

# Seed of Discrepancy #3

*Confrontation with Pentecostals*

*No Other Defense*

February 8, 1995

Heavenly Father, we are grateful for Your Presence. You are here, Yourself, leading the Bride into the Millennium. In fact, You are bringing Your whole church together, Your people, ready for the... actually for the great, New Jerusalem, and yet we're going there by steps, even as it took generation upon generation, age upon age, to bring forth all the children, Lord, in the birthright of the firstborn.

We appreciate that, Lord, to know that by Your grace we're apart of that, because we believe in the simplicity of the vindicated Word of the hour. Help us to understand as never before to use It correctly, Lord, this great Word, for our comfort and our admonition, for our correction, for our very life, never, using it as a weapon against anybody, but rather, Lord, a weapon of defense for ourselves, because we know we're not out to take any ground, Lord, or to take over anything. We are leaving that all to you, Father.

And, if you tell us to do certain things, then we are happy to do them, Lord, but we realize that, as Bro. Branham says in this Message, the Word is for our defense, not for the offense, although, we realize that everytime we preach Truth, It is as a sword with the offense going to the enemy's territory. But, Father, we really don't see that so much as we see the fact that we are out there bringing in and separating your people, bringing in the little, lost ones at the end time.

So, bless our service tonight, Lord, in the spirit of meekness and humility and love. We give You praise in Jesus' Name. Amen.

You may be seated.

1. Now we're on number three here, "The Seed of Discrepancy", and from what little we have read so far of this message it is quite easy to look back and realize that Bro. Branham, as the vindicated prophet of Malachi 4, was confronting the Pentecostals exactly as Jesus confronted the Jews, who would not receive Him.

2. Now, see that's a very strong statement, though it's very, very simple. To really understand this, you have to understand that Bro. Branham is not a reformer, as was Luther and Wesley. He was not simply a Church Age messenger, as was Irenaeus and Martin and Columba. He was like Paul. He stood here with the revealed Word for the hour, bringing us the doctrine that was allocated for this hour, which is the complete restoration of the Word.

3. But, not only so, he has a ministry, I would think, even more unique than Paul. Of course, different again from Moses, but actually, his ministry was a continuation of the literal ministry of the Lord Jesus Christ. And we found that by going to Matthew 12, which is the Scripture based upon Isaiah 42, which is a far cry from the Scripture that Jesus used when He picked up, the Book of Isaiah and read in the temple the account of Him coming, to open up the eyes of the blind, and so on. And then, He left that gap in there where there would be coming the setting up of peace on earth.

Well, you see, that portion is contingent upon Isaiah 42, which indeed is the Book of Matthew, chapter 12, brought into the end time. So, Bro. Branham had this unique ministry of the Son of man according to Luke 17.

4. So, we find him in an actual confrontation. We find him who was able to say when the people asked him, "What did Jesus mean when he said, 'He that has seen me has seen the Father?'"

“You’re looking at me, aren’t you?”—the same thing.

These statements are very bold. They’re very, very powerful. They’re very, very controversial. In fact, they are deadly in their proclamation of Who and what He is, the God that is with him, the Word that has been vindicated. And, as they would say back in the old days of the corral, “them’s fighting words,” and that’s what they were. They are fighting words. They looked at him, and believe me that he was loathed—just like Jesus.

5. The Pentecostal Age—and we are not simply talking about Pentecostal people, although, that’s the ones that gave the name. It’s Laodacian Age, the Seventh Church Age, which is culminating all history of Gentiles with just a little tiny bit left for the Jews, and it’s all over. And here you see, there is an absolute confrontation of what exactly is Messiah all about, what is going on, the introduction of the kingdom, what are we looking for, what is happening.

6. Now, I’m telling you, that’s exactly the way Israel stood when Jesus was there. ‘What’s this about Messiah?’ ‘Hey, you say you’re so and so.’ ‘Why don’t you prove it our way?’ ‘We’ve got to understand that.’ ‘We believe it is this way.’ ‘You’re going that way.’ ‘We’re proceeding this way.’ ‘And somebody has got to bend it’s got to be you.’

You follow what I am saying?

7. Now, let’s get this down to the tee.

For William Branham to say what he said, and for me to come behind him and other faithful brethren to preach this hard as we do, (And you know I preach it very hard.) to say that the confrontation is identical (There is no difference.) is to make the people absolutely livid with indignation—spiritual indigestion. They’re angry. They simply can’t take it.

8. Now, look; they’ll go so far. Israel said we need a Messiah. Will Messiah do more works than this fellow? Well, that is to be seen. The question comes up in our hour, we need to have the Rapture, we need the Resurrection, Israel is back in the homeland. So, all of these things bring the people to a place where they know something is brewing, and they’re sure that they know what is brewing; they can’t fill in the details. But, as far as the ‘by-n-large’ picture where as Bro. Branham would call, “*The Panoramic*,” they’re sure they’re right. They’ve got it. You can’t tell them anything.

So, this what I have said is exactly true—the confrontation in the Laodacian Age in which the Pentecostals are the last of the four, of the five, six, and seven which came out of Catholicism and all the harlot daughters, and the confrontations with Bro. Branham. And remember; that confrontation doesn’t mean he has to go to every single person.

9. Now you know what people think of antichrist. They say, “Well, every one of our numbers are in Washington, D.C. That’s for America. They can get a dossier on you in 20 seconds flat. They know more about you than you know about yourself.”

And they will tell you that the whole world is going to be able to see everything that’s going on, because we got satellites and the TV. And we’ve got other instruments that no doubt can flatten out rays or curve the rays and this and that. And they’ve got it all figured out where there is no reason why the antichrist system and the antichrist church shouldn’t come in. And see, they’ve got a picture. It is not that they disbelieve.

They don’t disbelieve and say, “Well, cut that out of the Bible. Well, it says over here in Malachi... Elijah’s got to come. Cut it out of the Bible.”

They don't say that. They don't deny any of these things, but they either will not apply it to themselves when it is to themselves, (Yeah, they won't do that.) or they will misinterpret it, misdivide it or put it in the wrong time slot.

10. Now it's pretty hard to put it in the wrong time slot when you've got Israel back in the homeland. And, of course, now this question about Israel and Rome getting together, Rome being the antichrist: that's pretty moot. There aren't tremendous numbers of Protestants that believe that Rome is the antichrist (the pope). They don't believe that. They are more convinced that communism is; they are more sold on atheism. Well, atheism is not a religion. It's politics.

11. But, you see, if you have been brought up a certain way, "What are you going to do about it?" Well, if you're going to do the fair thing, which is the overindulgent processes of grace, you'll stand there like Jesus, and you'll vindicate it. And they ain't going to believe anyway. They heap damnation to themselves. You don't need to have a resurrection that people run around and greet their old friends and say, "Here I am back here on earth, and watch me go through space and go through that door."

You just drive them crazy if that happened. They wouldn't believe anything anyway.

So, now at the end time, when the conditions are such as they are, and there is a full list of those conditions, delineating even the names of people, so that you can be thoroughly associated with what those people did and is going on today.

Now, for one minute, do you think that they are going to see that? No. No more than Jesus said, "Blind leaders of the blind; well did Isaiah speak concerning you."

"Ah, shut up! You're nothing but an illegitimate troublemaker! You've got a devil! You're a Samaritan! And we'll get you. Now they could do it back there because they could crucify him.

12. But what about the day when they crucify to themselves the Holy Ghost? Now, how are you going to drive a nail through the Holy Ghost? How are you going to pin them down? See? But, you think reading that Scripture is going to change them. The answer is 'no,' because they are assured that they are right.

Now, here we've got God, the flame of Pillar of Fire, and there is Bro. Branham. There's no difference between that and when Jesus was upon earth, because more and more I begin to see the truth that Jesus was a man and he was a prophet. And there is no use even talking about Messiah until you nail it as a prophet. And a prophet speaks face-to-face with God, a certain kind, like Moses, Paul, and William Branham. A prophet also has dreams and visions. A prophet can't say his own thinking when it comes to the Scripture, and the will and dictates and mind of God. He can think his own thoughts about a lot of things and volunteer an opinion. But opinions aren't worth a plug nickel.

13. So, you begin to see that Jesus was a prophet, and that is the basis for a Messiah, and the prophetic basis is vindication. His vindication proved that He was Messiah which was the high order which was He was to die in order to redeem the people and bring them... Well, they didn't know that.

The fact of the matter is that Messiah is the person who rescues Israel, takes them out of their bondage, puts them in a position of authority and power, because now God has come to his people as Messiah. And the greater Son of David is sitting on the throne now, and they are going to rule the whole world.

Well, you don't think for one minute the Jews have given up on that, do you? Do you think for one minute, when they are suppose to a feed off the breast of the Gentiles, that they don't think that is yet to come. I figure they've been doing it all along, the last many years. They are going to do it until it is all over.

14. They got all the paper; and, actually, the fact of the matter is: Rome will come to our rescue. Wasn't that nice there? Well, that comes in by flatteries and a great work of deception. Our money system is gone. Everything is in favor of it. The paper is ready to burn, no stability. It's getting worse and worse.

Everybody knows it's going to take one man to lead the world. It must be centered in a dictator. How he delegates his authority, that's his business. But, there is no such thing as having two heads. You can't have it.

15. So, all right. Here we are at the end time. Bro. Branham has a confrontation with the Jews, just like Jesus, who would not receive Jesus, neither would they receive William Branham, thereby, turning down God. Because you understand that the Jews, not for one minute, would recognize that this prophet was God to the people. Now, no way. Now, do you think, then, at this time? No way. See?

16. Now, this is the omega or winding up time. We are finishing off of God dealing with the people any longer by Himself and by prophets, except for a short visitation to Israel. And then, the entire world cosmos system is destroyed. He comes back, clears the earth off.

17. Now, never forget the Son of man had actually only one ministry. It was to bring the Word of God to the prepared people, the elected one. The works were only to vindicate or authenticate the Word. Now, see; that's what Bro. Branham always tried to get across. What he came to bring was the Word, the corrected Word. And you noticed he always called himself a prophet as a preacher, and that's understandable because a prophet is a 'foreteller' and a 'forth teller'. William Branham was a foreteller in a minor way, lot like Samuel. He wasn't a foreteller like Moses and like the old great prophets of old. He was more the 'forth teller'. He was the forth teller. In other words, he revealed what was in there, even as Peter said, "The day was coming...no Scripture by private interpretation," but God would see that we've got the proper interpretation. So, the big thing that Jesus came to give was the Word, because that's what a prophet always gives, is the Word.

18. But, you've got to say, how do we know it's the right Word? Would you think I'd settle for the Muslim religion and all of the crude that they've got, the stupidity? For Confucianism, that is the meanderings of a guy that has the head of a goose but a little bit smart now and then. I mean, come on. Why would you stake your soul on a philosophy? You'd have to be an idiot, that is, if you are going to do any staking at all—you're going to do any thinking at all. Otherwise, you live like a dog, die like a dog; except it's not quite that simple, or you just live like a punk and die like a punk, however you want to put it. The Bible calls it natural brute beasts.

19. So, the Word is a paramount thing. The vindication, though tremendous and marvelous in itself, is temporary and absolutely expendable. Now the promise of the Word for healing, such things as that in Mark 16 and various Scripture, that's not expendable. But William Branham's ministry was expendable, and when he got finished, anybody else that tried to discern proved that he was phonier than a three-dollar bill, even if he had grandma sitting on a hot stove.

Although, that's going to make me think. I laugh my fool head off. I'm a clown. I admit it. Don't fool with me this cruddy stuff that they are trying to pull off as being something from God just because Perry Green wrote an article about him. Now Perry Green has to rescind it, back down on it—little, sweet little boy. Well, so, I am telling you flat: when the prophetic foundation has been built, the prophet is vindicated, and just even one time is enough: finished—cut it out. You don't set up a great series of ministries. Hallelujah. Na! The minute you do you fall right into lines of false anointed, the two vines of the end time. Why? Because this is the Son of man ministry, and you cannot have Son of man without son of perdition! You can't do it.

20. So, everybody else coming on the scene now is a phony, and it's proven because everyone went completely away from Bro. Branham's teaching. You know something, I've got, (I don't have them at home anymore; I guess I threw them away.) but I've had books in my possession, and they dealt with the

healing of the human body and the dissolving of the cares of the human life. And there was one man in particular. He was in his eighties, I believe; he'd be long time dead. He had a ministry even by telephone where the cripples were healed—a fabulous miracle ministry. I can't find one place in my knowledge he mentioned praying in the name of Jesus Christ—any experience at all with God. He is a philosopher.

21. So, once the ministry, the vindication of God to the prophet, vindicating the prophet to us—that settles it, should be far from our minds. Then, you just go right back to straight Scripture living good lives; the sick can be healed. But, these guys make me laugh. They are supposed to have so much, and they don't even have the real, tough, good gifts of the nine spirits.

“Oh, we can talk in tongues.”

Well, I wonder if they really do.

“Oh, we can interpret.”

I wonder if they really do.

“Oh, we prophesy.”

I challenge that.

22. Now, come on with your gift of faith, your gift of healing, with your word of knowledge, with your gift of miracles. Come on right down the line with the discerning of spirits...church full of people speaking in tongues, and a linguist that knew five languages. He knew seven, but in five languages spoken—three praising God beautifully, two cursing God horribly. Nice isn't it? These are the guys leading Pentecost. They are supposed to go to heaven. “Millions now living will never die.” That's right they never will die, because they are already dead.

You say, “Just a minute, what about the Lake of Fire?”

They are dead with the second death already. Bro. Branham said it: *spiritual death—the plagues*. So much for the charismatics.

Now, if you think I'm being tough, I want to ask you a question: Why do you think that Jesus prophesied the destruction of Israel and Jerusalem 70 A.D.—the blood that ran like water in the gutters? Eh?

23. Now, the works are only to vindicate or authenticate the Word and, also, never forget: works are almost unanimously accepted, because what can you do about that which is evident? Well, you can make a complete jackass out of yourself at the Church of Christ—proven absolutely the girl was healed.

“Well, we thought we would cut her, and then, you'd heal her.”

Oh, God! Church of Christ, if I see one of them in the in the Mil...Well, where? as a foolish virgin even, I'm going to be surprised.

You say, “Bro. Vayle, you're talking about a whole church.”

With eight people making the ark, and you would sit there and dare to believe those thoughts, if you think them? You'd better go home and wash your ears out with soap or something. Yeah, whole churches. Yeah—whole churches. You don't think so?

How about when God got tough on Israel? He said, “You get into adultery, I am going to wipe your name out of the book.”

You try to find those names He wiped out in the Book of Revelation. They are not there. He wiped them out. You know, people have got a lot of crazy thinking.

24. I'm going to tell you, the more I think of Bro. Branham and just what he said in simple things, let alone about Jesus being a prophet and seeing visions, I realized right away he wasn't omniscient. He wasn't omnipotent. He was just the man he was. You get your doctrine straightened out—little simple things.

25. Thus, to find this Laodacian, Pentecostal generation in general defined as 'the intrusive seed of the devil' or 'serpent seed' does not sit well with them at all. Now they are confused by the works: why William Branham had some. "Well, we can explain that, because he was just a stupid hillbilly. See, God couldn't trust him. He got puffed up like Dowey. Oh, he believed he was Elijah, fooled a few people, and then, he thought he was God. And watch how God sm e a r e d him across the road. Ho, ho, ho, ho, ho. We're right. He's wrong. He's dead."

I'm going to tell you something: the whole bunch of us sitting here tonight: Luther's dead, but I believe all of us put together wouldn't match Luther's little finger, the man of God he was. You'd say I'm kind of mean saying a thing like that. But Luther being gone doesn't mean anything. William Branham smeared across the road doesn't mean anything, or then you've got to discount the fact Paul's head was cut off, or they were fed to lions, and they were dung on the earth. You better tell God, "Hey, God I can't stand this, because hey..."

He says, "That's okay. I know you're Pentecostal."

Yeah, look what we came out of. Thank God.

26. But Bro. Branham bravely goes on with his message, and he illustrates his message about the 'seed of discrepancy', by telling a part of his own life story and his meeting with the Pentecostals, when he first met them. Now we all know the story. It's primarily about the two men in a Pentecostal meeting who both entered into and exhibited gifts of the Holy Spirit. But one of which was a scoundrel, a hypocrite, a seed of discrepancy. That a reprobate and a believer could both be anointed by the Spirit of God and enter into spiritual gifts, which they did together, was most devastating, because neither (Well, devastating to Bro. Branham especially, and he didn't even tell the men. But had he told them...) devastating because neither of the men would believe it of each other, even if, they were told.

27. Now, how would you like to have a meeting where people are speaking in tongues, interpreting, prophesying and so on, and Bro. Branham would discern and say, "You're of the devil?" Now, how would the people feel if they really had good vibes toward that guy that Bro. Branham pointed out as the devil? He was one of their most cherished members.

28. You all know the story of how that Baptist fellow that pretended he was Pentecostal, and he was down there, I guess, Tampa or someplace in Florida on the platform with Demis and all the other of them. And he is telling how he became full of the Holy Ghost and spoke in tongues. His own parents had him incarcerated, especially his mother, in an institution for the mental, which, come on, hey, I would doubt very much if any that that could have happened even down there in Florida. They are crazy down there, but I don't think that would happen. But, it was a pretty good story he told.

Then, he told how she came to see him, and he went toward her with open arms, and she just put her hands over, and she just said, "Son," and turned and walked out. Everybody is screaming and boo hooing.

Bro. Branham comes on the platform. He said, *"That guy sitting there just testified. He is a skunk. Right now, he is living with a woman that is not his wife. He is no more full of the Holy Ghost than nothing. He told you a bunch of lies."*

So, they took the guy out and talked to him. He said, “Yeah, that is true. It’s all a bunch of lies.”

They cried.

They said, “What? Why did you do it?”

He said, “Because I determined to deceive the very elect, and I did it.”

He didn’t. The very elect was William Branham, no more fooled or nothing. And he couldn’t fool us. Not that I talk in tongues or anything else. Forget it.

29. You get the... I say, “Hey fellow, go out in the room there with other men and stand; have a man who can positively prove he can discern spirits stand by that door. We’ll put the church in order.” See?

Now these men, if they were told separately by Bro. Branham... Now, I think the one man would have believed, if Bro. Branham would have forced this reprobate to take him to his true wife, as we’ll read a little bit here.

Now, it was in this puzzling atmosphere that Bro. Branham couldn’t figure. Here are two people—one genuine, one unreal.

You talk...Remember the old ad that said, ‘Genuine Imitation Pearls’? Now, that’s the truth an ad, ‘Genuine Imitation Pearls’. We used to laugh about it. It was a genuine, imitation Christian; genuine phony; fourteen caret solid gold.

Now, they wouldn’t have believed. See?

So, this puzzling atmosphere that Bro. Branham had, it really bothered him, because he couldn’t figure how in the world can this real fellow be with this unreal fellow, and the Spirit of God is anointing both of them... And it is the Spirit of God, because he could recognize that by his gift, you see, for two years, until God showed him the truth.

30. Now we are going to start reading at page 4, paragraph 13. This is where we read the last paragraph.

[13] *So I got to talk to one of those men; I asked him a few questions, and he was a real genuine Christian. There was no doubt about that, that man was a real believer. And the next man, when I talked to him, if I ever met a hypocrite, that was one of them. That man actually... His wife was a blond woman; he had two children by a black-headed woman, another, a brunette. And I thought, “Well, what now? Here it is, and I’m all mixed up. 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 is genuine, and one was no good at all; and the Spirit falling on both of them. How can that be?” It had me puzzled.*

[14] *Two years later, I had been praying in a cave where I would go to pray. Got dusty in the cave. One afternoon I walked out, laid my Bible on a log, and the wind blew it open to Hebrews, the 6th chapter, which said,... that in the last days how it would be if we fell away from the Truth... (It’s really ‘and we could not be renewed to repentance.’ That’s what really he should have written there.) and renewed ourselves to repentance, (You couldn’t do it.) there was no more sacrifice for sin, and how the thorns and thistles, which was nigh unto rejection, whose end is to be burned; but the rain cometh upon the earth, often, to water it, to dress it; but the thorns and thistles would be rejected, but the wheat would be gathered. And I thought, “Well, it was just the wind happened to blow that open.” Well, I just laid the Bible down again, and I*

*thought, "Well, now I'll just wait here and here came the wind and blew it open again. Happened three times, and I thought, "Well, now, that is strange."*

31. Something crossed my mind. I've got to check this out here. Yeah. Yeah, I knew Bro. Branham was hooking Hebrews 10 with Hebrews 6, because he quoted in there. He said, "When you can't renew again unto repentance." That is true, and *'there remaineth no more sacrifice'*. That's not what It says in Hebrews 6, but he's right, of course. Put them right together. "There remaineth," see? "There remaineth no more sacrifice for sins" once you've trampled underfoot the Blood of the Covenant. So, It just suddenly came to my mind.

32. So, Bro. Branham is using the Scriptures here very beautifully, and, of course, if someone catches that they will think Bro. Branham is mixing Scriptures, and he himself doesn't know what he is saying. But Bro. Branham is completely right because, you see, the principle is right. Every time you see fire you know it is the end. Every time you see a burning, every time you hear of a harvest, every time you hear of a judge... These are certain things that are earmarks that people go to Bible College and never learn a thing about. They just figure it out by themselves, or they just go their way, of sort of halfway... in a halfway house.

[14] *...that's strange. He said, Now that is strange. Happened three times.*

[15] *Then as I raised up, and I thought, "Lord, why would you open the Bible for me to read...when I got down to about the the words 'thorns and thistles, which is nigh unto rejection, whose end is to be burned'?"*

Now, you see, there you are going back to Mt 13:36-40, where the tares are bundled. They are completely shackled, taken completely captive by the victorious Christ at the end. Now they are bundled into the organization first, then the organization is bundled into the Lake of Fire.

[15] *...whose end is to be burned. I thought, "Why, would you open that to me there?" And I was looking out across...*

Now, these real visions come without pulling any into any gear.

33. Now, that is not the same now as when he takes up in his parable. That is in a certain ministry he has that is different. Now he is talking about these things that come to him without him asking them. He doesn't know they are going to happen, but they happen, and they are for a specific thing. At the particular time, it's this.

[16] *... without pulling into any gear. That's just God. See? I looked and I saw an earth; it was turning out in front of me, and I saw it was all disked up. (All plowed up and harrowed, you know, ready for planting and...) There was a man dressed in white, went around sowing wheat. After he went around the curvature of the earth; around came a man, looked horrible, and he was dressed in black, and he was throwing weed seeds, or tare seeds, all over it—where the other man was sowing wheat. The tares and wheat came up together; they both came up together. And when they did, they both were thirsty, because rain was needed. Each one looked like it was praying with his little head bent over, "Lord, send the rain, send the rain." And the great clouds came up, and the rain fell upon both of them. When it did, the little wheat jumped up and began to say, "Praise the Lord! Praise the Lord!" And the little weed jumped up right at the same side, and said, "Praise the Lord! Praise the Lord!"*

Now, you notice, that that these are worshipping together. And a there's no way that you're going to know who is the true worshipper, because anybody can worship God or worship anything.



34. Now, when you talk about worship and you talk about worshipping God, you're talking about worshipping a sovereign God. And, if he's not God, then forget it. In other words God is in complete control of what He is, and who He is, and what He's got, and what He does with it, and you're just out of luck. Now you're not out of luck, if you're a child of God, because he is going to treat you good, but you don't have one thing, and I don't have one thing to say or to do about this. Absolutely nothing. He is complete sovereign.

I know many people want to twist God's arm, that's why Bro. Branham preached a sermon, "Will God Change His Mind About His Word?" Can you... no, He can't change his mind. He can do things in between. But, He never changed his mind about His Word, and His Word never gets changed.

35. Now, all right. In Malachi 3, and this is an end-time Book, and it's the last Book in the Bible for which we well know: Old Testament. In verse 16:

(16) They that feared the LORD spake often one to another: and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

Now it's at... Time and time again they were not talking to God. They were talking to each other. They carried on a conversation, which God liked. And let me tell you something, God doesn't like anything but what He said with the correct understanding of what He said, and how He said It, and why He said It, and to what end He said It, and the time for which that Word is.

36. These people here are in season. Everything is exactly right because God is listening to them talk to each other, and they're thinking upon His Name. And believe me at the end time there is a lot of thinking to do upon His Name, because you've really got to scratch your spiritual brain to realize when it comes right down to it, there was a Jesus within a Jesus. And the Jesus on the outside was the one that died, while the Jesus on the inside left the Jesus on the outside in the Garden of Gethsemane, and went back to what He was and dressed in a Pillar of Fire. The One that went back was Jehovah, Elohim-Jehovah, and the one that died was the Son of God.

37. But he was the very outraying of the substance and essentiality of God, because he was the First-begotten. He was the big Son with a big portion of the Spirit. The Bible says, "God gives him the Spirit without measure." So much, don't even measure it. Don't even talk about it. Greater than Moses. God took the Spirit off of Moses and put it on seventy men, and Moses had more left on him than all of the seventy combined.

God does things, and He tells about It. You don't have to believe It. He is not going to bother you. He is not going to stay awake at night worrying because He neither slumbers or sleeps anyway. So, all right.

38. They are talking about Him to each other. Now, here is what the Lord says, "And they should be mine saith the Lord that day when I make up my jewels; and I will spare them, as a man that spareth his own son that serveth him." So, all right. Now, these are very particular people, who are going to get spared. Now, let's face it, God only has one Son that really ever served Him. Yeah, He never had several sons that really served Him. No, no, no, no, no.

39. Now, I'm going to save him just like I've got my Son. These are headed for immortality in the Rapture and the Millennium. Now, watch; "Then shall you return and discern between righteousness and wickedness." These people after a prolonged time are going to be turned or returned. How long a time? How long it is going to take? We've had the prophet since 1933, specifically known as such as, 1946, and those who caught on found out in 1958. And then, the cat was completely out of the bag, the secret completely known in 1963, and from then on. Now, we've had all these years.

So, there is a people who are turned back to the Lord, and we know that the only one that is going to do that is that person of the capacity of John the Baptist, who will fulfill the second part of which was missed in the Book of Malachi, which is, turning the hearts of the children back to the hearts of the fathers.

Bro. Branham said, "*The Pentecostal fathers*," which I accept. That's fine by me, but I tell you what it also is: in Acts 3, It tells you that their fathers are the prophets. I like to combine both. I don't say Bro. Branham was wrong. It's true, because that's as far as you go back. You've got to go back to our beginning. But, you see, we are the children of the prophet.

40. Now, you'll see here then, as Bro. Branham said, "*You can only worship and serve God through a prophet*." So, we see at the end time, there will be a people positively accepted by God, worshipping and serving God, and they will be in the eyes of God, (And we will see maybe some of that tonight, which I kind of doubt we will get that far.) completely in Him. So, they're not even visible, but they are completely identified in Him. All right.

41. Now we go over to page 5.

[17] *And then the vision was interrupted....stopped after the wheat said, "Hallelujah," and the and the tares said, "Hallelujah!"... The rain...(Now here is Bro. Branham's comment, which he knew God was showing him.) The rain falls on the just and the unjust... (Now, but nobody can deny it, and wheat and tares is the picture.) The same Spirit can fall in a meeting, and everybody rejoice in it: hypocrites, Christians, and all together.*

Even spiritists can come in, controlled by the devil. Oh, they get happy as a bunch of larks. Sing your praises and say "Oh, I am so glad I got to know you Full Gospel Businessmen, you Pentecostals, because I've had the same spirit for years. I just didn't know what to do with it. I was out of order.

42. I saw this guy's sign hanging up outside of his house in Florida. He read palms and noggins and got in touch with kooky spirits for you.

Why didn't somebody rebuke the guy? Why are you going to rebuke anybody, if you don't know anything yourself? How are you going to be when you live in Pentecost, like so many do, like the little poor old sister down there in Florida in West Palm Beach and her... She is a very pretty sister. She got married to the wrong guy.

So, they got divorced, and now the girl wanted to marry again, and the preacher's wife said, "Well, look." She said, "We all believe in marriage and divorce, but we've got to change our doctrine now because my sister wants to get married."

Well, I'd go to the Catholic Church and be sprinkled with holy water; give the pope fifty bucks. Well, at least you're not going back on your own training and doctrine denying this much. At least you are going to say, well, maybe the Catholics have got a point. The holy water might do it—strictly symbolic...whatever you want to do with it. Oh man, you talk about what I've seen. Well, it was good for me. [End side one of audio tape recording.]

43. You know, the same Spirit here can fall in a meeting, wheat and tares—every kind of make believer and misbeliever; you name it—unbeliever, atheist, God knows what. All can come in and get a under the spout, and come out with manifestations. And don't for one minute think that manifestations wouldn't be genuine, because they would be of the Holy Spirit.

44. [17] *...Exactly right. But what is it? By their fruits they are known. See? That is the only way it can ever be known.*

Now, right here we have to agree that nobody, but nobody but those that followed Bro. Branham right into 1965, with the understanding just given them, and being given them, could even begin to understand that Bro. Branham was not talking about the fruit of the Spirit—love and joy and peace and meekness and goodness and those things.

He was talking about the Word. Now I knew that back before '65, because when Bro. Branham said the evidence of receiving the Holy Ghost was that you receive the Word for the hour, I was fully convinced that one day he'd get up and tell us he'd made a mistake in Matthew 7. It had to do with the Word. And that's the whole truth, because here's the point of what you are looking at: Fruit is not the seed that was planted. Let it be apple, let it be corn, let it be anything you want. That's an attribute. In other words, it comes out of it. And, if you didn't have that Life in the first place, you wouldn't have any of those fruits. You wouldn't have the manifestation. So, you've got to go beyond and say, now here is the point. What is this all about, the fruit here?

45. Well, Bro. Branham has been talking about phony people, 'not right' people, manifesting in spiritual ways, of which it is truly the Spirit of God anointing the person, whether he's of the devil or not, like a Judas—just forget that. That is real.

Now, where does this come from? It comes from Matthew 7 that says, "Beware of false prophets." That goes back to Deuteronomy 13 that says that a man comes behind the true prophet with the true vindication having given you the true Word, and this man with further signs and wonders now turns you on the Word that was given by the first man... Because every other man that attempts to teach anything than what the first man said—no matter how many signs and wonders—that is a phony. He is from hell, and he is going to go to hell!

I don't care if he is the sweetest person in all of the world and that person is your mother, your grandmother, your father or brother or sister. That doesn't cut any ice with Lee Vayle. I don't care two bits, because I am no respecter of persons. Doesn't matter what he is: millionaire, this or that or the other thing—so, beautiful, so sweet and kind—make me look like a skunk. No problem. I'll admit I'm a skunk, and I'll admit he is a devil. I'm not nice. Who cares? Who asked? Who is to be nice? Nice isn't what counts. It's 'correct', and if you are 'correct', you are nice, because how can you be wrong.

"Well, that is the way I...do things."

No, that's not it at all. Truth is Truth. Truth, you see, is a precept. Actually, Truth is the Word of God coming from 'the Strong One Bound by an Oath'. Just keep those things in mind, brother/sister. They help your thinking along the way.

46. So, all right, the people in this meeting, you better believe the Pentecostals don't have a clue that Bro. Branham has gone right back to Deuteronomy 13, based on Deuteronomy 18, right into Matthew 7. Now remember; he has already mentioned Matthew 24. All right. You've got to go back and see the roots—see what was planted. You have to go right back to the beginning, "The Spoken Word Is the Original Seed." See, all these beautiful sermons come together.

47. [18] *Then you see that now, since wild oats, or wild wheat...*

Now there is a life there. There is manifestation there. I don't know if you people know anything about wild wheat. I don't know a thing about it, but I've seen wild oats, and man, I've seen wild oats. They look just like the real thing.

And you might say, "Well, you know, they grow so good, why don't we just have wild oats, and and we'll just go ahead and not bother planting tame oats because the wild oats look better."

No, come harvest time there is nothing in there for the cattle or horses to eat. There is no plump seeds. There is no food. Now he talks about these grains...

[18] ... sometimes impersonates a genuine, domestic grain, so close it would deceive the very elected. I think we're living in a timely age, when these things should be preached on and talked about.

What Bro. Branham is really saying there is, he said, "I believe," and he is correct, because he is a prophet. The Spirit of God came to let you know what hour you're living in—the great mysteries.

And he said: *We're living in the age which is the time to preach these things because this is what is going on and it stumped me. And he stands there and says, I am a prophet of God vindicated. Do you want to come against me? Here is your chance. I'll step aside. You tell me the vision I saw was not of God. You tell me my gift of discernment is not of God, and I'll line up five thousand here and go through you like water through a tin horn.*

48. I'm not bloodthirsty. I think five thousand would have died, because he could discern and never make a mistake. You tell me, then that, he couldn't have a perfect vision from God, and tell exactly what that vision meant, and tell the people. Hey, they didn't care two bits about that. They're just like Israel said, "Well, just a minute now, if we follow him, we'll lose our great name and our nation."

Crazy bunch of idiots. If they'd have followed, they'd have got a really great name and a place over the nations.

How many preachers were afraid to buck headquarters and lose their pension? If I had been with those mealy mouth birds I wouldn't have gotten a nickel. Today my pension is grand and glorious. It pays to serve the Lord. Never mind the bucks involved. Just serve the Lord. Oh, I got... In fact I could have treasure laid up in heaven. You think they can? How can they have treasure laid up in heaven without even going there? They're not going to go there.

49. See how far... Listen, I want you to get this picture. We are in 33 A.D. standing right here: Jesus—not Lee Vayle—Jesus. William Branham, prophet of God, Son of man ministry, son of perdition standing right by, son of perdition ministry. Stood right there and said, *I am telling you the time, and I am telling you everything going on right now, and you are involved.*

Now they'd say, "Well, you know, you tell us we're involved, but we're not involved." "Well, that was Israel. If we'd have been there we wouldn't have have been fooled."

And Doctor Cliff, knowing five languages, and three people praising God and two cursing God horribly...and they're not involved? You mean to tell me, if we had that going on in this church, that every single one of you isn't involved. You bet your sweet life you'd be involved. Huh?

Thank God that God is doing what he is doing, because you can tell from this sermon here, and everything Bro. Branham preached, and how I harp on him, it's all over. Hey, there's nothing left. You're going on a rock. Rock ain't going to move. No. No, it's all over.

50. [19] Notice in verse 41, *the two also very close, so close in the last days till He could not depend on some certain church to separate them, say, the... Maptist, Baptist or or the Methodist, rather. (I'm going to get this spoonerism here.) Methodist or the Baptist or the Pentecostals, to separate them. He said, "He sends His angels to separate them..."*

See? What church could God appoint? Oh, the pope is already sure he is appointed, and he's got the less ground to stand on than anybody. Yet he blows his horn the loudest, and Malachi Martin sings his praises. It doesn't mean they're right.

[19] ... *He said, "He sends His angels to separate them." An angel is coming to bring the separation, the segregation between the right and the wrong.*

...Between the righteous and the unrighteous, between him who does righteously and him who does wickedly, between him who is holy and him that is unholy, him that is just and him that is unjust, him that serveth God and him that does not serve God.

Although, everybody is talking about worshipping and serving God, and they always want to do it by your money, too. They are cranks that crank the money out of your pocket. In fact, they will turn you up upside down and shake you to get the last penny. That's how they got their strong muscles—the businessmen. They shake these little poor little guys that come for a handout. Neh, heh, heh, heh. Oh, brother, when you hear they are giving away money, you better go the opposite direction, unless you just want to stand by and look.

51. [19] *He's coming to bring the separation, the segregation between the right and the wrong...And no one can do that but the Angel of the Lord. He's the One that is going to tell which is right and which is wrong...* Well, did he send His Angel through Bro. Branham and tell? He sure did... *God, God said He would send His angels at the last times.* Now, notice; he is getting the plural there: 'angels and times'... *Not angels down through here..Not that they are there earlier now.. . but angels...*not at this end time, see?... *but angels at the last times...* see? Not here... *last times and would gather together. We know that this is the coming harvest now...* Not an angel... Now, *an 'angel' is actually interpreted a 'messenger'.* And we see there were seven angels of the seven church ages...seven messengers throughout the church ages.

So, he is telling you that everyone had a hand in gathering. God has always done it, and at the end time there is this great gathering, which they will... They'll believe that. Oh, yeah. But you begin to interject here the vindicated Elijah... Nope. You know why? They've been taught against it. They are taught against it. See?

52. Now, let's keep reading, paragraph 20.

[20] Now, *notice who He said...* That's take heed now: it's Jesus that said... *the sowers were...* What the sowers were... *and also what the seed was...* (So, we are going to look at who are the sowers, and what is that seed. Well,...) *One, the sower was He the Son of God, who went forth sowing Seed. And an enemy came behind Him, which was the devil, and he sowed the seed of discrepancy...* He sowed the serpent seed—the actual fact of the matter (But he preached that in 1958, and they didn't like it, so now he just uses this Word, I think. I don't know about that part.) *Behind the sowing of the right Seed. Now friends, that has happened through every age since we've had a world. Exactly. All the way from the beginning, it started the very same thing.*

53. Okay now, the next paragraph will give us what he is saying.

[21] *Now he said, "The Seed of God, the Word of God."*

So, Bro. Branham is now making the Word of God, the Seed of God—the Seed of God, which is the Word of God, which indeed It is. 1 Peter:

(23) Being born again, not of corruptible seed, but of incorruptible, by the word of God, which lives and abides forever.

So, if you're not born of the Word of God, you're not going to be here forever, which means you cannot stay in a glorified body. They'll put you in a body, and you'll get burned in the Lake of Fire, destroyed, body and soul in the Lake of Fire—in hell.

So, if you want to be immortal you've got to have that place for the Word in here. See? The rain falls upon it; the Spirit of God begins to move you out because you are a Word Child, a Seed-Child of God.

54. [21] ...*Jesus said, in a certain place, that "The Word is a Seed..."* (I just read It over here in Peter.) *And every seed will bring forth of its kind. Now, if the Christian, the children of God, the children of the Kingdom had become the Seed of God, then they must be the Word of God, the Word of God manifested in the age that they're living in, for the promised Seed of that age. God gave His Word at the beginning, and each age has had its Seed, its time, and its promises.*

Now, I don't care how anybody looks at this. There is no way I can look at this as though Bro. Branham is telling everybody that's a child of God that he automatically is going to have the Word for the season, because he's already said that God sends a messenger in every age. So, therefore, Bro. Branham to me is speaking of himself and every messenger in every church age—and particularly of the prophet, who is the manifested Word of God, (the Word of God made manifest) and that, of course, is a Seed.

55. So, Bro. Branham is telling you here that all through the ages God has never failed to duplicate the original Seed. No matter how many phonies are in the world, how many heads there there, how many bins they fill, how many harvest bins, how great a number they are—makes no difference. God Himself has seen that in every age that Seed comes up, and as that Seed comes up, there is a messenger thoroughly identified with the Word of that time, and Bro. Branham brings the truth so very clearly. He said, *"Notice how the Word moved West."* He said, *Well, God... Why hasn't God got somebody way down at the tip of Africa? If there is somebody down there at the time of Iraneous, God would see that he got there. Don't worry.*

I don't understand all of these things, but the prophet explained it very thoroughly: the sun moves from the East to the West, and that's where the light falls, and that's where the Seed comes to harvest, is going down, and America is the last place where the Seed is, the light is, and then it goes back to Israel.

56. So, he is telling you here. He is telling us about ourselves. If we were Seed of God, the children of God then we are Word children. Now, there's no way that you can actually get by that. You go to Matthew the 13, and a he tells how that the sower went out to sow, and he sowed seeds that fell by the wayside, the fowls devoured them, stony places, there's no depth. They died, scorched by the sun. Then, thorns choked the rest out, but others fell into good ground, and it brought forth fruit.

57. Now, what's he telling you there? See? He is telling you positively anyone that heareth the Word of the kingdom and doesn't understand It, he is like the first three, never comes to anything, because he's not with it. There was nothing in there. But the last one is the good ground of God, the husbandry, and it already has a place for the Seed. It'd be no problem. And when the Word comes, watered by the spirit of the hour, that seed goes on. And he's in a certain age. The next come on, the next age, and the next age, and now, at the last age, there are more Seed-Word children. And there's a Message for them, and notice how the first three were separated from the last and the fourth. The Word couldn't do anything for them.

58. But, watch the last one, the fourth one. Four is deliverance. Watch what happens. They swing right into Life. They begin bearing. Now, they all could have been a hundredfold. I do believe. I don't know too much about parables. I just let them ride there. But, they... they could have some could have done better at thirty, sixty, a hundredfold or maybe some got fifteen fold, maybe some got forty-five fold, maybe sixty-five, seventy. I don't know. He just puts it in those categories, which I believe, there's many more in between or well, could be. So, he's telling them here that there is a Word for the age, and that

Word differs, and the Seed children recognize the Message for the hour, and they take it. And that becomes their defense, as we'll see later on.

59. So now, Bro. Branham is talking to the Bride. He's talking over everybody else's heads but those who are initiated into the mysteries of God by the prophet William Branham even as they were in the first age under the prophet Paul. The mysteries, the Seals, have been opened. They begin to understand that they are the Word Seed, the gene of God. And it is true, if you are a Word, you should have a Word body. We bypassed it. And if you are spirit, which you are, you should have a spirit body. You bypassed it. And if you came forth from God, you should have a form like Jesus. He can be called a theophany, but you bypassed it. But, you are going to get it all pretty soon.

60. Now you see, nobody but a Bride would begin to understand this. See? How could the Pentecostals link up making the Seed and the Word the same? People today just don't have an understanding of seed. Only the true Bride can understand Seed that it is a Word of God, a thought, a gene made manifested having bypassed the other. Now, watch what he says here to tell you, and give the clue.

[22] *Now, when Noah came on the scene, and he was the Seed of God, the Word of God for that age.*

Now you see, Bro. Branham throws this on to the people and it throws confusion, because he doesn't come right out and say, 'Look, I'm the Seed of this age. Take it or leave it! I'm the manifested Word of God for this age of the prophet. Take it or leave it!' Instead, he goes through this. He throws everybody into a loop.

62. Then he says, "Hey, *when Noah came on the scene, he was the Seed of God, the Word of God for that age.*"

"Oh, my, interesting. Well, we might believe that. He was put on earth by God to reveal the Word of God for that hour."

[23] *When Moses came, he could not come with Noah's message, Now, that sounds pretty stupid, but it's true, because he preaching about every hour, and this hour with the Message and it wouldn't work, because he was the Seed of God at that time.*

[24] *Then, Christ came. He could not come with Noah or Moses' age; it was His time, for a virgin to conceive and bring forth a Son, and He would be the Messiah.*

[25] *Now, we've lived through Luther's age, Wesley's age (Methodist's age), all down through the ages, and the Pentecostal age, and each age has given a promise of the Word. Was given a promise, I think it should be. And the people of that age, that manifest that promise, (Notice, he puts the people, which is plural, and goes into the singular seed.) And the people of that age, that manifest that promised Word, that is the the Seed of that the Seed age, according to what Jesus said right here, "They are the children of the Kingdom." That's right; the manifestation of the Holy Ghost operating through His children is the Seed of the Kingdom of that age.*

Now you don't hear him saying, "Now, it's my turn. We got rid of Luther and Wesley. Now it is my turn. Now you said, you believe Noah, you believe Moses, you believe Jesus, and of course, you believe Paul. Now you believe Luther, you believe Wesley, and you know that those great men were messengers. Now, what about this age? You see, I'm standing right here."

63. Now, put the thing together, and don't be fooled by what I would literally call (And I shouldn't do it, but it's like...) double talk. William Branham put it, "*throwing a curve.*" And believe me, he threw them a curve, because he made a perfect witness and testimony concerning the actuality (You call it a

factuality; whatever you want to call it.) of his statements, right that night, vindicated. And he could go on, and vindicate it, and prove it, if you challenged him. And you might do it under the detriment of your own life, dying right there on the floor. But he just goes through the whole thing, and, if they don't catch it, they don't catch it. It's like throwing a curve.

63. Now we have lived through Luther's age, Wesley's age, the Pentecostal age. What's the promise for this age? Where are the children of the kingdom? That's right. Where is the manifestation, the Holy Ghost operating through that Seed. Noah was a Seed. Moses was a Seed. Jesus was a Seed. I am a Seed, or maybe you don't want me to call myself a Seed. You better have somebody coming on the scene that you know is going to be a Seed, because look at these people here. They are right in the Bible, and God follows in continuity. And at the same time he showed you how these tares come in here and how they're against the Word of God, the Son...Children of God. They are seeds of discrepancy. They come later, and they're wrong. They don't belong. See?

64. Now, watch.

[26] *Notice, the tares come from the enemy, Satan, who sowed discord, or the seed of discrepancy, the one that was guilty of doing this horrible thing. Satan sowed his seed from the beginning, when God placed His first harvest of human beings upon the earth. (That's the Garden of Eden.) Adam, of course, as yet knew that there was a knowledge of truth, right and wrong, and he never had come to that yet.*

Now he doesn't hit sex as serpent seed, but you and I know what he is talking about. He said, "Adam hadn't come to it." Certainly, he wasn't to come to it until afterward; you can see the truth in the New Testament. So, all right. Bro. Branham is talking to His Bride here. These people, most of them, cannot receive Bro. Branham's sayings.

65. Now, paragraph 27.

[27] *But we find out, God gave His children His Word for their defense... (Now, see? We are not aggressive. We have a sword. We have no other defense in the Word of God. That is our defense.) There's no bombs, no shelters, no hiding places, no Arizonas, no Californias, or whatever it is... (because it is just there. See?) There's only one defense we have, and that is the Word. And that Word was made flesh and dwelt among us, which is Jesus Christ, who is our only defense. Being in Him, we are safe.*

Now, there again you've got to watch what's going on. Who did the works? Who brought the Word? See? The very language can fool you. And the Word was made flesh, and Bro. Branham said, "If you make that Jesus you've got three gods." So, what Jesus Christ is he talking about? He is talking about God Himself dwelling in human flesh. See? He is our only defense—being safe in Him. Being in Him we are safe. Now, watch; this is really fantastic, and it goes over the legalist head. He may rejoice in this, because he is hearing something wonderful, but he can't grasp it.

66. [28] *Not even sin is imputed to a genuine believer... (Not that man living with the other woman talking in tongues, everything else. It doesn't say that:) genuine believer... Did you know that? He that's born of God, does not commit sin; he cannot commit sin. See? It's not even imputed. Why, David said, "Blessed is the man to whom God will not impute sin." When you're in Christ, you have no desire to sin. "The worshipper, once purged, has no more conscience to sin." You don't desire it. Now, to the world, you might be a sinner, (Because you're not perfect; backslide a thousand times a day and mess up.) but to God you're not, because you are in Christ. How can you be a sinner when you are in the sinless One, and God only sees him who you are in?*



Now, that's a tremendous message, right there: a good pastoral message, being fully identified with Christ. So, that, Paul himself said, "I have been crucified with Christ, nevertheless I live yet not I but Christ liveth in me and the life I now live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me." [Gal 2:20] He threw everything back onto Christ. Not even his own faith. He didn't depend on his own contract with God. He depended on Jesus' contract with God. Absolutely dependent. That is a real, tremendous man of God. Now Bro. Branham throws this in here. (It is a little strange he does because he is hitting this other so hard. Maybe this is to make the people in the church that were there like me or the few Bride there to really be very happy).

67. [29] *Now this harvest time... (This is harvest time.) At the beginning, when God sowed His Seed upon the earth and gave it in the hearts of His children, His family, to keep that Word, that was their only defense: Keep that Word! (Now, that's the beginning and that was the way it was. But notice; in the parables that's a different story because you've got a complete mixture on earth.) That was their only defense: Keep that Word! Here came the enemy in and broke the barrier, by sowing the seed of discrepancy, contrary to the Word of God. If that was discrepancy in the beginning, it's still discrepancy! Anything that'll add anything to the Word of God is still the seed of discrepancy! I don't care where it comes from: if it's from organization, from a military source, from political powers. Anything contrary to the Word of God is the seed of discrepancy!*

Now he's speaking of the harvest time, and there's only one other place in Scripture where you find you cannot add to the Word of God or take from It, and that's just when the final Word is given to Moses in the crossing over. In other words, a people with the complete sanctifying, undefiled Word, entirely dressed in the righteousness of God by faith and the propitiation in what God had supplied for them... they're walking over by faith in the Blood to come from Calvary's cross, and Jesus standing in good for them, whom they actually worshipped and did not know in the type wherein God gave Him in these various formulations that were there at that particular time. But, here he brings it right to the end now, before the crossover, and he said, "*They're taking a Word or adding a Word.*" And it doesn't matter who does it, that person or persons are condemned, or anybody, any group of people turning down because of their organization or their preacher saying, different ones saying contrary to that which has been vindicated of God, they are already judged on mass.

68. The same as Bro. Branham said, "*I indict this generation.*" He didn't say, 'I indict the majority; I'm going to leave a few out.' He indicted the generation, which means 'this kind of people'. This kind of people had the opportunity to have the unadulterated, completely proven, sincere Word of God, the manna to take them over to the promise land—immortality. They tasted the good Word of God, the power of the world to come, the Holy Ghost. It was all laid out, and they had it, Pentecost did. And they walked right into deliberate polmicide—well, suicide—and homicide, because they took people with them. You know, it's just the way people do in armies. They don't care. You've got to follow the leader. He doesn't care if everybody gets killed and he gets killed, too, because he's going that way.

69. So, there that is as far as we're going to go here tonight. I'm going to have to take some recapping here and get back on this. But I trust you see that this message here—these messages here—that Bro. Branham brought are absolutely full of the judgment of Almighty God based upon the vindicated Word.

70. I know people want to deny It, and they say, "Bless God, God is my judge."

Well, who do they think was there? Well, you've got to make your minds up. Well, is it God or the devil?

"Well, I really don't know."

Is that a fact? or you don't really want to know? See, it's... Look; everybody likes to sit on a fence when it comes with things of God. Just hope that He'll come by and lift you off the fence very nicely and praise you because you sat on the fence. And I got news for you—you're simply going to get sore sitting on the fence to have been thrown in the Lake of Fire to burn with your sores. At least, that's my thinking, because I don't believe the foolish virgin are sitting on any fence. I don't believe you can sit on a fence at this moment, but people just think they can. They try to do it in this message and everyplace else. It won't work. People better get off the fence, because the corner has been turned, and they don't even know the corner is turned upright.

89. 71. Yet Bro. Branham told us enough about the pyramid we ought to know the steps ascending to the top, that's turning a corner upright. We talked about the flange must be so perfect. The flange doesn't let any dirt and things in there. The ministry's so perfect, God come right down, because of that perfect ministry heading up His church. These are things that he told us. Here he is doing his best. Sowing a little seed here for the Bride. Little seed here for the...maybe someone can come in. Who knows? It's going to happen!

72. But you can see in this message here many things that he says you cannot put down to the definitive and say 'I'll isolate this paragraph, and I'm going to make this a certain way.' You can't do it. You've got to see how it's fitting in, and you suddenly find him saying, *"Well, just a minute now; I'm standing right here, and I am vindicated."* Unless you can see that...and they did not see it! That's why I make so much of vindication. I know I am standing on something real.

And, if they did not do that, I can tell you one thing: they never come to this Message...never come to the Message. No, they already got their little gimmicks, little tricks, little gifts. In Tucson, that bunch out there, they got their Shelly running around. They don't want Shelly anymore. Who are they going to get now? They had their Roark and their Reek and everybody else running around. Who are they going to get now? They all shot themselves in the foot. They all get strangely silent. They open their mouths and say the wrong thing. They don't even know who's come down. I'm not trying to destroy you. I'm just telling you: If that is the condition of those that say they are trying to follow Bro. Branham, what is the condition of those out there that said, "I don't want anything to do with it?" But these others came in to have something to do with it—make a name and try to destroy the people of God.

73. Just listen, folks. Just stay with that Word. There is the man you listen to [points to the picture of the Pillar of Fire with Bro. Branham]. There is the vindication. Nobody else has got it. Anybody that tries to pull discernment is as phony as a three-dollar bill. It is a wrong spirit. He's not of God. I can tell you right now.

"So, you're judging."

I'm not judging. It's already been judged. These are the words of a prophet. See? He named names even.

74. So, all right. That's where we are tonight. I tell you, "Narrow is the way, straight is the gate," and there may be a lot of a cobblestones that you're going to bark your toes on. Well, just keep on that road.

One day we'll get to the great Communion, Foot-washing service when every dream could happen is glory and power. There'll be somebody there to wipe away every tear from our eyes, and I think maybe, just maybe, even say: "Well done, good and faithful servants; I've got something really good reserved for you."

I trust that's the way it's going to be. It can be, you know. It can be. That's our privilege.

Let's rise and be dismissed.

Heavenly Father, by grace we came to You, because we know it was only grace that brought us in. And yet, if we're seed of You then certainly grace would be extended which it has been and proven mighty in this hour. We thank You for it.

We thank what measure of health we have, Lord, to be able to be in this last age, just waiting, just waiting for the last little bit to be done, Lord, last child child-trained, and then the dead coming forth out of the ground, our coming together, the gathering for the Wedding Supper, the ascent to the Wedding Supper, the great marvelous Incarnation and Coronation. All these things, Lord, right here before us, and we know that to be true because the foundation, which no man could lay, has been laid by You Yourself, known, Lord, by vindication.

And we know, Father, that Word by Word we are coming right to the apex, soon to be caught up to meet Him, Who is altogether lovely, crown Him "King of Kings and Lord of Lords". We know that to be true. "*May there not be one person,*" as Bro. Branham said previously at different times in this building, "*who will miss it?*" But everyone believe in his heart, her heart, to be that person that is going to be this great and blessed Rapture, this great coming together of the Wedding Supper.

Lord, anoint our hearts with a zeal we have not previously known. Open these words, Lord, as they were just like popcorn popping in a popper, just exploding with energy within our hearts to come forth, Lord, in a walk that You approve of, with conversation and a communication that is so full of Your Word, and our thoughts so thinking upon Your Name that it's just evident that these are the ones that are set aside and who have the mysteries and the knowledge of the Truth that could only come under the Seals.

Knowing this to be true, Lord, as Peter said, "What manner of people we ought to be," and as Bro. Branham said, and as Paul said, and we say and reiterate, "What manner of people we ought to be, Lord." Let us be that.

And Father, if we're out of line in ways, and we would be privileged to have You whack us over the knuckles no matter which way, and whatever it would take, Lord, to bring us right into line, so that we would follow the Word, Word by Word, Lord. And we know that coercion doesn't do it. We know that beatings aren't going to do it. But, we do know, Lord, correction, just constantly pouring that Word in and...oh, bringing us up a little tight in spots to make us stop to watch, to listen, to look, to ask for more of your guidance, and care.

Lord, may there not be any sick amongst us this evening. Help your people, Father, to be enhanced in Spirit, and in mind, and whatever else they need from the Spirit of God. We know it is richly provided here in the Word. May we not fail of one good promise. We'll give you the glory in Jesus' Name. Amen.

"Take the Name of Jesus with You."