

Seed of Discrepancy #2

No Longer Intermingling

February 5, 1995

Shall we pray. Heavenly Father, we, in the name of Jesus, come to you and trust that you hear our prayer and answer this morning that we desire truth in the inner man, even as we've had it given to us and vindicated that it is for the inner man that lies there before us, and now it must come into that inner man and be ingested. And even Bro. Branham going further to say, "*feed the Christ within you*," telling us how it is done, even as the wife feeds the husband what he provides for her. So it is we have this relationship of Word, Word and more Word, Lord, and may it be that all of our thoughts come under dominion of the truth of that Word and all of our actions, Lord, stem from that Word so that we have a life, which is truly the Word and slightly leaning toward that which is commensurate, for having missed the Word body, we know Bro. Branham said it makes up for it, but that's according, then, Lord, to this time and this hour and place. But we're looking beyond, to the place of perfection, which, by your grace, we do not hope to attain it by our own works, but by Your calling us through grace and causing us to approach and being partaker in this fellowship.

So, help our studies this morning. We give you glory in Jesus' Name. Amen.

You may be seated.

1. Now we're in this second message that Bro. Branham preached, "The Seed of Discrepancy", which was preached in Arizona, the second message in 1965. And, of course, as we look at the word 'discrepancy' and note that it is a seed, therefore, you have to understand that, if it's a seed of discrepancy, it's the same as a seed of wheat, which means that, in due time wheat will come forth, or in due time discrepancy will come forth.

So, the seed of discrepancy would have to go back all the way to the Garden of Eden, where we know that in this particular place, which was God's government set upon earth, and His two legates were there to control, we find that something happened by way of a perversion of the Word and, therefore, a positive setting aside of, by interference with the truth.

And so, Bro. Branham speaking of that, he'll outline a message for this end time, showing how that the Word of the Lord has been perverted, and it is bringing forth a perverted product, because you can only bring forth what is in the product. The tragic thing is that you could have a perfect genetic pattern, and then, the processes of production or the actual substance, which would be required to give that genetic pattern a body, something could be missing. And in missing, you'll have the product very much in a problem. And it would be definitely inferior to what would come forth under the proper conditions with the proper nutrients.

2. Well, if you just put that into a figure now, and go back to the Garden of Eden, you're going to come up and say, "Well, bless God, there's only one thing; and that's the Millennium," and you'd be perfectly right. You'd be perfectly right because, at that particular time, there is no discrepancy. And remember; that word 'discrepancy' comes from the French word, also a Latin word, but I think it comes from the French to begin with, means to 'dis', which is 'against' and, then, there is this 'chatter'. Well, you know that chatter is not legitimate and true direction. Chatter can even refer to when you apply your clutch or the brakes; it begins chattering, and you say, "Oh God, I'm in for trouble."

And anytime there is any chatter or voices within the air that are not actually explicit, and proven to be so through vindication, when vindication is required, it's going to go into a chatter. It's going to be a malfunction.

3. So, Bro. Branham is talking about "The Seed of Discrepancy". And you notice that he goes to Matthew 13. And later on he tells us here, we'll find the things I said last night, that this parable that he is taking and preaching at that time, was actually given by Jesus two thousand years ago, but the application is for this hour because this hour alone is the end of the world and the harvesting. So, Bro. Branham realizes, as we brought out last night, that this is the omega of the alpha, which takes place in Matthew 12, because Mathew 13 is not a separate chapter.

Remember, the Bible is not written in chapters and verses. It's my understanding that a Roman Catholic priest in France was having problems with continually finding his place where he was reading. And, he realized that, if you made it into chapters and verses, you could find your place easier, and you could get thoughts quicker and better. And so, we find the Bible, not really tampered with but, it has been put in verses and actually some of the versification does not line with the real truth of the Bible. But, you don't need to worry about it because, having the spirit of God, you read the Scripture, and It just comes to you as literally the truth.

4. So, I went back to Mathew 12 in order to show that the very ministry of Jesus, that's the ministry that God performed through him when Jesus was here in flesh—and God was here in flesh, in the flesh of Jesus—would repeat to the Gentiles in the last age. And this repetition would be identical to the original which is: there would be a great controversy over the ministry: Was that ministry of God, or was it of the devil? Well, was it Scripture, or was it not? And so, the controversy evolved into, not just a fight, but to blasphemy.

And they said, "Well, look; this is not God doing this. This is the devil doing this."

And Bro. Branham brings out that, from Scripture, that that was forgiven because He was there as the Son of man working salvation. But when God comes down to earth in the form of the Holy Spirit and does the same works over again and in greater magnitude, for anybody to call it of the devil, immediately, that's the unforgivable sin. There's no use trying to repent. It's all over. The hardness sets in, and you simply stay with that understanding that that is the devil.

5. Now, that's where the Church of Christ is. And that sounds very terrible. But could you believe that a church that talked about salvation, (And, of course, they deny the Holy Spirit. He was given, and that's the end of it.) they now turn the works of God over to the devil? You can tell that the whole church has blasphemed. But, that's not just all of it.

The thing is that these people didn't only judge the works, which Jesus himself invited, but he said, "Now on the grounds of the works, when you realize the hour of God..." And God is not doing these works just to be doing something because, if He was going to do these works just to be doing something, He'd be doing this for the last four thousand years and a whole lot more.

So, you know He's doing this to prove the point as He did at the time of Moses, bringing Israel out of Egypt. So, He said now, "These works are pointed to something. They're pointing to what I am, what I am doing, the Scripture fulfilled, and the revelation for this hour." Well, of course, they did not believe that. And they're not believing it today. And Bro. Branham will be bringing that out as he goes through the message here.

6. Now, so, okay, when you're talking then, about the seed of discrepancy, and this is the omega of that alpha way back there that, Bro. Branham having read this... [Matthew 13]

- (24) Another parable put he forth unto them, saying, The kingdom of heaven is likened to a man which sowed good seed in his field: (That's the husbandman did that.)
- (25) ... while he slept, his enemy came and sowed tares among the wheat, and went his way.
- (26) (And) when the blade was sprung up, and brought forth fruit, then appeared the tares also.
- (27) So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence has it (these) tares?

Now I want you to notice something here that, at the Appearing, at the Appearing of what would be the evidence of wheat or the wheat coming to a place that is now going to be harvested, you'll find that there's an appearing also with the tares. So, that's exactly how you have Son of man, son of perdition at this hour. Because, see, it was back there. You can apply this right across the board, or you can just even apply this to one person, Jesus, although, actually, the wheat is here in the plural--always twins. Jesus was on the scene; Judas was on the scene.

7. [Matthew 13]

- (27) So the servants of the householder came and said, "Sir, didst thou not sow good seed in thy field? From whence hath it tares?"
- (28) And he said, An enemy hath done this. And the servants said, "wilt thou then we go gather them up?"
- (29) And he said, No, lest while ye gather up the tares, you root up also the wheat with them.

And, of course, if you rooted up the wheat, it wouldn't mean that the wheat would not be wheat. It would simply mean that the wheat never came to the place of bearing, which it should bear in order to bring forth a harvest. And you got a pretty good example of this, actually, way back in the days of Noah. He didn't uproot the wheat with the tares. He simply separated the wheat from the tares, and the ark took off bearing the righteous seed, or those who counted righteous before God. And the rest, though not burnt, were drowned. And the Bible speaks of not drowning again and bringing a flood. It's going to bring a fire.

So, here is where you see an ultimate, where the chaff is consumed, the tares are consumed, and we have the coming forth of a bright and new kingdom. So, he said:

- (30) Let them both grow together until the harvest, (That's where Bro. Branham takes his subject, this hour.) and at the time of the harvest, I will (say to) the reapers, Gather you together first the tares, and bind them in bundles to burn them; but gather the wheat unto the garner.

8. Now Bro. Branham takes the last verse and a phrase of the verse to be his actual text, his subject, what he is going to deal with. And he said:

- [2] *Did you notice, "Gather the tares first, and bundle them"? Now, reading this, there was something strange come to me while I was sitting up on top of the Catalina Mountains the other night in prayer. And then I thought, where could I gather a word that I could use this for what I wanted to speak on?*

[3] ...*I went down and found the word ..'discrepancy', so I got the dictionary and looked what the word 'discrepancy' means.*

Now you think that he kind of thumbed around and came up with this word 'discrepancy'? Nah! That word came to him. And so, he knew it meant something when he thought of this presentation of the gathering of the tares first, and the binding of them, for the burning before the wheat gets put into the barn, or the granary. And so, he says, "*I found this word discrepancy*", and he sort of goes beyond naturally what I could find Webster said. He said 'sowing discord', (which is actually true, as we will find, as I point out a couple verses I didn't point out last night.) 'being contrary' as Webster said 'sowing a discord', 'something different'. And the actually meaning comes to 'being contrary or different from the original, from what was there first, and by right of being placed there'.

9. Now, there comes problems with the domain that was granted to the wheat or the seed of God. These rascal tares have come up, and they're causing a tremendous problem. They're sowing discord. They're setting things at variance. They're contrary. They are neither a part of the original nor can even be complimentary to or any way granted invitation and intrusion amongst them. Nothing. They are humbugs. Pests. They're tares—briars.

[3] *So I thought, the text tonight, I'd call it: "The Seed of Discrepancy". Why have we got so much discrepancy?*

Uh, now it's pretty hard to find a noun that I could call these discrepanters or something. I simply can't do it. Now, you can privatize and... You won't find that in the dictionary. And so I might try to make a word up here but I can't quite do it because, these, this is a, the seed of discrepancy is an actual seed and it's a tare, a weed, it is a curse to the wheat, and it's there. It's just as real as the wheat is. And there's not going to be anything done about anyone, because Adam and Eve blew it. No matter what the weeds do, how much malcontent they sow, what discord they sow, what voices they intrude with, how they try to guide, how they try to usurp, even to the point of killing you by squeezing you out... Because there's such a thing as weeds destroying plant life. It's done it. The Bible admits it. So, he's going to point out who these seed are, where they came from, how they're defined, what they're doing, the danger, the problems they're creating, and their final harvest.

10. So, if we turn to Mt 13:7 and 22, we'll find something. This man went forth to sow, and lo and behold, It says: [Matthew 13]

(7) ... some (of the seed) fell among thorns; (tares) and the thorns sprung up and choked them.

Now, other things happened, like some of the wheat had problems because the people were too superficial for to even get a ruling. Some were even more superficial that it hit them and bounced off like wheat on a sidewalk. But down here in verse 7 It says:

(7) ... some (of this wheat got amongst) thorns;...the thorns sprung up and choked them: (Now, if we go to verse 22, It tells what it is.)

(22) (and) he also that receives seed among...thorns is he that heareth the word; and the care of this world and...deceitfulness of riches, choke the word, and he becomes unfruitful.

11. Now, not for one minute do I believe that this sowing is going into the man that has a place for the Word. No, he doesn't have a place for the Word. But the picture I'm trying to draw here is this, that these weeds, these tares, the seed of discrepancy, are those that would destroy through overwhelming the wheat. So, that lets you know, there's not much wheat, but there sure is a whole lot of tares. That lets you know, there's not many sheep, but there is a whole lot of everything but sheep out there. So, all right.

12. Bro. Branham says, *"I'm gonna approach it now"*, and he said, *"I want you to know that Jesus interpreted what he said here and so the interpret... if the parable holds good for today, the interpretation holds good for today."* In other words we have a repeat, because, if alpha is omega, the same thing has got to come again. Now it could be there's a codicil, or there is a writer attached, or some little further information, such as It says, "Greater works than these shall he do." And then also, the two spirits will not be so obvious, only the very elect will not be deceived.

So, there is a difference. But basically, the two seeds from the two planters... No. Absolutely no change.

(36) ... Jesus (had) sent the multitude away, He went into the house: and his disciples came (and said). Declare unto us the parable of the tares of the field.

(37) (And) he answered and said, He that soweth the good seed is the Son of man; (is the Son of man.)

Now he was right that there—right there: Son of man. Wasn't he? And Son of man was the prophet. And Son of man was minister through whom God ministered, absolutely vindicating the presence of the Father, bringing the Word through the prophet's son who would be elevated one day to a new order of priesthood, even Melchisedec. And he would even sit on throne of his father, David.

13. (38) The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. (Now, watch what Jesus says.)

(39) The enemy that sowed them (the tares) is the devil.

Now, here is where you see serpent seed. But they don't see it, because they have not been given eyes to see reality, and seeing they see not, and hearing they hear not. Therefore, they cannot come, whereas, if they were otherwise, they would come by reason of the revelation, because that's why we are here. We are not here because God vindicated Himself to a prophet, and God vindicated Himself to the prophet, and Himself and prophet to us—that's fine. Then he even brought the Word. But the Word without revelation is a death trap.

14. So, we're here this morning, not because of what produced a vindicated Message, but because of the vindicated Message, which we see and believe, having heard the truth from the prophet and saying this is indeed Elijah, and this is indeed the revealed Word of God for the hour, this is indeed the Word restored, this is in truth: the same Pillar of Fire that brought the Word to Paul is here now revealing It, we stand with that. And we don't stand with anything else. See?

So therefore, seeing we have seen, hearing we have heard, thereby believing are now in a position to bring forth fruit: thirty, sixty or a hundred, whatever.

15. Now:

(38) The field is the world.

So, you've got people out there. Some are called wheat. Some are called weeds. Now, the wheat is sown by God, and definitely all of the wheat are His children. Now, they're not all alike. And they'll all bear as to stature. They could be a silver dollar like Abraham or a tin nickel like Lot. But they're His children. Just get the picture.

Now It says here:

(39) The enemy that sowed them is the devil.

Now, God is dealing in mankind. The devil is dealing in mankind. And, if you don't think that's the truth, you go back to the omega. And the omega is, that when the devil comes up at the end of the thousand years with everybody that's his child, just like him—no better, no worse—they come against the holy City, which is God and His people. There is one people against another people. And God overcomes. And they're thrown in the Lake of Fire, and they're burnt up.

16. Now, the bundling for the burning of the harvest, which precedes the Millennium, is going on now. Bro. Branham will explain it. So, watch; we go along here.

(40) ...therefore the (devil's seed) are gathered and burned in the fire; so shall it be in the end of (the) world. (So shall it be in the end of the world.)

Now, remember; I told you a little clue about the word 'fire'. Don't ever think you can deal with that outside the end. You can't do it because there is no burning until the end. And remember; there is a cleansing fire that purifies at least a part of the earth for the Bride to come back. And there's a cleansing fire that takes the whole universe, especially the earth, dissolves it, kills every germ, every foreign life, every foreign seed, takes it right back to the element. Maybe it's hydrogen. I don't know. Science seems to think it is. I wouldn't know if they know what they're talking about. In fact, they don't know what they're talking about.

See? Fire. So, once that fire starts, you cannot stop it. The processes of judgment, having set in, cannot be stopped, until it's all over. The very Bride herself is going through the judgment, which is the revealed Word of God. And she will always bring her works to the light. These will not do it.

17. Now, watch. (41) The Son of man...

Now, what does It say, "The sower is the son of man." Okay, that's the great prophet Messiah is talking. The one that's vindicated to bring the Word of God, fulfill whatever position that is given unto him by God. Now, down here, verse 41:

(41) The Son of man... (Now every time you see Son of man, you've got to look for the twin. That's son of perdition. So, all right, let's go back again then to verse 37).

(37) (And) he answered and said, He that soweth the good seed is the Son of man;

(38) ...the good seed are the children of the kingdom; (They're going to get there; they're going to populate it.) but the tares are the children of the (son of perdition).

Now you can't say I'm wrong because we got twins. Twins are twins, right? 'Twin' means 'two', not 'one'. So, if twins are all the way through the Bible, what are you going to do if you only see one person? You start looking around and searching the Word of God through the prophetic revelation, and you will come up with the son of perdition. And, if you see the son of perdition, there's a twin out there lurking around. And you better start looking, because this'll be the Son of man. Understand what I'm saying? This is the vitality of the principles that are laid down in the Word of God. There is nothing that God has ever done, but He keeps on doing, when it is the original and the legitimate.

You say, "What about the fact he let this old king Hezekiah live a few more years? He died, didn't he?"

It wouldn't matter if he lived six hundred more years, he died. God doesn't change His Word for anybody. He doesn't change his mind. He doesn't bend His Word. His Word gets fulfilled.

18. So, [41] "The Son of man shall send forth his messengers." And notice what they're going to do at the end time. They're going to "gather out of this kingdom all things that offend and they that do iniquity"—"send forth his messengers," and He will "gather out." Now, it already says that the tares are going to be pulled up. They're going to be tied and shackled. Now we saw Satan at the end time, shackled. We see the church completely shackled. It put its ear to the door; it'll never hear the truth. You talk about God giving the Catholic Church a space to repent. The pope had the chance when he signed that little thing with the Jews. He could have confessed: "You know the reason why we treated you as we did? Because we're not Christians. We're make-believers."

How in the world could Mary qualify as an intercessor when she's dead in the ground, and you need an intercessor, who's a man, and alive and on the Mercy Seat for the throne. Ooh, my! It just lets you know that: where is sanity? Never met him. Maybe hiding out in the bushes. But don't look for him in the pope or Mr. Newt [Gingrich] or Mr. Bill Clinton, or any presidents or elders or general superintendents or the assemblies of God, anything else.

19. So, here now you've got the Son of man. You've got the Son of perdition. I can prove that; take you right to Scripture—simple as A-B-C. Let's go to 2 Thessalonians. See, these rules, brother/sister, hold up.

Now, we see the presence of Almighty God Himself in the return ministry of the Son of man: Luke 17. Now, watch what It says in verse 1. 2 Thessalonians 2:1:

- (1) Now we beseech you, brethren, by the (presence) of our Lord Jesus Christ, and by our gathering together unto him.

Now, notice what it is. "Our gathering together unto Him" coming by the prophet's message. Bro. Branham declared that to be the actual revelation of that Scripture. So, that's what it is.

So, as the Bride comes together in the invisible union at the decent of Almighty God with the ministry of the Son of man, so therefore, you are being gathered together for the Lord Jesus Christ, whom you will meet in the air and be taken there by God Himself, and that Spirit becomes incarnate to us. And the Word is doing It; the Message is doing It.

20. So therefore, when God says these, how he puts it here: He sends His messengers. And it started way back with Luther. Actually, there's seven church ages of it, but it only got really moving in the fifth age. [Matthew 13]

- (41) ...Send His (messengers) and they shall gather out of His kingdom all things that offend.

In other words, there will be a complete setting apart of a Bride in every age that's without spot and without wrinkle according to the Word of the hour and how God is moving in His Own sovereignty. "Come out from among them." See?

So, how this other is gathered out, "everything that offends," they are separated by the Word. They are separated by that Word because the Word of God distinctly says, do this, do that, do the other. So, they're down there.

- (41) And (they) which do iniquity; (They know to do better and don't do it.)
- (42) And cast them (in) the furnace of fire: there should be...wailing and gnashing of teeth. (That's a Great Tribulation.)

- (43) Then shall the righteous, (That's the seed of God.) shine (Now, that's after the tribulation.) shine forth as the sun in the kingdom of their Father (which will be presided over by the Only-begotten Son, the elder bother, the great one.) Who has an ear, let him hear.

21. Now, Bro. Branham categorically points this to the seventh age because there's no other age you can point it to. Now, you find that in Rev 22:10. Of course, nobody believes it except people like us. And this is the end of the revelation.

- (10) ...Seal not the sayings of the prophecy of this book: for the time is at hand.

So, between Rev 10:4 and Rev 22:10, the Seals have been open, the Thunders have thundered, all the mysteries have been wound up and made clear. There is nothing left to go once that Book is open. And at that time a weed is a weed, is a weed, is a weed, and a wheat is a wheat, is a wheat, is a wheat. They're no longer intermingled. See.

Wickedness has been entirely eliminated, and unrighteousness and unholiness and injustice and filth has been entirely eliminated from the midst of the Bride by the Word, which is the Sword. Bro. Branham felt in his hand the Sword, the Word of God come down. And he is the last messenger in the Son of man ministry where the ministry came to him with greater force and effect than even when Jesus was upon earth—absolutely. It separated the Bride. And in the waters of separation is where He dressed her. Now remember; Bro. Branham said he wants to find a bride of such character who will stand still and listen to the Word and there in the waters of separation be dressed.

22. So, we have this end-time picture here. Now, notice; as we take this back in history, (And you could take it right back to the Garden of Eden where it started.) you will notice that at the time of Noah, there was not a true separation of wheat from tare in its finality. No. Because the wrong seed came over in the ark. In fact Noah was the only genetically perfect human being. Nobody else had it. His wife and the three boys and their wives: no way.

23. Now then, notice again, at the time of Sodom there was a little fire there, and there was a separation. But the righteous seed at that time gives you a good picture of Abraham and his wife, Sarah, who were true Bride, and who were to bring forth, due to their Christian journey and the final end, the son promised in flesh. And you'll notice at that time, Abraham and Sarah... Now she was driven to it. Abraham was not, but she was driven to the place I'm going to take you.

I'm going to take you right over here to the Book of Ephesians; I'm going to take you to chapter 4. And in the chapter 4, It says there's going to come a time, which is described in the Book of Romans, as the assurance, the fullness of assurance, that it took Abraham twenty-five years to get. Was this why Bro. Branham said, "*The Bride could be here for twenty-five years*"? Because she hasn't done with, and it hasn't done with her, what is come by this Word.

So, after twenty-five years, Abraham comes to the full assurance of faith. And it was "live, die, sink, swim." He didn't give a rip. He knew, and even though God required his son as an offering, he still didn't care, he knew. See, he was ready for the resurrection. Now he wasn't ready for the resurrection until the promised son came and had produced a life, which we could correspond with the life of Jesus Christ, which would be that great 'Son of man' life. And then, of course, he was ready to believe and know that the resurrection would set in.

Now, you got to see the same thing today. Once you see the Son of man ministry, there is no way a resurrection is not coming.

24. Now, look what It says down here. Ephesians 4:

- (13) (That, we are going to grow and) come (to) the unity of faith, (verse 15)
(even) of the knowledge of the Son of God, (We're really going to know
at the end time, who really the Son of God is.)

Now, isn't that strange? The Son of God is the Son of God is the Son of God—not God the son, God the son, God the son. It's the son of God. So, God has a son. We're also going to know at the same time, how that was Son of man, Son of God, now it's Son of man again, through the Holy Spirit, designated as Son of God.

25. Now It says here:

- (14) That *henceforth* we be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;
- (15) But (holding) the truth in love, may grow up into him in all things, which is the head, *even* Christ:
- (16) From whom the whole body fitly joined together and compacted by that which every joint supplieth.

Now I'm telling you here, at the time of the fire of Sodom, Abraham, after twenty-five years, he believed. Now we could type him as... Well, you type him...many do as the father, type him as God. But you can also type him, because Sarah's the bride, you can type him as the bridegroom.

Now you notice that he hasn't wavered. He got waylaid by Sarah, inviting him to have the young girl, Hagar, and have a son by him, which was a tare. And boy, if that wasn't a seed of discrepancy, I want to know what was. But anyway you'll notice the picture here that Abraham and Sarah were completely isolated by the Word. Lot was plucked out by the fact he wasn't part of the Word of promise. So, all right.

"Then shall the righteous," according to Malachi 4, with the son of righteousness rise up with healing; we'll go into the Millennium.

26. Now he said:

- [5] *That's Jesus giving the interpretation of the parable, Himself (doing it), therefore we know, then, what the interpretation means.*

He said there's no problem here. You know what the interpretation is, but he's got his little rapier thrust here, and he's going to let them know that they don't have a clue to what that parable and its revelation or interpretation really is. Because they're just going to read, "Yeah, yeah, yeah, yeah, yeah, yeah; that's right, that's right, that's right."

"Hold it! You are not reading it according to understanding. Let me, by vindication, tell you."

"Oh, come on. You can't fool an old-timer like me, full of the Holy Ghost, with all this jazz about vindication."

"Well, don't you believe Deuteronomy 18?"

"Oh, sure, but that's not today. Hey, shucks, man, we've got the Bible. And I've got the Holy Ghost"

And they're going to fall down and kiss the pope's toe. How much Holy Ghost is that? Ain't even got enough guts to bite it off! It's the truth. Daniel would have. We wouldn't even bow down. [End of side one of the audio tape.]

Peter would have taken a sword and finished it.

27. [5] *That's Jesus giving the interpretation of the parable, Himself; therefore, we know then what the interpretation means. And now as we approach this sowing of the seed and the reaping, now He interprets it. And then I believe that Jesus was speaking this parable in His day, but was meaning it to be at the end of the world, or, the end of the age, which is this day.*

Now, the prophet who said this has already said, "*Look, I better watch, even my illustrations, lest I take you off one word.*" Then, is this, "THUS SAITH THE LORD," or not? Now you see, there you are. See, that's what... You can't believe in William Branham, prophet of God, and not hear what I'm saying and agree with it. Come on. You're just pretending you're doing it. Before it's over, I'm going to see all these preachers out there doing what they're doing now, and doing it more. And I'm going to get out of here by the grace of God, either by death or by rapture, because I don't intend to stick around. I'm not one of them. No way, shape or form. This Word has made a complete split, and that's the end of it.

28. Now, he said, "*He was speaking this parable for the end of the world, the end of the age, which is this day.*" Well, if that isn't true, then, what do you do with Malachi 4? What do you do with the Scripture?

You say, "Well, I don't think this it that age, Bro. Vayle. There's another age coming"

Well, you think what you want. The thing is: you to prove it. You've got to give me some vindication! Because, as I said, "This book doesn't prove this book." I could read this book backward and forward, and nothing comes out of it. But you let God and His day, Who wrote this book, then you will watch that God is actually in print. And a living spirit does exactly what the body is, which is print, because the body has to follow the spirit, the real man. We're talking about God, not little peons like you and me.

So, Bro. Branham has "THUS SAITH THE LORD," "*this is for this hour*". I ask you a question, how many people do you think believed it?

29. [5] *I believe this little text tonight is ... appropriate for the hour that we're living in, because Jesus distinctly said here that, "the gathering would be at the end of this world," that that's when the end would be; (the end of the world) the gathering of the wheat, and ...the gathering of the tares and the burning them, (Now, you see, the wheat doesn't get burned.) and to take ...the wheat into the Kingdom. And I believe it was this way.*

What do you "*believe I mean was this way*"? According to him it hasn't happened. It's for now and that's the way it is. The alpha Word that had an application back there now has the full application in this particular hour, just the same as Matthew 12 was completely set forth in the body and the ministry of God in that body in Matthew 12, and is to come in this hour through a prophet, the Son of man revealed, and the same time, the son of perdition. You've got the head wheat and the head tare, absolutely, in this hour.

You say, "How do you mean?"

I can tell you that flat: If God isn't wheat, then we're not wheat. God's Word; we're Word. Bro. Branham brings that out very, very much here.

30. Now, go to paragraph 6.

[6] *And another Scripture... (Now, watch.) And another Scripture leads me to believe this way, I have written down here, is Matthew 24:24, where is said that, talking about the seed of discrepancy, Jesus said that ...two would be so close together till it would deceive the very Elected if it were possible. Almost exactly the same.*

Now, what's he talking about? Prophets. He's talking about men who come on the scene with signs. One man comes with "THUS SAITH THE LORD" to lead you to God. The other man comes on the scene with no 'Thus Saith the Lord,' but the Scripture. And he's got all kinds of signs. And he says, "Bless God, let me tell you, Mark 16 has never been out of vogue: sends us forth to raise the dead, to heal the sick, to speak in tongues. Matthew 28 has never been out of vogue: in the name of the Father, Son, and Holy Ghost."

And he stacks himself against the true prophet of God. Jannes and Jambres did that; Korah, Dathan, and Abiram did it; and now you got the true seed of discrepancy. You've got discord. You've got voices in the air. What will the people listen to? Will they listen to the Word? No. They won't listen to the Word.

Well, you say, "Just a minute, they are listening to the Word."

Too late; the life is gone out of it. Too late, too late. This is the hour of the prophet, the eagle. The face of the man is actually gone.

31. Remember the picture; it was the outer man perishing, or Bro. Branham looked like a death's head over there? What a horrible looking picture. And back there is the youthful man, the inner man, coming out. Well, let me tell you flat, this old system is nothing but a death head anymore. And these false prophets, and these old preachers, they're dying, going into the second death, and taking people with them. And I'm going to tell you, when Bro. Branham stood up and preached sermons like this, boy did he gather out all things offensive from the midst of the Bride to get a pure Bride to go into the kingdom and shine as the sun for the glory of God.

32. Now he's talking, then, therefore, Mt 24:24, and he doesn't really read It. Now Mt 24:24, of course, tells you about 'beware of these false prophets', who would deceive the very elect, if it were possible.

So therefore, the very elect will be above the elect, which in my books are the Bride, to be caught away, or those in the very last day to come and hear this last day Message. [Matthew 24]

(24) ...there shall arise false Christs, and (even) false prophets, ...shew great signs and wonders; insomuch ...were possible, (they'll) deceive the very elect.

That is absolutely Deuteronomy 13 based upon Deuteronomy 18. And Bro. Branham said, "every time you see a twin, one's a phony." And right now you've got the fact here of the presence of Almighty God. That's why I do not like people trying to tell me that this word is 'coming': What will be the sign of thy 'coming'? They didn't even know he was going to die and go away and come. What is the sign of your Presence? And, what sign are you going to give us now, concerning the fact that you are here, this thing, so that we know positively we can enter in and take over? What he said, (set them down)... He said, "That's a long way down the road." But He didn't deny the sign of His Presence. And the sign of His Presence, when the kingdom was going to take over, is the Son of man ministry, God Himself doing it through a prophet—because Jesus never ever did it. So, don't anybody tell me he did, because he said *he didn't*, and I'm going to believe him. He said *he didn't*, he didn't.

33. Didn't Bro. Branham say, "*I was just somebody standing near, just a voice that he could use*"? That's all there is to it. He didn't do it. And that's perfectly scriptural. But you can't tell people that; they're not going to listen. Even so-called Branhamites don't listen. The guy down in Jeffersonville calls the Presence garbage. Yeah, I'm not lying to you. Go and ask him. "Lee Vayle preaches garbage."

That's garbage? Garbage is gonna lead us to the Millennium? God have pity on that man. The fact that he abused Sis. Branham twice in a row, verbally, until she felt lower than a snake's belly, shows he hasn't got a word for the Bride. I got a word for him: "Get out of my sight; don't come near me."

You say, "You're tough."

I'm not judging the guy; I can give you the record. And I'll stand before the White Throne, because I am before it. Seed of discrepancy.

34. Now, Matthew 24 is based upon Matthew 7.

(15) Beware of false prophets, who come to you in (sheep) clothing, but (inside) they are ravaging wolves.

Now, the point of the matter is: they come with signs and wonders that are legitimate; they come like a Balaam; they come just like Oral Roberts and the rest of them. Now you've got another one on the scene. And, if he's of God, I'll eat my hat, because he had nine gods. So, the Assemblies of God set him down, and he realized he'd made an error. Now he blows on them, and they fall over. He stopped that because I think they had garlic breath or something. I don't know. They said that didn't look good.

That's the devil. He told me.

You say, "Bro. Vayle, it's the wrong spirit."

Bro. Branham, here's your picture with the Pillar of Fire. Did you not tell me it's the wrong spirit?"

See, you've got the White Throne; I don't have any problems. The righteous will not be blown away. They'll be taken away. That's us. You don't have to worry; don't have to worry about what you say, as long as you tell the truth. I'm not trying to malign somebody. I'm just telling you, "Hey, look; you'd better sharpen up and know what's going on."

They say I'm "the guy with no love."

Yeah? How come Sis. Branham loved me? I'd like to know. The only preacher she trusted before she died. Pillar of Fire's right there in the picture. I'm standing before it. I've no problems, but I do have problems. And I'm proving this Message. These tares bug me.

35. William Branham made a statement about a certain preacher. He said, "*Lee, it's men like him that keep my true ministry from coming out.*" What did the tares do? They got in the way of the wheat. They held it back; held it; tried to keep it from maturing; tried to keep the truth from coming out; tried to keep it from being living epistles read and known of all men. They had one purpose in mind: to pervert the way of the righteous, to throw a stumbling block. Doesn't the Bible say that? Balaam threw a stumbling block. Tares. Tares.

How do you think those businessmen felt? "Well, if the clergy can't do it—the five-fold, we're taking over."

Tares. Didn't God condemn people from trying to take over ministries? Didn't he burn them up to show His displeasure? Didn't He condemn them? What are these guys so bold and bright about?

36. People think I'm bold and bright. I am very mouthy and very bold that way, but I got truth to back me up. And even if it is cold or red-hot truth, it is still truth. If it isn't truth, even if it's going to do anybody any good, it is still truth. Maybe I'm so rotten at bringing it forth, and so hard, that what I say, though is the truth, doesn't do what the truth should do because I'm holding it back, it's still the truth. Funny, I get all these phone calls and letters that tell me how peoples' lives are being changed just like they're born again. So, I'm not going to worry too much about it.

37. Now, something is not right in this earth. It tells you that. The original plan is interrupted. Instead of the seed of God covering the earth, we got all these other seeds out there. They're doing their best to shove out the seed of God, to cut it off at the roots, to destroy it, to keep it from going on to maturity. And you'll notice at the end, Satan and his gang literally try to take over. Yeah. So, I've been reading this thing very accurately.

38. Now, hey, let's look at these people that come to you as ravening wolves—inwardly, their inner man. But they're smart; they're like sheep; they're suave. 2 Corinthians, where the Bride starts her trouble by believing a wrong word. It has to be somebody that has a ministry that is not "THUS SAITH THE LORD," but is very great in magnitude at the works it performs.

Now, what did Paul say in 1 Corinthians? What were these people doing? Why, he said. I hear that there's divisions among you, and I believe it. One says I'm of Paul. That's fine. He's perfectly vindicated: "THUS SAITH THE LORD." I'm of Apollos. Hold it! You can't follow Apollos. I don't care if he's a true seed of God or anything else. He does not have the legitimate, definitive word that Paul has.

So therefore, if you are following Apollos, you would have to be following Apollos one hundred percent as he one hundred percent follows Paul, because Paul was the demonstrated, vindicated prophet-apostle to the Gentiles—and forget it. This is why I can't understand Rome. You know what Rome took? Peter.

Now, I'm of Cephas. I'm of Peter. Do you think for one minute that Peter didn't have a great ministry? He wasn't vindicated to bring the word to the Gentiles. He opened the door.

And then somebody says, "Well, bless God, I'm of Christ."

And the majority is saying that right now: "I got the Holy Ghost." They speak in tongues. And "I'm of Christ." Now, if they were of Christ they would have recognized Paul. If they were of Christ, they would have recognized Bro. Branham. So, oh my goodness me! We have a terrible situation here that I don't like.

39. Now, It tells you, "for such are false apostles--deceitful workers, transforming themselves into the apostles of Christ. And no marvel for Satan himself is transformed." Hogwash he's transformed! He's transmuted. That word should not be 'transformed'. The word 'transformed' is in the Romans 12. So, if you want to go there, you can do it. And It says:

- (2) ...be not conformed to this world (fashion after it): but be you transformed by the renewing of your mind.

But over here there's a transmutation. These stinking, rotten, howling, miserable, murderous wolves have suddenly made themselves sheep.

40. Remember the old teaching of transmutation back in the dark ages or the...some ages of Europe? When little Gesundheit was making straw into gold? What was her name? [Rumpelstiltskin.] They really had the idea that you could turn tin into gold by alchemy. Never could.

So, these guys are guilty of a transmutation. The pig is no longer grunting. He's going 'bah, bah, bah'. And the dog is no longer barking because he's licking at your hand with his tongue, just waiting to get it right off to the elbow. [Laughter from audience.] I'm telling you the truth. Transmutation.

Now, you know what mutation is? Something went wrong. I believe in mutation. You bet your sweet life. Things have been going wrong ever since the first mess in the garden.

So, these are transmuters, and they've been transmuted. They haven't been transformed. And Peter proves it because he said the pig goes back to the wallow. It stops going 'baa, baa'. It goes back, 'oink, oink'. Yeah. And the dog to its vomit. The dog to its vomit. Do you think Rome, with her repentance, has left her vomit? And it's a very, very nasty type from what it's been feeding on all these years. Merciful heavens. So, all right.

41. He says... And another Scripture leads me to believe this way. This is the end time. And this seed of discrepancy is here. There's a company of transmuted people because the tare looks like the wheat as it comes up. You can't tell them apart, unless you're an expert. You've got to wait till the harvest time. Their roots are intertwined; couple of twins there; two branches living off the same tree, and one's only been grafted in—doesn't belong. It's living on the life. They're all anointed. Everything looks good.

But a prophet is a man who either brings the Word original, or he must, as a foreteller...or he determines the revelation by being a forth teller.

42. So, now here at the end you've got a genuine prophet. All you need is one. And you've got a bunch of other prophets that say, "Hey! We never left the Word! We always had the Word. What was William Branham?" or "William Branham blew it! Ha Hah!"

So did Jesus. If Jesus had to come and say, "Listen, you people! I am an example! No. I am going to show you, and you will do it."

Ooh. You talk about popularity.

And they came to Bro. Branham and said, "Bro. Branham! You're just too mean to our ladies. Why don't you teach them about gifts? Because, we believe you are here as an example. And that example is to stand out and teach us these things because you have a little insight and a way with God."

In fact, they detected, like I did, that Bro. Branham must have had something like Balaam. But, he sure wasn't the Balaam. And I said, "Bro. Branham, you know, Balaam really had a way with God that he could get next to God and get those answers." He said, "*Sure! He took up his parable. I take up mine, but I ain't gonna tell you what it is.*"

I wouldn't have asked him anyway.

See, you can be so-o-o-o close, like a razor blade, and you can be wrong because they **are** wrong. It tells you this, see. And we understand it. All right.

43. [7] *In another place in the Scripture where it is written, that the rain falls on the just and the unjust.*

Now, that's very true. So, this brings us to the question, the Scripture being as it is: Something's going to happen at the end time in the realm of prophets, which entails the Word, that is going to be terribly, terribly dangerous. And everybody's going to get fooled, but a very few.

So therefore, we come to this place...and, for now, never mind Bro. Branham. Just go back to the Word: Mt 24:24. We have to come to this place that without some help granted either from within or outside, the wheat could not tell any difference between itself and the tares and be fooled into believing a

tare is a wheat. Yeah. A real brother. Huh? And they are two absolutely different seeds, especially in the light of where the tares go and where the wheat goes. In fact, I can go closer with Bro. Branham who will bring out...and that is the wheat snuggles within the chaff, which is burnt.

Like Israel down in Egypt, nurtured. Even though against their will, they were nurtured. And they needed the Egyptians. And God said, 'never fuss with them, because they gave you refuge, even though they treated you badly.' And now the chaff today is also giving us refuge in that certain respect. That was the last stage where the life was, till it went into the wheat. And now it's closer than just wheat and tare looking alike. It is now a part of the church and the last age, out of which we come. And we come out of it.

44. Therefore, the renewing of our minds by repentance is the most important thing we can possibly have because now we must get on the trail of the Word in order to leave the trail of the serpent. The trail of the Word is a vindicated Word. The trail of the serpent is signs and wonders, or argument or lives or fruit to put you on a perverted Word, because, believe me, Cain was a mutation. Satan mutates.

45. As said in another place, then, it falls on the just and the unjust, which is very true. This is the Scripture whereby we know that God can anoint the wheat and the tares. And this could signify that identity by growth is not proof of the kind of seed because, when the rain falls, it brings forth the growth. And in that growth you would say, "Well, this tare, it can't be a tare. No way. I can see fruit there. I can see love there. I can see everything there. And all I can see on you is, one man said about Bro. Branham, ranting and raving. 'Who can stand it?'"

Another man says that one "who judged everybody finally got judged. Hallelujah. Glory to God, we've got him dead now; got rid of that scum."

I don't believe those people even believed that Jesus cleansed the temple with thongs. I've heard them say, "Jesus did not pick up thongs and really blast them. No, he just rattled his whip and said a few words."

Hogwash! In my book that's the same as the Hindus saying the harlot was an innkeeper instead of a prostitute. Hogwash! She was a prostitute. And Iraneus said so.

46. Hey! Are you catching what I'm preaching? These guys will say and do anything. And we'll sit back and say, "Oh, look at the fruit. Oh, look at the growth. Oh, look at this. Oh, oh, oh, oh, oh, oh, oh!"

I'm going to tell you, these church of Christ guys have got to be serpent seed because, if they say, "the works of Satan--the works of Jesus and say the devil heals and God doesn't do it...that is absolutely the people who hate God. They hate him because the Bible says so. And you watch how they can walk in love. It could make you want to change and say, "Hey, maybe I better give up some of these kind of rabid doctrines that's settin' me apart."

Uh uh! I believe in serpent seed. I do not believe you speak in tongues to get the Holy Ghost. I do not believe there is an eternal hell. And I believe in predestination to the point where God knew every flea, how many times he'd bat his eyeballs. And I'm a nut. And, if it weren't for the nuts, the world would fall apart.

47. Now Bro. Branham's going to explain this whole thing. And you know how they're going to receive it? We never said such things couldn't happen! But they don't get the gist. They don't get the real, genuine gist that the devil is using actual gifts! So, the gifts don't count!

[8] Now, remember my first experience of ever coming amongst the Pentecostal people when I was in Mishawaka, Indiana. ...I was at a great conventional hall about like this, where the North and South had come together because of those days of ...

segregation. They had to meet way up there in the north. They were two great orders, ... the Pentecostal brethren. (That would be trinity and oneness, I guess, or maybe united Pentecostal and another group of Oneness). I had never heard of them or met them before. The first time I...heard speaking in tongues. ...at the end of the row, (at the end) of the convention..., me being not a member among them, ...just a young Baptist minister. I sat ...back in the back. I remember the first time I heard anyone speak in tongues, I didn't even know what it was all about. And then these two men, mainly, sat up in the front. One would speak in tongues, the other ...interpret what the man said. Well, I just started studying my Bible as hard as I could. There then, and I found ...that was scriptural. That's exactly what the scripture (said) the Holy Ghost would do.

48. [9] *Well, about a day after that... That night my heart was so stirred I slept in the corn field. I didn't have enough money to get...a bed. So I...had enough money just to go on to get home.... ...to get some donuts, a couple days old, or some rolls...for my breakfast. ...I was welcome to eat with them, but I didn't have any money to put in. In those days was...depression, 1933, ...pretty hard going. ...So I thought, "Well, how? I don't want to eat with them, but I want to know what it is they've got. They've got something that I haven't got."*

[10] *So that morning they they said to me, "All ministers come to platform, ... identify yourself, who you are, where you're from."*

[11] *Well, I just said, "William Branham, evangelist, Jeffersonville,"(and) sat down. Well, at that time I was the youngest minister on the platform. And the next day they called me to the platform to speak. And ..after I spoke why, we had a great time, and then I began to meet different people, inviting me to their churches... (Had a whole itinerary lined up.)*

[12] *After that, why I thought, "If I could only get where these two main men (were) that spoke in tongues and interpreted!" That was burning...up in my heart, I wanted it so bad. Well, as I've told you at the beginning, a little gift that you pull over. (In other words, he uses at any time he wants to.) You know, gifts and callings are without repentance, you have them all your life, see, you're born with them.*

Do you think Pentecost believed that? They don't believe that. They think that, if you're born, you've got to be some kind of a voodoo artist or spiritist. They're born. You're born a certain way; certainly you'd have to be, you know; it's in nature.

49. [12] *...if they're gifts of God. So I always, since I was a little bitty baby, it always happening...people who knew me all my life, they know it's true. Well, ...I thought... I don't know what it was then, call it a vision, I...don't know what it was. But I thought,"If I could ever talk to them!" Well, ...the spirit that was in the building felt like it really was the Spirit of God.*

[13] *So I got to talk to one of them, ...asked him a few questions, and he was a real genuine Christian. There was no doubt about that, the man was a true-real believer. And the next man, when I talked to him, if I ever met a hypocrite, that was one of them. That man was actually ...His wife was a blond-headed woman, and he had children ...two children by a black-headed woman (a brunette). And I thought, "Well, now what? Here it is; I'm all mixed up.*

Now, didn't I tell you, the tares were there to cause you problems? Take you right off the Word? "That can't be of God; I saw him do so and so."

“Oh, David couldn’t be of God. I saw him now, what he did. He took this other man’s wife.”

Now the Jews are making him a sleazebag. Who are in Palestine as children of God? David’s son must sit on the throne, or they don’t believe in Messiah. Now they’re calling him a sleazebag. Now they’re confessing. Ho, man! You talk... I have so much fun with this, it just thrills me to know these guys all confessing, you know, all repenting, revising. They’re revisionists and God knows what else these rascals are. They’re all wrong, because they’re not going to bring it to the light.

50. Now, look; if taking this Word by Word isn’t bringing everything in our lives to the light, I don’t know what is, because I’m doing my best before God to get the insights here and to really, not exaggerate, no, no, but to aggrandize the critical truth that these people did not get and they will never get. And the guy’s running amongst us. Like the one guy said:

“Well, you know prophets make mistakes, and I’m just watching Bro. Branham.”

He said he believes him, but he said, “I just go to my Bible.”

And he says he’s a Branhamite? He’s a liar. He’s going to dress the Bride? Well, well, well, well, well, he’s a liar. That poor guy, he needs to be... He needs to die before very long. I wouldn’t be in his boots on judgment day. He’s not just a pain in the neck, for the Bride, the wheat. He’s so small-time tiddlywink. I can’t figure out anybody that names the name of William Branham, even a drunk, would fall for that kind of junk. They drink out of cesspools.

When the Italian fascists wanted to destroy people, they made them drink spit out of a spittoon full of saliva. These people love it. They don’t even have a right to mention William Branham’s name. They’re like Israel mentioning Moses, Moses, Moses, Moses. They didn’t know the first thing about Moses.

Today they say, “Jesus, Jesus, Paul, Paul,” and don’t know the first thing about them. If they did, they wouldn’t have turned down the prophet.

51. [13] *And I thought, “Well, now what? Here it is, I’m all mixed up. (The seed of discrepancy has discrepitated me. Send in the discord. I don’t know which way to think; my eyeballs are going in two different directions.) I’m a fundamentalist; it must be the Word, or it isn’t right. And here’s that spirit, one rang out, according to all I know, genuine; and the other one was no good at all; and the Spirit falling on both of them. ...how can that be?” ...had me puzzled.*

52. About time? Yeah, we’re out of time. This a good place to start next time. I would suggest. You know, there is a lot of sameness to these messages. But I’m going to tell you something: if you have a very crucial condition in your life, you can begin to get a lot of help through cleaning up your system, by going to what they call a mono diet. Now you can make your mono diet pears, and eat pears three times a day for two or three weeks. It would do you a world of good. Help you clean out, clean your system, everything else. Or you can go by using a mono diet.

This morning we had nothing but wheat that we cooked. And that was great. Next morning same thing; next morning same thing; about three weeks same thing. At noon, we decided to have steamed cauliflower and broccoli, little bit of butter because that’s fine—salt and pepper. That’s fine. Three weeks we had cauliflower and broccoli and maybe something else that’s cruciferous—got a lot of sulphur. Then throw the cabbage in and some brussel sprouts, ew, they can be... I like them when they’re sweet and nice, but when they get so tough and mean... I like them, but when they’re sweet and nice, I’m okay. Then, for night, you decide that you’ll have, brown rice and beans, perfect protein. We have that. I don’t care which way you turn it; you could have fruit in the morning to snack. That’s a mono diet. And a mono diet will clean you out and build you up because there aren’t a lot of other things interfering and causing contradictions within your body.

53. So, I suggest a mono Word diet. Forget what all these guys are preaching out there and all the tapes you can get and all the sermons you can get, except men like Spurgeon. Those sermons on conduct and Christian growth never have changed, nor ever will change, by William Branham or God Himself, because those men were genuinely puritans in my knowledge and full of the Holy Ghost. And when they said, "Thou shalt not steal," they meant 'thou shalt not steal'.

And one day Bro. F.B. Meyer was down in South Africa. And there he was preaching and a young man sat in the gallery and suddenly turned and said, "Young man! You stole three pounds point five from your boss. It's bothering you. You'd better pay it back."

So, I thought only Bro. Branham did it? Hey, Bro. Branham was the prophet for this hour that had a continuous ministry in it. This was an ordinary man. He had a gift of knowledge; suddenly, he knew something. And I can read you stories where it happened many, many places, where these men suddenly knew. I've had it many, many times. See, life, as to be lived by a Christian, has never changed. Thou shalt not covet, thou shalt not steal, thou shalt not commit adultery. You won't even want your neighbor's wife, or anybody's wife, or anybody else but your own wife. You'll honor God, you'll tithe, you'll work, you'll take care of your family, you'll be nice to your wife because she's the weaker vessel. And, when she tries to be the stronger vessel, something must be done in the right scriptural way that she begins to understand; and, if she's a Christian, she will. See, she doesn't wear the pants. The man is supposed to wear the pants. The woman is supposed to let her hair grow long, wear skirts.

54. Conduct has never changed, brother/sister. That's where Bro. Branham said, "*Women, don't cut your hair. Don't wear that pertains to a man.*"

And they began wearing what pertained to a man and pretty soon they're acting like men. Uh-uh, oh yes. You bet. Their hair was already bobbed before they started smoking cigarettes. Right around that time they're began to dress like men. But they still stayed home. There were a few of these fakeroonies like, Gertrude Stein and some of these others. And some men, they weren't men, thought they were, messing things up. But we've seen a sex change today, brother/sister.

"Oh, that couldn't happen. Oh, it couldn't start there."

But it did start there because everything starts when men gets off the Word. And the minute you get off a certain Word, you go that direction. Huh? Don't kid yourself. Brother/Sister, we have a wisdom from God Himself, from the prophet.

55. I'm a mono Word man. Mr. Shelley and these guys may go to the Bible and say, "Well, my absolute is here," and they don't even know what they're talking about. They wouldn't admit to a false prophet. Why? Because they are one. I go right to Bro. Branham, I say, "Hey man, look what he said. It's right where he said it; and look man, I can even spot him."

You know something? When the Word of God really comes revealed, and you're getting a hold of It, you can look in this mirror, and you'll see what manner of person you are. And, if you look in and you cannot tell, the Holy Ghost is missing, the Word is missing, because this discerns the thoughts and intents of men's heart, and Bro. Branham proved it.

Yes, my brother/sister, listen; conduct has never changed. The doctrine has never changed. It's been exploited and hurt, and when it comes to the doctrine, the truth of Word of God, you've got to have a vindicated prophet.

There's things that are a little peculiar at times, but you'll get the drift. Let's rise and be dismissed.

Heavenly Father, we thank you again for the time we spent together going into your Word, Lord, which is rich with truth, or even though there's repetition here, we know Paul said, "It's not only not harmless to repeat, but it's necessary." And we know that's the first real rule of pedagogy: repetition, repetition, repetition. So, it's a rule of success, practice and practice and practice. It's a rule, Lord, of getting to the top: perseverance, perseverance, perseverance.

And we know, Lord, there's only one thing going to count, and that, to bring life, is this Message, because Bro. Branham said, "*There's no life outside of this Message.*" Therefore, let this Message come into our minds this morning down by way of the Spirit, right to the soul, and come to grips, anchor there; then begin to come back in a confession of faith, an assurance of faith, and a walk that is absolutely from the Word, a love that is not hypocritical, but a love that is genuine and true.

All these things, Lord, we want from this Message in a reality. And we know we are going to have it because Your Word is promised it. We are looking, therefore, Father, for the Word to fulfill Itself even as It must be. And You sent your messengers to help us.

And now, you remove far from us, the influence of these, who would be disturbing to us, the weeds that would cut our growth back. Now, they can't cut our growth back. We're going to grow right up into Christ, right to the very head, then be taken up to meet him in the air. What a marvelous thing to know, that this is happening now, which could not happen before. It was said it was going to happen, but now it has happened. And there will be a people, Lord, who will be standing here and (without one heartbeat, miss—or one breath or one twinkle of the eye) are going to march toward Zion by way of the Wedding Supper and the Millennium.

So, we are happy this morning to count ourselves, by grace, a part of the Bride, a part of the company, a part of the friendship of the prophet, William Branham, who revealed these to us, and we believe them and stand with them. And we're grateful, Lord, it was Your Word that did it, that You Yourself, Lord, brought to pass Your Own Word and full interpretation by manifestation. How can we doubt? There is no way we can doubt, because it has been proven and shown by you.

Heal the sick among us, we pray, Lord; help us all to walk the straight and narrow in a way we haven't walked before, not for the sake of anything that is judgmental, as though we are standing before people to be judged (although that is true), but because of the grace, the Spirit that has been committed to us, we walk in the natural order of the sons of God.

Grant this to us, we pray. And unto the King eternal, immortal, invisible, be power, honor and glory. In Jesus' Name we pray. Amen.

"Take the Name of Jesus with You."