, ragged, lightning strowed, thundering skies. And if we didn't have rain, we wouldn't live. But you see what it takes to bring rain? Thunder, lightning, flashing, anger. And out of there comes rain.

79 A seed must die, rot, corrupt, smell, and go back to the dust of the earth, in order to bring forth new life.

80 It takes the pounding of gold, turned over and over, back and forth, and pounded until all the dross is taken out of it. Not because it shines, 'cause iron pyrite, what is known as fool's gold, shines like real gold. But, you put the two together. You set them out to one side, you can hardly tell them apart. But put them together, you can tell it. And the beater always has to beat till he—he sees his own image reflecting in the gold.

81 And God sets a time and has a purpose for everything that He does. There is nothing happens just accidentally to those who love the Lord and are called according to His calling. See? We are predestinated. And everything works just right, for that, because He cannot lie. And He said that was so, that everything has its time, its season, and it has its way. And God is behind every move. And sometimes you think that everything is going wrong. It's up to us. Those things are put upon us, trials and wonderings. It's testing, to see how we will react on an action.

82 Some time ago in, up in Vermont, Brother Fred and I went over on the New York side, across the Lake Champlain, and we had got over on the New York side. And I went up in the mountain where that, up on the Hurricane Mountain, where I used to hunt. And there I remember when I was lost, and how that God led me back, just by the Holy Spirit alone, through a storm. That, I would have died, perished, and so would my wife and Billy, down in a little camp miles away. And I was turned around.

83 And there was just a little snow we pulled through, to get into the camp, early in the spring. And I was standing there talking to Brother Fred, and the Holy Spirit said, "Go out to yourself." And I moved out into the bush a little while, place. He told me, "There is a trap set for you. Be careful now." But He didn't tell me how, what. I come back and told Brother Fred.

84 Went to the church that night in the auditorium, announced it to the people. And the next night it happened. And then standing there when He told me, upon some mockers, He said, "It's in your hands. Do with them. Whatever you say, will happen right now."

85 There you are. Where, somebody irreverent, ungodly, and they were making fun and scoffing at the meeting, a young man and a young woman. And he was trying to vulgar love-make with her in the building; and everybody's attention, while I was trying to preach. And pull her head back and climb up in her lap, and throw her head back and try to kiss her, and going on like that in the meeting, drawing the attention.

86 And the Holy Spirit said, "Now he's . . . They are in your hands. What will you do with them?"

87 There was a holy hush. Everybody set deathly quiet. And I thought, "O God, what must I do?"

88 Then I remember, if it hadn't been the warning of the Holy Spirit, two days before. I said, "I'll forgive you." Now, that was what He wanted me to say. See?

89 Because, after all, I—I been guilty, maybe not of that, but guilty. “And guilty of the least is of the whole.”

90 So I said, “I forgive you.” And there is witnesses sitting here now, was there then. Then the Holy Spirit fell through.

91 Now, you see, I believe that all these things had a meaning. What would you do with a power? How would you, see, the reaction of an action? Something that is come as an act, then how do you react to that action? Do you understand what I mean? What would you do? And maybe all this has worked up to where we’re at now. I don’t know. I—I just can’t say. But there’s always been some way.

92 And remember that, the reproach of—of the Word has . . . The Word has always bore a reproach. All through the ages, God’s anointed Word has always been reproached. And that’s the reason it’s so hard for people who doesn’t understand, would know how to accept that reproach.

93 Can you remember the disciples returning back and rejoicing because they figured that they were counted worthy to stand the reproach of His Name? He said, “All that live godly in Christ shall bear a persecution,” the reproach of the Word.

94 You always have to stand this reproach in order to give your testing, to see. Every man that comes to Christ must first be child-trained, for the—for the purpose that God has ordained you for. And remember, if you can just keep quiet! Remember, if He has called you for this, there is nothing that can keep it from happening. There’s not enough devils in torment, but what God’s Word will be made manifest. You’re born for a purpose, and nobody can take your place. You might have impersonators and everything else, but they’ll never take your place. Right. God’s Word will triumph. It cannot fail. There is where every Christian ought to stand, knowing that—that. And trials will come up, and seem every way, to you. But remember, God has a purpose, and it all will work right.

95 Now let’s just call back a—a few of the events of God’s Word being fulfilled, and those who packed the Word in their age.

96 I—I felt in the Spirit, not long ago, that someone was criticizing me. It might have been in the tape land. Of always referring so much, go back and pick up Bible characters on what I’m saying. Well, I do that for a purpose. The Bible said these things are written that we might look at them. And that’s the only way, without an education, the only way I can do, is refer back and say, “You see where *this* stand, what happened by it, where *this* one taken place.” See? And then you just place yourself in there.

⁹⁷ Like I was preaching, not long ago, on the little boy out on the ship, you know, and—and the old captain was dying. He was sick. And he asked if there wasn't a Bible on board. And they caught the little boy that had the Bible, and he come and read Isaiah 53:5. "He was wounded for our transgressions, bruised for our iniquity." And he said, "Let the . . . Let me tell you, captain, how that my mother used to read it." Said, "Here is the way she wrote it. 'He was wounded for Willy Pruitt's iniquity. And He was chastised for Willy Pruitt. And all these things that He was done, was for Willy Pruitt.'" That was his name.

The old captain said, "I like that. Could you read my name in it?"

⁹⁸ He said, "I'll try." And he said, "He was wounded for John Quartz' transgressions. He was bruised for John Quartz' iniquity. And with His stripes John Quartz' was healed."

He said, "I see it." And the Lord healed him. See?

⁹⁹ Read your name in it. He was wounded for William Branham's transgressions. He was bruised for William Branham's iniquity. He did that for me, and He did that for you. Read your name into it.

¹⁰⁰ Well, that's the way I like to bring the Scriptures to my—my people, is what He did for somebody else that obeyed Him. What He did to somebody else that was true to the Cause, and what He did to somebody else that was untrue for the Cause, then you read your name in it. If you'd have been there, what stand would you have took? And remember, you got the privilege, today, to take the same kind of stand.

¹⁰¹ When, Noah, on the reproach of the Word that God spoke to him. Noah, there was a reproach. Noah lived in a scientific age, where there was a scientific achievements that they were able to manufacture, that were beyond anything that we've manufactured today. They were brighter, more intelligent. Their science was far advanced, to ours. And just remember, he had to stand the reproach of the Word that he preached, a hundred and twenty years, in the face of scoffers. Their great scientific ways proved to them that there was no rain in the skies. But, yet, Noah had heard the Word of the Lord, and It was contrary to their conception of It. So, before his life could be saved, he must stand in the face and bear the reproach that these scoffers reproached him by.

¹⁰² Oh, there's no doubt, they must have felt sorry for the poor old preacher. They didn't have him put away or anything, because maybe there wasn't many houses of that type in that day. He was harmless. He wasn't going to hurt nobody, so they just let him alone.

“Go ahead, the old fanatic up there on the side of that hill, building a ship way out here where there’s no water. Oh, well, poor old fellow! But,” and saying, “where you going to get your water, to float your boat, Noah?”

“It’s coming down out of the skies.”

103 “Nonsense. We can shoot the moon and the stars, with radar,” whatever they had. “There is no rain up there.”

But he said, “God said He was going to put some up there.”

“How is He going to do it?”

104 “That’s His business. Only thing I’m supposed to do is warn you to get out of here.”

105 It’s just about the same now. “Where is the fire coming from?” Brother, it’s a little plainer today than it was for Noah’s time. We already see where it’s at. Just ready to strike off, that’s all. Science has already . . . There’s no excuse this time, at all, ’cause science has already found it. Yes, sir.

106 So now we find out that it was quite a thing. So they felt sorry for the poor old preacher, and just let him go. It was a strange thing, maybe, to them people, to think that a man that was supposed to be intelligent, and would believe that God, the Creator of heavens and earth, would do something, or say something that He was going to do, which was contrary of their way of thinking, what they had. Maybe you didn’t get it. Look. Was . . . They thought that they could prove every natural thing by their science. If that isn’t the kind of a world we’re living in today, an intellectual, educational world full of science! And anything that they could prove, that was wrong, God’s . . . “No God could ever speak anything that (was) could be scientifically proven that it wasn’t there.”

107 Now, they have the same idea today. If your doctor says that you have cancer, you got to die, and the science proves that you got cancer, and it’s in an advance stage, it’s silly to think anything different, because you’re going to die; that’s all. Science says you’re going to die. They’ve examined you, and that’s all of it. You’re going to die. And they think it’s crazy if you try to say that God promised to do it. See, like it was, you have to stand that reproach.

108 They say, if the doctor says here, “We looked through, and the cancer is advanced. We’ve opened you up. It’s all through your body, and through your heart, through your lungs, through your liver, all over. It’s impossible.”

So, you see, when you say, “But he is going to live, anyhow.”

They say, "Well, poor fellow, just let him alone."

¹⁰⁹ I remember the night. Bill Hall, Brother Hall down at the Milltown church, many of you remember the case. And when he . . . They called me out. My wife, mother-in-law and I, went out here. He married a girl that was a sister, I believe, to George Cupp, was the mayor of the city, or the judge here. His . . . That was his brother-in-law. They brought him up here to die. The doctor in Milltown, the doctor in New Albany, diagnosed his case as cancer of the liver. So I went down to see Mrs. Hall. And he had took jaundice, and he was yellow all over. And I said, "Well, I suppose he's going to die." And I said . . .

¹¹⁰ She said, "Brother Bill, is there any way that have . . . Can you hear from God?"

I said, "I—I don't know, Sister Hall. I can pray."

¹¹¹ I prayed. And I went back home, and the Lord said nothing to me. Then I went back, the next day, and I prayed again.

And she said, "Do you know any good doctor?"

¹¹² I said, "Well, our family doctor is Dr. Sam Adair, down here in Jeffersonville. He's—he's—he's . . . His father was our family doctor. Young Sam and I have always been bosom friends, and—and we went to school about the same time, had been raised up together. We always go to him when anything is wrong."

She said, "Wonder if he'd come look at Bill Hall?" her husband.

I said, "I'll ask him."

¹¹³ Well, Sam said to me, he said, "Billy, if the doctor said he had cancer," said, "there only one thing, me to do, I'll send him to somebody that's smarter than I am, to a specialist. And we'll take the x-rays; and we won't put him under any more trouble."

¹¹⁴ We sent to New Albany and got the x-rays from the doctor down there. Took him to Louisville and examined him, took him over in an ambulance, and brought him back.

¹¹⁵ Well, of course, he wouldn't say to Mrs. Hall what was his trouble, so he called me. He said, "He's going to die," said, "your preacher friend." Said, "The specialist in Louisville has just called me, and said, 'The diagnosis the doctors give in—in . . . down in Milltown; and the doctor, New Albany; gave the right kind of a diagnosis.'" And said, "It is cancer of the liver, and it's advanced. And, Billy, we can't cut the man's liver out, and him live." Said, "He's going to die. And if he's a preacher, he ought to be ready."

116 I said, "That's not the question. But he isn't over about fifty-five years old, so he's still got plenty of life in him yet, to preach." And I said, "Well, if he's going to die, that settles it then. Thank you, Dr. Sam."

117 And I went down and called Mrs. Hall out, and I told her. I said, "Mrs. Hall, Sam said that the diagnosis of Louisville there was the same as it was in New Albany and Milltown. The man is dying. Brother Hall is going to die. And he's got cancer in the liver, and it's advanced."

118 And so she started crying. I turned around, prayed with him. And he was so beyond himself, then, till he didn't know that I was in the room.

119 So, I come back. And a lot of people was come at the house, in those days. There was nobody else on the field. It hadn't been contaminated with so much, and the people was coming from everywhere.

120 I wanted to rest a little. So I slipped in, got up early, about two-thirty, or three o'clock. Brother Woods hadn't moved up in the lane yet. And I looked out on the runway, and there was no, nobody out there, so I got my old hat and slipped into the den room, and got my .22 rifle. And I was going to go out and squirrel hunt, till it got up to about eight o'clock, and then lay down by a tree somewhere and get me a little sleep. You couldn't get it around home.

121 I got my hat and started through the room. Hanging on the wall was an apple. And it was the—the most contaminated apple. It was worm-eaten, and it was knotty, and it was scabby all over. And I thought, "What did Meda hang that on the wall for?"

122 And I noticed, again, and it wasn't on the wall. It was hanging out in the air. I jerked off my old hat, set the rifle in the corner, and fell on my knees. I said, "Lord, what would You have Your servant know?"

123 Down come another one, down come another one, till about four or five apples (I forget now just which it was) hung there. Then a great big, pretty apple, stripes in it; just a very big, healthy-looking apple, come down and chomped up those other scavenged-looking apples. And He said, "Rise. Stand on your feet." Said, "Go, tell Bill Hall, he's not going to die. He's going to live."

124 Oh, I run as quick as I could, and I said, "Mrs. Hall, I got THUS SAITH THE LORD. He's going to live." And he heard me. And he was trying to cry, and he couldn't speak no more.

125 I come back and called Sam. And I said, "Sam, our—our brother is going to live."

He said, "How can he live like that?"

¹²⁶ I said, "That's not for me to figure out. God said so. That settles it."

¹²⁷ He's living today. That's been about ten years ago. Just strong and healthy. His wife has died since then. He's remarried again.

¹²⁸ How is it going to happen to George Wright, and many more might we say, that we could call? What is it? It's to stand the reproach. They laugh and make fun.

¹²⁹ I remember when 'fore the '37 flood. I stood there with the Falls City Transfer Company, and was telling them about, there was going to be thirty-two feet of water, I believe it was, on Spring Street. They laughed at me. They said, "Poor Billy. I guess he . . . That kid!" I was just a boy then. He said, "Billy is a good kid. It's a shame he got all mixed up." I wasn't mixed up. I had been baptized *in*, not mixed up. I was just "in." And it happened just that way.

¹³⁰ Since I been speaking, I noticed Sister Hattie Wright, I believe, sitting back there. She remembers that case of about Bill Hall. Many! How many is here, present this morning, remembers the case? Oh, my! Sure. There is many of you.

¹³¹ Now, they feel sorry for us, feel sorry for anybody that tries to hold to the Word, in the days of scoffers. But, remember, the reproach must come. It's always been that way. They must have thought, as they did then, that God, after anything was scientifically proven, that God wouldn't speak anything that was against science. Well, that's what makes Him God. If He would have just went according to science, then it wouldn't be no more than just what man could achieve. But, He is God. He's the—He's the Creator of science. He can do what He wishes to.

¹³² They must have thought, "Poor old Noah, well, let the old fellow alone. He's missing all the fun that we're having in these days, so just let him alone." It's about the same now.

¹³³ But, now, I want to say another thing right here. Now, we look back and admire his faith. But I wonder, if we lived in that day, would we have took the same stand that Noah took? Would we be able and willing to stand the reproach that went with the Truth? When, of all the millions there was in the world then, there was only Noah and his family that stood for that Truth. Did you think of it? Just that man and his three sons, and his daughter-in-laws, his wife, was the only one that stood for that Truth. But they had **THUS SAITH THE LORD**. We look back and admire him. Could we think it again?

I got to hurry because of these kiddies' presents.

¹³⁴ Abraham, the very word *Abraham* means “father of many,” make him “a father of nations.”

¹³⁵ Now, Abraham heard the Word of God. Abraham was a prophet, and he heard the Word of God. And we admire Abraham for his holding to God’s Word; how that he separated himself from his kinfolks; how hard it was for Abraham. He was brought up there. Come down from Babel, and—and was down there in the land of the Shinar and the—the—the Chaldeans, in the city of Ur, where all of his associates, his people, and those he went to church with, and everything. But God said, “Separate yourself.” Oh, my! What a horrible thing that was, to leave all that he held dear, everything that was real to him, that he held dear. And God told him, “Separate yourself.”

¹³⁶ And give him a very odd thing. “You’re going to have a baby by your wife.” And he was seventy-five, and she was sixty-five. It ceased to be with her as women, as of the order of women was going to bring children, for years. And here, after living with her since she was a girl, because she was his half sister, and then how could he ever bring that child? And now could you imagine of Abraham going out amongst his associates, and saying, “We’re going to have a baby, Sarah and I”? Could you imagine that?

¹³⁷ Why, the people said, “The poor old fellow, there is something wrong with him.”

¹³⁸ It’s a reproach, but Abraham held onto it. And when he was a hundred years old, he never staggered at the promise of God. He still stood the reproach, sure, holding onto it.

¹³⁹ You notice the difference in there? Sarah tried to give Abraham, or give God, rather, a little bit of help, by herself. She thought, you know, that, otherwise than what God promised. “Now, you know, I’m an old woman, but Hagar here is a beautiful woman. Abraham won’t mind marrying her, too. So, you know, that’ll—that’ll help God. That’ll help God, ’cause Hagar, here, she is probably only twenty years old. She is my maid. And you know what I’ll do? I’ll give her to my husband, for a wife,” ’cause polygamy was legal. So he said. . . . “I’ll give her, and she’ll have a baby by my husband, and then I’ll take the baby. And that’s the one, God promised.”

¹⁴⁰ You see, we always try to do something; can’t wait for Him. We got to do something, ourself. Might have been all right. She might have been pretty. It might look very good, but it wasn’t according to the Word. God told Abraham, “The baby was coming by Sarah.”

¹⁴¹ Remember what He said about the little Flock? “These signs will follow them that believe.” “As it was in the days of Noah, so will it be in the coming of the Son of man, wherein a few, even eight souls, were saved.” Those Words can’t fail, so let’s watch ourselves closely and stay with the Word. All right. See?

¹⁴² The people are always trying to manufacture something, to take the place of God’s creative will. You see, as I’ve often said, and maybe before the church, before, you know, you could not ask the sheep, “Will you manufacture me some wool?” No, he can’t do that. Now, a goat cannot manufacture wool, because his nature won’t let him. No matter how much you’d try to tie a sheep wool on a goat, it won’t work. The goat cannot manufacture wool, and a sheep does not manufacture hair. But he has wool because he is a sheep. That’s what makes him. He don’t manufacture.

¹⁴³ We’re not supposed to manufacture the fruits of the Spirit. We’re supposed to bear the fruit of the Spirit. Apple tree don’t manufacture apples; it just bears it because it’s an apple tree.

¹⁴⁴ And if we try to manufacture anything, “I’ll help the Cause. I’ll study for ten years in the seminary. I’ll learn *this, that, or the other*, and get my Bachelor of Art and my Doctor’s degree. I’ll help the Lord, alone.” It won’t work.

¹⁴⁵ God, by predestination, calls who He will. He gives the Kingdom to ever who He desires to give It to. We learned that by Nebuchadnezzar.

¹⁴⁶ We learned that by—by Jeremiah. When God told him that by the Word of the Lord, that there was going to be a time that Israel was going to be carried away into Babylon for seventy years. Here come another prophet up. He already told him, said, “Now, you’ll have prophets, will rise up. And you’ll have them down there in Babylon, that’ll rise up, and dreamers and prophets, that’ll prophesy contrary to This. But tell the people not to listen to those people.”

¹⁴⁷ And up come a man by the name of—of, one of the prophets, Hananiah. And when Jeremiah was standing there with a yoke over his neck, up come Hananiah, said, “THUS SAITH THE LORD; In two full years, all the vessels of the Lord . . .” Now, fundamentally, it seemed very good. “God is going to bless His people. He is going to bring back everything just exactly, in two years.”

¹⁴⁸ And the Bible said, even the prophet Jeremiah said, “Amen. Amen. Hananiah, may the Lord make your words come to pass. But let us think of something, Hananiah. There has been prophets before

us, and they prophesied against great nations of war, and so forth. But, remember, the prophet is known after his prophecy has been made manifest.” See?

149 Then Hananiah come up, grabbed the yoke off of Jeremiah’s neck, before all the priests and the congregation, maybe a million and a half people. And took that yoke that God had put upon Jeremiah’s neck, for a sign, and broke it to pieces, and throwed it on his feet, just enthused, and said, “THUS SAITH THE LORD; In two years, they’ll be back.”

150 Jeremiah just looked at him. It was contrary to the Word, so he just walked away. And God said, “Go back and tell him,” said, “I never spoke to him.”

151 He was just enthused. He took his own impression. See? He never waited till actually he saw it and knowed it wasn’t him, that it was God saying it. He went back, all enthused. If . . .

152 We find it, cross the country, today. One of our tapes was being played recently in a home, where a group of ministers was right then convinced, and was coming to be baptized into the Name of Jesus Christ. And a man rose up in the room, who spoke in tongues and said, “THUS SAITH THE LORD. Hold on to what you got. Just keep on, going on, and I’ll bless you.”

153 They said, “Well, if the Lord said that, I guess that’s it.” You see, it isn’t examined with the Word. It’s got to take the Word, first. There you are. It was contrary to the Word.

154 Here come Jeremiah back, that anointed prophet. God told him, said, “I know Hananiah broke that wooden yoke over your neck, that I put, but I’m going to make one out of iron.” He said, “And all these nations that has went down to serve Nebuchadnezzar, My servant,” and he was a heathen. See? And Israel, keeping all their sacrifices, but they wasn’t. . . See?

155 God made a promise, that He would bless, but them blessings are under conditions. And you’ve got to meet those conditions, to make that work.

156 Sitting, a while ago, with a little, sweet girl here. First, I combed that family through, to see if there was anything wrong. God will heal, but it’s under conditions. See? Only thing I found, was, the mother afraid it was wrong to take medicine. I said, “Don’t you think that, sister. Get that out of your mind. Go right ahead with the child. Give it the medicine. God will make that known.” See?

157 Now, but, the thing is, find, know. And then, if it’s THUS SAITH THE LORD, okay.

158 Now we find out here that, these people, they was trying to manufacture something; Hagar and—and Sarah, to help Abraham, help God to make His promise come true. You can't do that. There's no way, at all, of doing it. It's—it's against everything. God's Word is going to happen, anyhow. You've just got to stand right on the Word, and say, "It's *this* way," and keep the Word. Now, watch, to manufacture something to take the place of His Word!

159 Maybe Abraham's friends, too, if we ever noticed, maybe Abraham's friends come by and said, "Well, father of nations, how many children you have now?" When he was a hundred years old. "Say, father of nations, father of many, how many children do you have now?" Scoffers!

160 Now, haven't you seen the time? Haven't we seen it, when sometimes that we prayed for something, it didn't happen?

161 "Here sits an old man," they say. "He's blind. He's deaf. He's dumb. He's sick. He's done *this*. Go over there and heal him, you Divine healers. We'll believe it."

162 Do they realize it's that same devil that said, "Come off the cross, and I'll believe You. Turn these stones into bread, and I'll believe it"? See? That same devil that tied a rag around our Lord's eyes, and hit Him on the head with a stick, and said, "Now, if You're a prophet, tell us who hit You, and we'll believe You."

163 Well, you knowed He knowed who hit Him. He could have turned those stones to bread. Or, He could have come off the cross. But what would we be today if He had? See? They don't know the program of God. You must find out what God has promised.

Now I must hurry.

164 Now, now they might have said, "Father of nations, we heard you, twenty-five years ago, say you was going to have a child by Sarah, and out of that was going to come nations of people. Just how many children do you have at this time, father of nations?" Huh! See? That's that same old critical spirit that would criticize.

165 What did Abraham? Said, "He staggered not at the promise, of unbelief."

"Why, here you prayed for *So-and-so*, and they didn't get well."

166 That doesn't matter. If I pray for ten thousand tonight, and ten thousand die in the morning, tomorrow night I'm still anointing the sick and praying for them. God said so. Doesn't stop it, a bit. God promised it. I believe it. Certainly. Don't make any difference what they say, still. But, they'll scoff. That's the reproach of the Word.

167 Abraham, standing on God's Word, finally It was fulfilled. Oh, my!

168 Watch the scoff-ness of barrenness. Being scoffed, and the reproach of barrenness, first. They had. . . She had to stand the reproach of being barren for all those years. She was nearly a hundred years old. She was ninety, with the Word of God that said she would also be *princess*, a mother of this child. And she and Abraham, barren, both of their—their bodies as well as dead, but yet they never doubted that Word, one bit. But they had to stand that, first. And then, hallelujah, God kept His Word, in that dark hour: Isaac was born. "And his seed is like the sands of the sea or the stars of Heaven." See? God always answers His Word. Yes. Barrenness first, then Isaac.

169 Zacharias and Elisabeth, likewise, that old man and old woman, still holding on. And when Zacharias come up there, and could write out on his slate, and said, "An Angel met me, told me I'd bring forth a child by Elisabeth, my old wife here. I can't talk no more. I'm dumb. I will be dumb till the day the baby is born. But there's coming a baby, and he's going to be the prophet of the Highest. He'll introduce the Morning Star. He's a forerunner of the Messiah." How could it ever be?

170 Some said, "Poor old fellow. Oh, I—I guess he's kind of got a little bit off at his head, you know. There's a little something. But look at old Elisabeth out there, around eighty. And look—look—look at Zacharias, way old and shaking, and then he's going to say such a thing as that. Well, poor old fellow."

171 But he had the Word of the Lord. Such a reproach, till she hid herself for several days. But he stayed with the Word. Oh, my!

172 Refusing popularity, refusing popular opinion, refused the polish of the day, and the styles and things of their day. They refused it. They refused to walk with the crowd of unbelievers. They refused the things of the world. They had to do it, to stay with God's Word. They had to do it.

173 So is it today. You separate yourself from everything but you and God. It's not what the church does. It's what you do with God. See? It's you, as an individual. Yes.

174 But look what God gave him. When Jesus Himself come, Zacharias was gone, Elisabeth, too. But when their son came in the wilderness, with THUS SAITH THE LORD, Jesus said, "There never was a man born of a woman as great as he is." Amen. What? She suffered the reproach of barrenness. She stayed on the Word, and delivered such a son.

¹⁷⁵ Like Sarah of old, like Abraham of old, the old couples held onto it. Look, most that was ever born, “like the sands of the sea,” there’s not a race of people in the world as many as the Jews. “Like the sands of the seas or the stars of the sky.” What had happened? It happened in the minority, one child.

¹⁷⁶ Now you see where I’m going. One child, that’s all it took. It took one child to shake the nations and point to the Messiah. Took one, obedient. That’s right. God just needs one man. That’s all He needs, somewhere He can have a voice. That’s all He wants, to get one man in His control. Oh, how He loves to get one man!

¹⁷⁷ He got a Noah, one time. He got a—He got a Moses, one time. He got a—a Jeremiah. He got a—a Elijah. He got an Elisha. He got a John. He—He gets. . . He got a Samson. As long as He can get one man in His control, that’s His Voice. He can speak through it. He can condemn the world. Oh, my!

¹⁷⁸ How He hungers and climbs, to get a man in His control, “That I can speak through him. I can let My Voice be known. Though he’ll stand a reproach, but I’ll make My Voice known.” See? Oh, yes.

¹⁷⁹ Barrenness, first. Have to be bare, have to stand the reproach of barrenness. Sarah had to stand it. So did Zacharias and Elisabeth have to stand it.

¹⁸⁰ Look, today. Now I’m going to say something. Look today at the children of the harlot. She has taken nations under the political rule of denomination, the harlot and her daughters. Look what a generation of denominations raised up, and how few are the righteous. Don’t you worry. Stay with the Word. It’s all right.

¹⁸¹ You may be scoffed at, called holy-roller. You might be called all, any kind of a bad name. But, stay right there, It’s the Word, the reproach of the Word, the thing that they’ll say about you.

¹⁸² A young fellow, he may be here this morning. He’s a friend of mine; Jim Poole, young Jim, his—his people. He was asked the other day. Well, he was baptized here. Someone said to him, said, “If you was going to be baptized in a church, why didn’t you get a big church, something?” See? But he saw the Light. That was it. See?

¹⁸³ “More are the children of the unrighteous than there is of the righteous.” Yeah. All right. How few are they, of the righteous! Look what a little handful there was in the day of Noah. See? Look what it was in the days of Sodom. See? How few are the righteous!

¹⁸⁴ How many children the harlot has! She just brings children any old way, but they’re all bastard children. The harlot brings forth the harlot. The dog brings forth the dog.

185 And the Christ brings forth the anointed. The Bible brings forth the righteous, so we have to stand the thought of being a little bunch. What a gracious thing it is!

186 Look at the great Ephesian church, there was only twelve in it. Yeah. Look what a group we have today, the side of them. Yeah.

There was only eight souls in the days of Noah.

187 There was only five in the days of Lot, no, four; Lot and his wife, his two daughters. And she turned to a pillar of stone after she got out, by looking back. Actually, three come out in that day.

188 And Jesus said, "As it was in them days." Behoooves us to watch and be careful. How few are the righteous! But, as ever, the scoffers must reproach. The barre-...Stand the reproach of barrenness, first. My!

189 I just got to hurry. I'm...I don't...Want to help get these kiddies. Just bear with me a little bit. See?

190 Men are always the same as ever. Now I'm going to say something again. And I want you...And I don't know whether it's being taped, or not. But if it is on tape, I want you to listen at me, you on the tape. Don't you miss it, but study it. Man now is like he's always been. He's praising God for what He's done; looking forward to what He will do; and ignoring what He has done and is doing. He praises God for what He has done; he looks forward to what He will do; but he ignores what God is doing, and there he misses the whole thing. I hope they get it. See? Ignoring what He is doing! He knows what He has done; and he knows the promise what He will do; but he fails to see what He's doing.

191 Oh, you Pentecostals, if you're not example of that! You're looking forward for something to happen: as always, happened right under you, and you don't know it. "How oft would He have hovered you, as a hen does her brood, but you would not." You thought more of your traditions and denominations than you did of His Word and His Spirit. Yes.

192 What a reproach to Mary! (As we're closing.) What a reproach to Mary and Joseph, for His Word. It's Christmas time. I was planning on holding just a little bit, but you'll hear much of it on radio and among the pastors, and so forth. What a reproach for Mary and Joseph, to hold to God's Word of promise. Remember, now. And the scorn, that lifted up eyebrow, when they seen little Mary go by, seeing Joseph. "You are marrying a prostitute." See? And remember, brother, adultery was death in them days. "Now,

you keep her from getting killed. She is to be mother by you.” And, but, remember, all the time, God was dealing with them, and it was according to the Word. And they didn’t know it. See?

¹⁹³ “A virgin shall bear a child.” Joseph knowed that. Mary knowed that, because, after the Word was written, there was an Angel talking to them, vindicating, or manifesting the very Word that was written, that was going to happen. Don’t dream now. Think. The Holy Spirit come down to the earth; never spoke to the whole congregation. He spoke to them.

¹⁹⁴ Joseph looked. And before the Angel had visit him, he said, “Well, now, I love her. But, I’m a righteous man. I can’t marry a woman like that.”

¹⁹⁵ And the Angel of the Lord appeared to him, in a dream, and said, “Joseph, thou son of David, don’t fear to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Spirit.” Oh, my! What a comfort! See?

¹⁹⁶ And, Mary, on her road to the well. The little virgin, about seventeen years old, eighteen, marrying a man had been married before and had four children; an old man. And she was . . . She loved him, and—and she didn’t know why. And he loved her, and he didn’t know why. And here they was, coming, going to the well, to get some water. And all the studying upon the things that she—she was thinking of, the Scriptures, no doubt, and then a Light flashed before her. When that Light flashed, there stood an Angel.

¹⁹⁷ Wonder how little Mary felt? Did you ever think of that? I wonder if she felt as scared as I did yesterday.

¹⁹⁸ “Hail, Mary!” *Hail* means “stop.” “Pay attention to what I’m going to tell you. Blessed art thou amongst the women, for you found favor with God, and you’re going to bear a Child. Knowing no man, but you’re going to have a Child. And your cousin Elisabeth, being old, too, she has conceived also, and is going to bear a child. And these signs will be done.”

She said, “How will these be, know, seeing I know not a man?”

¹⁹⁹ He said, “The Holy Ghost is going to overshadow you. That Holy Thing that will be born to you will be called the Son of God.”

²⁰⁰ Let the scoffers say what they want to. She knowed it. She knowed it would be, because God said so.

²⁰¹ Now, how she must have felt, that day of the dedication, or the coming for the circumcision of the Baby, when there she was walking up with this little Baby in her arms, like *that*. And all the women keeping their distance, all with fine needle work, to dedicate

their babies and have them circumcised, and nearly all of them pulling a lamb. But she had two turtle doves, cleansing for her own purification. The little Baby wrapped in swaddling cloth, made out of the yoke off of the back of an ox's neck, yoke, the wrapping on the back of an ox. That was just swaddling cloth in the manger. They had nothing for Him. They was too poor. And here she stood.

202 No doubt, all the women kept their distance from the little virgin. Said, "You see, she's got an illegitimate child." See how God makes things so radical-looking. Oh, my! He just pulls the wool right over Satan's eyes. "How filthy! How dirty! Adultery. That's what she is. She's an adulteress." That didn't stop that beat in little Mary's heart. They kept their distance from Him.

203 They're still doing the same thing, call Him now, "Holy-roller, or fanatic," or something.

Mary knew Whose Baby that was. She just kept on, just the same.

204 But, oh, shouldn't they have noticed when, Simeon, sitting back in the room, he had been promised? He went around, prophesying. He said, "The Lord appeared to me." And said, "I'll not see death . . ." And he was eighty-something then. "I'm not going to see death before I see His salvation."

205 "Oh, Simeon, you're old, son. Your—your . . . Old fellow has kind of got his head, you know, he's a little . . . Just let him alone. He's harmless. He won't hurt nobody."

206 But Simeon had the Word of the Lord, said, "I saw the Spirit of God descend upon me. I stood and looked at Him. He told me, 'Simeon, you been a righteous man. And you're not going . . . I'm going to make you a testimony out there.'" Uh-huh. That's all.

"What are You going to do that for, Lord?"

"That's My business."

207 My opinion is, that He can sure pour the coal to them, on that Day. "You had a witness. Why didn't you listen to it?"

208 There is old blind Ann, sitting in the temple, praying. The Lord revealed to her, "Simeon is right." Amen. She couldn't see daylight from dark, but she could see farther than many people today that's got good eyes. She saw, in the Spirit, the coming Messiah was at hand, the Spirit moving in her heart.

209 See what a little bitty Church there was? Zacharias, Elisabeth, Mary, John, Ann, and Simeon; six out of the millions. Like in the days of Noah. Six of them. God dealt with every one of them. They was all in harmony. They all got together. Amen.

210 Here, old Simeon. Here come the little Baby in. He had never heard nothing about it. Here is the Baby. And then Simeon set in his room, and the Spirit come on him, said, "Move out, Simeon."

211 Here he went, walking, not know where he was going. Like Abraham, he was seeking something. He didn't know where it was at, but he kept moving. After while, he stopped. And the Holy Spirit must have said to him, "There He is."

212 He reached over, in Mary's arms, took up the Baby in his arms. Looked up and said, "Lord, let Thy servant now depart from this life in peace. My eyes is looking at Your salvation." The thing that everybody was making fun of, what the women was shunning, Simeon said, "It's Your salvation, Lord."

213 And about that time, here come an old blind woman, winding her way around, staggering around through the audience. And she come up to Him, and she also prophesied, for she was looking for Him. She told Mary, "A sword will pierce your heart, but It will reveal the thoughts of many hearts." See? What was it?

214 Now, I guess, some of them women said, "Now see that! You see what kind of class it is? There you are. See? That's it. See where it is? That old man, cracked in the head. There he is over there, standing before that prostitute girl, trying to say a thing like that. There you are. That illegitimate Child. Look at that old Ann, sits down here, starving herself to death, and going on like that. She will not have any fun like we do. But, there you are, see. She could belong to all the societies of the country here. She come out of a pretty good family, see, and she could belong there. But there she is. See how that bunch gets together?" Oh, yes. Amen.

215 Same thing today. "Sitting in Heavenly places in Christ Jesus, being lifted up by the Holy Spirit." Sure. Yes, sir.

216 Oh, have we got just a little bit more time? I got to say something. [Congregation says, "Yes."—Ed.]

217 I got another character here, I'm looking at, at that time when the Word was being made manifest, the wise men.

218 Wish I had time, Fred, for you to read that. You got it in your pocket? [Brother Fred Sothmann says, "Yes."—Ed.] I guess many of you seen it in the magazine.

219 The thing that the Holy Spirit spoke down here at the river, thirty-three years ago, they just dug it up. December the 9th, proving it, of that astronomy, how that—that Jupiter and them stars, in their constell'!

220 They got an old astronomy cale-. . . markings of it, they've dug up. That is exactly that time this constell' came in, in the constellation of these stars, and throwed right down towards Babylon, and the wise men brought it down. Remember? They crossed their orbits, low swung, billions of light years apart again. And those Jewish wise men that was up at Babylon, they seen that constell' come into that constellation, them stars. Three of them move in, together, and make that one morning star. And they knowed that by the Word of God, that that was the time, when them stars come together, that the Messiah was to be on earth.

221 That's the reason they started, "Where is He, born King of the Jews? Where is He? Somewhere! For, when those stars come in, till their celestial bodies become into this one great celestial body here, when them three's moves together, Messiah will be on earth in that time." And when they moved into their orbits, them men knowed that the Messiah was on earth.

222 They were masters in their field. They were great men. They were masters in their field of religious science. They was watching religious side of it. And they seen those stars move out yonder, Jupiter and Sargas, and then move into their—their line. And they said, "We know that Messiah is somewhere. So, He must be in Jerusalem, because that's the head place for the religion of the world, of the religion of the Messiah. That's their headquarters. That's the denominational headquarters. That's where the great ecclesiastical group sits."

223 And on camels they went, two years, down across the Tigris River, and through the swamps and jungles, journeying, going to the city, hearts filled with joy.

224 They knowed when that stars was hanging in there. And this, even the astronomers say, today, "If they actually, them stars, come into that place again, it would make one star, from where they were standing, looking." But they had to be standing from that place, to see it. Amen. Amen.

225 Depends on where you're standing. Depends on what you're looking at. Uh-huh. Yeah.

226 So they seen it, and they followed it, and they was right in line. No matter where they got, it was right in line with them. It led them. See?

227 That's the way you got to get all the Scriptures lined up, everything, then stay in that line with the Scriptures. That's the only way. It'll lead you right straight to Him. Certainly will.

228 Now notice. Here they come, crying, "Where is He, born King of the Jews?" Into Jerusalem, the Star led them right there, right straight to the denominational headquarters. But when they turned

aside for it, the Star left them. Into the city they went, up-and-down the street. They thought the city would be full of joy of God. Up-and-down the street, with joy, they went, screaming, "Where is He that's born King of the Jews? We saw His Star when we was in the East, and we've come to worship Him."

²²⁹ Remember, the Star, they went westward. They were in the East. "Westward leading, still proceeding. Lead us to..." See? They were absolutely... They were... Well, Babylon and India lies East of Palestine, kind of southeast. And they were going westward. "Westward lead," you know the song, "still proceeding. Guide us to that perfect Light." See? The wise men was coming west. Leaving the East, going west, and they seen that Star. Now, if they was in the West, looking backwards, they didn't see It. See?

²³⁰ They, when they got there, It guided them right there, then It left them. And they thought, "Here it is. The Star has left, so here it is." They're in the city. So, "Oh, my," they said, "everybody is just singing and happy. The glory of God has lit up everything. So, here we are. We know that our—we know that our achievement, as we watched that constell', no one, no master, could come up there and pull them stars together. And we know, when that—when that stars come into that heavenly body, that's the time the Messiah is on the earth. Messiah is on the earth."

²³¹ And every so many hundred years, they pass their constell' again, you see, and then there's a gift comes to the earth. Notice.

²³² "Messiah is on the earth, when that—when that group of stars got together." And they knowed He was there, so they went to the headquarters of religion, and begin going, saying, up-and-down the street they went, these camels, "Where is He? Where is He? Where is He that's born King of the Jews? We saw His Star in the East. He's here somewhere. Where is He? Where is He? Where is He?" Huh! What a reproach!

²³³ They went to the chief priest. He said, might have said, "What's the matter with you fellows? Why, you bunch of fanatics!" See? What a reproach, upon their scientific achievement! By the power of God, they seen His Star. And they were wise men, smart. They were in the field of religious science. And they knowed, when them stars got there, Messiah was somewhere. And here, the place that should have knowed it, knowed nothing about It.

²³⁴ I'd imagine, the kids stand on the street, said, "Look at that. That's a bunch of fanatics. Listen at them, singing, 'Where is He, born King of the Jew?' They don't know that Herod is king down here. They don't know Bishop So." Oh, my!

235 “Where is He that’s born King of the Jews? We saw His Star in the East.”

236 They say, “Come here, all you wise men here, around here.” Uh-huh. “Come here. Do you all see any Star anywhere?”

“Oh, I never seen anything like That.”

237 “All you astronomers come here. Did you all see any Star anywhere?”

“No. No.”

“Have you seen anything like any kind of a mysterious sign?”

“No. We don’t see nothing like that. No.”

238 Don’t yet, either. Same thing. They don’t see nothing. They can’t see It.

“Uh, let’s call in the—the ministers. What about you all?”

“No. We never seen no Star.”

239 “Well, what about you guys that keep time, out here on the wall? You watch the stars. You know ever . . . You know where every constell’ there is in the heavens. You know every star. Did you see anything?”

“Nope. We ain’t seen a thing.” But It was there.

240 Glory to God! Oh, my! Can’t you see It? It’s there now, and they can’t see It. It’s going on, right around them, and they can’t see It.

241 “No. We didn’t see nothing. Oh, I went over there. I didn’t see nothing.” Sure. You don’t. Just too blind. It’s not for you to see It. See? If you’re that blind, why, sure, you won’t see It.

242 It’s just to those who God will reveal It to. That’s the one who sees It. Always been that way. Sure.

243 It was Noah that could see the rain up in the skies, you know, but the rest of them couldn’t do it. See? They didn’t see the rain up there, but Noah see it.

244 It was Abraham that seen Sarah holding the baby. That’s right. Not the scoffers that said, “Father of nations, how many children have you got now?”

245 How we could come on down through the Bible, the sages and prophets, all the way through! “Faith is the evidence of things not seen.” They know the Word spoke it, and there it is. *Here* is the evidence of it. They see it. Now notice. Oh, my!

“Our wise men don’t see that Star. There’s nothing to It.”

246 Why? Actually, when they were looking, and they went in with such a group, the Star went out.

247 Same thing today. That's what puts a many a Light out, that's right, is getting hooked up with such a group as that, that don't even believe It, in the first place. And how we going to have a—a union of churches? "How we going to walk together except we be agreed?" How is the fellowship of the . . . of this here, world-wide, all the—the churches, the united churches of the world? How we going to unite together, when we are millions of miles apart? See? How we going to do it? The Evangelicals with us, and *this*, and *that*, and *that*, and all together, and yet united together with such a bunch of corruption.

248 God is getting a Wife that's pure, holy, unadulterated, stays with His Word. All right.

249 Jesus' reproach for the Word. (And then we'll stop, in just a minute.) Jesus was reproached for the Word. Look here. How could He stand the reproach, when He was the Divine, incarnate God? He was God, Himself, made flesh.

250 Now, you know the Bible said so. "We handled Him. Angels saw Him." Just think of that. I believe Timothy puts it something like that. See? That, "Without contradiction great is the mystery of godliness; for God was manifested in the flesh, seen of Angels."

251 Angels was at His birth. How the Angels must have looked down and rejoiced, when they looked down on the manger and seen God incarnate. Amen. It ain't no wonder they begin to scream, "Today, in the city of David, is born Christ the Saviour." Angels rejoiced, and they swung their big wings together, and over the hills of Judaea, they sang, "Glory to God in the highest, peace on earth, and good will to man." They seen God's Word, that they watched over It, to see It manifested. And there It was.

252 Now, Satan didn't believe that, you know. He said, "If Thou be . . ."

The Angel said, "He is." That's the difference.

"If Thou be, do *so-and-so*. Let us see You do it."

But the Angel said, "He's there."

253 The wise men with their religious science, said, "He's there." Amen.

254 That's the reason archaeologists and everything today are digging up these things, that's been prophesied a few years ago, that would come to pass. And here they are, digging up. They never even . . .

255 There's no history that ever said that Pontius Pilate was ever on earth. Did you know that? Some of you school kids tell

me whereabouts in history that said there's Pontius Pilate. And unbelievers scoffs at it and make fun of it, said, "There never was a—a Roman emperor named, a—a governor named, Pontius Pilate." But about six weeks ago, they dug up the cornerstone: Pontius Pilate, governor. Oh, my! Such nonsense!

256 They said, "There never was a Rameses in history, Rameses over Egypt." But they dug up a stone, archaeology: The Rameses, the second. Notice.

257 And they said that them walls never did fall down. Archaeologists was digging around, and, first thing you know, they dug up, way down in where the walls fell down in Jericho, you know, when the trumpet sounded. They said, "That was just a myth, a song somebody said, sang back there." Yeah. The scoffer says that. "That was just a myth. There never was no such thing as the walls falling, and Joshua blasting a trumpet, and run up to the walls and they went down. There never was such a thing." And some great Christian archaeologist just kept digging, 'cause he knowed it had to be so. He dug thirty-some odd feet, below where the rest of them was. There was the walls, piled right on top of one another, just as the Word said.

258 They said, "There wasn't such a thing as David ever playing on his instrument, a string harp, 'cause string music wasn't known till the fifteenth century." Said, "There never was such a thing." Christian archaeologists dug up, down in Egypt. Four thousand years ago, they had string instruments. Amen. Oh, my!

259 They said, about the Hebrew children making them stones and things like that, out of straw, "There wasn't such a thing." Archaeologists went to digging on there. What did they find? That's science. What did they find? The walls of the city that the Hebrews built, the first layer of stones was long straws; the second was chopped up in little bitty pieces of stubbles; and the third had no straw in it, at all. Oh, my!

Nations are breaking, Israel is awakening,
The signs that the prophets foretold.

260 Yes, sir. It's all moved right up to us, brother, sister. Why is it? In the last few years, never has the movie world ever done what it's done. On the screen comes a story of *The Ten Commandments* by Cecil DeMille's. On the screen come the life of Jesus Christ through *Ben Hur*. On the screen comes *The Big Fisherman*, the conversion of Peter. And all these religious plays, which the movies has refused, and dirtied, and thrown away. But, God, in His mighty power, blast it forth, just the same.

261 Right now, those things that had been said a few years ago, a poor, little humble servant, myself, of God. I said, "There is a Light that stood and talked to me, and told me the things to do." People laughed and said, "He's a little bit off at the head." There's a picture of It. Science took It. It's there. It's the Truth.

I said, "The woman is shadowed to death."

262 They said, "As shadow, now, that's nonsense. He just makes that up in his mind."

263 There's the picture of it. God will make the rocks cry out. He is able to do what He wants to.

264 Jesus, the reproach for the Word. The Divine Son of God standing there, Emmanuel, what a reproach! Let the unbelieving sinner bind Him, spit in His face, and jerk handfuls of beard out, and dare Him to do anything about it. The reproach for the Word! Uh-huh. What? To fulfill the Father's Word. Oh! But, remember, He must stand the reproach of death. God, Who cannot die, and the only One that could die to save a sinner. No one else, no second person or third person, could do it. God Himself is the only One can do it. And here He was.

265 He said, "There's no man hath ascended up but He that descended down, even the Son of man which now is in Heaven." Amen.

266 They said, "Our fathers eat manna in the wilderness."

"And they're dead," He said.

"And You say that You're the Bread of Life?"

267 He said, "Before Abraham was, I AM. I'm the Bread of Life. I am the I AM."

268 They said, "You're not fifty years old, and say that You 'saw Abraham'?"

269 He said, "Before Abraham was, I AM." And then let sinners bind Him, the denominational church, bind Him.

270 Remember, in the last day, this rich Laodicean church, they put Him out, even, of the church. You see where it's at now? Can you see why I'm crying out against that system? [Congregation says, "Amen."—Ed.]

271 Why did Jesus let sinners bind Him? It was to fulfill the Word, bring a reproach to God, dying. God had to die. He had to be flesh, in order to die. And Jesus knew that. He told them about it. He said, "Destroy this temple, and I'll raise it up again." Not somebody else raise it. "I'll raise it up. In three days, I'll bring it right back

again. You destroy it; I'll raise it up. As Jonah was in the belly of the whale, for three days and nights, so must the Son of man be in the heart of the earth." And they didn't even understand it. See? A reproach for the Word, He—He was.

²⁷² Now, scoffed unto death, to raise again to Eternal Life. He first had to be put to death, so He could raise to Eternal Life, and bring every other human being (that was in His form) to Eternal Life, that would accept It. See? He become human, become a kinsman Redeemer, and had to stand the reproach of all the scoffing, and all the making fun of, just like His fellow servants did before Him. Like Moses, like Noah, like all the rest of them stood that scoffing, He had to stand the scoffing. Why? He had the Word, and He was the Word. That's the reason they scoffed Him more than ever. He was Divine and the Word Itself. Hallelujah! That's what made Him.

²⁷³ Jesus said, "You hypocrites." Said, "You build the tombs of the prophets, and you're the one that put them in there. They come with the Word of God, and you didn't believe them. You're guilty of every one of them."

²⁷⁴ At Phoenix, God willing, I hit a word the other day. I'm going to indict this generation for killing Jesus Christ, crucifying Him afresh. I'm going to bring an indictment before that ministerial association, God willing. They are guilty of the Blood of Jesus Christ, for crucifying Him afresh. Yes, sir. Indict the whole!

²⁷⁵ Peter indicted them, on the Day of Pentecost. He said, "You with wicked hands have crucified the Prince of Life, Who God raised up. We are witnesses." He brought an indictment.

²⁷⁶ I'm going to take the Word of God, indict every denomination there is, and every man on the face of the earth, that's guilty of the Blood of Jesus Christ. God help me to be His attorney at that day. Amen. Yes.

²⁷⁷ Oh, scoffers made fun of Him. They reproached Him. He stayed right with It. Amen. Oh! Watch what He did. He was the Son of God, suffered death in order to put sin to death. He had to do that. The . . . That's the only way it could be put to death. And He did this, and stood it, 'cause all the rest of them did.

²⁷⁸ Because, all of them back there had the miniature Word of God. Cause, Jesus said so. "The—the Word of the Lord came to the prophets. And which one of them," He said, "that your fathers, your organized religion, didn't stone and put to death? Which one of them received the prophets? Then you build their tomb after they're gone." Said, "You're the guilty of putting them in there."

279 Then He give them the parable about the vineyard let out, and servants come. They mistreated them, then finally said, "Now we'll kill the son, because he's the heir." See? Oh, they got angry when they seen that. See?

280 But He had to stand the reproach. And here He has Hissself bound, lead up to death, in order to be put to death, to bring back Eternal Life. Glory to God! Oh, how I love Him! Bring back Eternal Life and raise up every son of God, down through the age, that stood with that Word and took the reproach. That's right.

281 If He hadn't have come, Noah couldn't raise. If He hadn't come, Elijah couldn't come back. If He hadn't come, Noah would never raise. If . . . he couldn't, if He hadn't have come. Cause, He was that predestinated Lamb, that come to take the reproach upon Himself, and die the death for every Word of God that had been spoke, and these righteous men has stood for. He had to be. No one else could do it. God Himself, and He come and took the place, that He might redeem and give Eternal Life to every son of God that has stood for the same Word and would suffer the reproach. Every son of God, down through the age, that would stand the reproach, there was no one could redeem him, but by faith he saw that Redeemer coming.

282 Job saw Him. Job stood back there, and they said, "Oh, you're a secret sinner. God is just mistreating you, 'cause you're a secret sinner."

283 He said, "I know my Redeemer liveth. At the last days He will stand on earth. Though the skin worms destroys this body, yet, in my flesh I'll see God."

284 He wife said, "Why don't you curse Him and die?" Said, "You look like a miserable wretch."

285 He said, "You talk like a foolish woman." Amen. There He was. "I know He lives, and He will stand at the last Day."

286 If Jesus hadn't come, Job couldn't have been redeemed, 'cause He was the Lamb slain from the foundation of the world. He knowed His place. He knowed His position.

287 That's the reason, Mary recognized that position, that day when she come out of there. He said . . . "If I . . . You'd have been here, my brother would not died."

He said, "Thy brother shall rise again."

Said, "Yes, Lord, in the resurrection. He was a good boy."

Jesus said, "But I AM that resurrection. Believest thou this?"

288 She said, “Yeah, Lord, I believe that You are the Son of God that was to come into the world.”

He said, “Where have you buried him?” Oh! There you are.

289 She recognized it. That little woman wasn’t saying that. She had seven devils cast out of her. She knowed the power of God, that could take pride and stress and everything, away from her, that could take that little, selfish high-school spirit out of her, and could make her a new creature. He cast seven devils out. Them women knowed what He was, who accepted Him.

290 They know what He could do for them. So do they today, too. Just accept it. That’s the next thing.

291 There He is. She said that. And He. . . You know what taken place. Oh!

292 All that would suffer for the same Word, He died for that cause. He was the only One that could die, to do it, for He was the Word. He was the Word, the Word made manifest. All the other had had little dips, but here was the fullness of God, in Him. The same He is today. Hebrews 13:8, “Jesus Christ the same yesterday, today, and forever.” Listen.

293 I’m closing, really. I’m going to do it, just have to. I’m way past time.

294 He never wrote one word. Did He? [Congregation says, “No.”—Ed.] Never wrote a word. Why? He was the Word. He was what? The Words that had been wrote, He was the manifestation of that Word. Glory! Whew! Now I feel good. He was the Word. He didn’t have to write nothing. He was the Word, Its written Word, made manifest. Glory to God! He’s the same today, yesterday, today and forever. He is the Word, Word made manifest.

You say, “Is that right, Brother Branham?”

295 Watch Jehovah stand back there and blow a streak across them waves like yonder, and make a road for Israel to walk through.

296 Watch Jehovah in flesh, say, “Peace, be still.” When the waves was beating the banks, in the storm, and the devil licking on everything, like that, He said, “Peace, be still.” And it obeyed Him; the winds and all. He was Jehovah. Amen.

297 That Jehovah that could stand yonder and sprinkle a few dewdrops out, let it fall to the earth and be made bread, to feed a people.

298 He stood and took five fish, or, five biscuits and two fish, and fed five thousand.

299 He was the Word. Amen. Amen. He's the Word, and He ever will be the Word. And for me and my house, we'll serve the Word.

Oh, I want to see Him, want to look upon His face,
There sing forever of His saving grace;
On the streets of Glory, let me lift my voice;
When cares all past, and home at last, ever to
rejoice.

300 Oh, my! Yes. Bear the reproach of the Word. There's a reproach goes with the Word. Stay right with the Word, and bear the reproach.

Let's pray.

301 Jesus, as the other night, Lord, I cried, "O Jesus, what will You have me do? What can I do, Lord? Seeing these things, and knowing the hour that we're living, what can I do, Lord? What can I do?"

302 I pray for my little church here, Lord. I think of the little birds in the vision, the things that has been; and the other birds, which were great things. But there were three decks of them, Lord. But when them Angels stepped in, there was no birds left. The little messengers has been wonderful, Lord, but I believe that there is something just fixing to take place. Let it be, Lord. Mold us and make us after Your way. We are—we are the clay. You are the Potter.

303 On this Christmas eve, Lord, we're grateful for the gift of God, for God giving to us. Though this be some, as we believe in our hearts, some pagan superstition of a day that they have tried to mold it and make it be like a—a mass, Christ mass, but we are not coming in that way of Santa Claus and Christmas trees and—and decorations. But we are coming in the Name of the Lord Jesus, to worship the God of Heaven, that was made incarnate, flesh like us, and dwelt among us, to redeem us; and suffered the reproach of the Name, suffered the reproach of the cross, to let a worldly institution put Emmanuel to death, in order He could bring us to Eternal Life.

304 Who are we, Lord? Who are we, that we should shun any reproach? God, make us gallant soldiers. I commit these words to You, Father. They might been broken up; tired and weary as I am. But, Father, reward these people for sitting and listening. And may the power that brought up our Lord, and presented Him to us here for a Saviour, in this last days, may it quicken every spirit in here, Lord, to the nearness of the Coming of the Lord Jesus. May it be so, Father.

305 Heal the sick and afflicted that's among us. Bind up the broken-hearted. Lord, we're. . . We've went through so much, my heart has got so many scars on it, Lord, from hard battles. I'm an old

veteran. Help me, Lord. I need Your help. Maybe all this training has been for a purpose. I trust it has been, Lord. Help me, O God. And help this church. And bless us, together.

³⁰⁶ Bless the little children. I'm thinking of many today, little, poor little fellows won't receive anything out there. And I—I pray that You'll be with them and help them. Give them Eternal Life, Lord. That's the great. That's the Christmas Gift that we want, is the Life of Jesus Christ to rule and reign in my heart. That's what I want, Lord.

³⁰⁷ Bless us, together now. We commit these Words to You. Let them fall wherever they will, Lord. Wherever that ever hearts open, may they bring forth a great time of salvation, in Jesus' Name. Amen.

³⁰⁸ Ever who...How many love Him? [Congregation says, "Amen."—Ed.] Be in such a hurry about, anyhow? Oh, I love Him! I love Him. "Lord, what will Thou have me do?"

³⁰⁹ Don't forget the services tonight. You know what Christmas means now? Oh, *This* is my Christmas gift. *This* is that Word. Lord, if I can just let myself, if I can just get myself out of the way so that Your Word can express It, Itself out through *here*, that's—that's the greatest thing I know of.

³¹⁰ Now I think they got some things they want to give to the children. Now I'll turn the service back to Brother Neville. God bless you.

Brother Neville.



THE REPROACH FOR THE CAUSE OF THE WORD

62-1223 Vol. 2-16R

This Message by Brother William Marrion Branham was delivered on Sunday morning, December 23, 1962, at the Branham Tabernacle in Jeffersonville, Indiana, U.S.A. This sermon, number 62-1223, is one hour and fifty-three minutes. Having obtained a clearer and more complete original tape, this book has been re-edited with an R added to the volume number. 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 2010.

©2005 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 any website other than www.branham.org, 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