

Seed of Discrepancy #31

Sown to the Wind, Reaping the Whirlwind

April 14, 1996

Shall we pray. Heavenly Father we know Your limitless grace and that You have done what You did when Your children sinned in the Garden of Eden, and we've gone full turn and now right back to where we see that the interruption is literally over, and we can go on where we were taken off course. And we thank You for that grace where You have come down again with the Book of Redemption open in Your hand showing that all the redeemed of all ages are coming in, and we'll be one great Bride unto You, that is, those that are separated unto the Bride, the true Church, and the others, Lord, coming up in the Second Resurrection. No doubt the foolish virgin shall take their places outside the Holy City or the great City, New Jerusalem, bringing their glory into It. And we see this as all a matter of grace, because even those who come up in the White Throne judgment didn't even know what they were doing, but no doubt were directed by that life within them which was not baptized back to You. But it was still there, not sealed unto You, but it was there helping them and causing them to do those right thing. And so, Lord, even this morning we know we'll be caused to the do the right thing.

Help us, therefore, to understand that as never before that Your Word is opening unto us in a most marvelous, wonderful way, and that Word clothing us, sealing us, being our life, everything to us; may we understand more fully with the joy of the Lord shed abroad in our hearts, through this great light shining into our understanding. In Jesus' Name, we pray. Amen.

You may be seated.

1. Now, before we go into the message, "The Seed of Discrepancy", because the way our service has changed, so much where I don't usually come forward and give little pastoral dissertations, because that is not my office. However, last Sunday, we did make some statements concerning in child dedication that I had a question on, and it was due to the understanding we have that we brought forth from Scripture, that the laying on of hands actually means that 'I'm standing with you', which is exactly true. And those hands, of course, are representative of the hands of the Lord Jesus Christ, even as Bro. Branham that time over in Kansas, I believe it was, where this man was injured internally, this preacher, the wall of the church fell upon him, and Bro. Branham was summoned to come. They thought he was dying.

And Bro. Branham thought, "*Well now, in Bible times, Jesus would just go lay hands on him.*" And then Bro. Branham thought, "*Wouldn't that be nice if that were so.*" And then he thought, concerning himself, how he'd laid hands on people and they were healed, and he thought it would be nice if he could do that. But he looked at his hands and said, "*These hands are unclean compared to the hands of the Lord. Would it really work?*" And like a voice said to him, "Aren't they the same hands?" In other words it wasn't William Branham. William Branham was identified with the Lord Jesus Christ, who, by the power of God, even Elohim Himself, was doing those miracles.

2. And so, we see the same thing obtains today; the laying on of hands is representative of the hands of the Lord Jesus Christ, plus the fact that since the prophet was here to lay on hands, and God has always had men ordained to lay on hands in whatever service is called for by the laying on of hands, that is merely representative. But also it means that that person stands there with the ability of God confirmed upon him, and the people also stand there with the ability of God confirmed upon them, because we're all a part of each other and a part of Christ, being that body, that we are able to stand by the children that come forth into our church here.

3. So, the question was: how is it that people will stand with those little children? Well now, that's not difficult. I explained that a little bit. But it's strange that when I went home last Sunday, I picked up the Dayton newspaper, and in there were two articles. One was in the Parade section, and the other was in another part, which had to do with a type of living and community spirit and all. And in there, in the one, not the Parade, but the other section, they were talking about a book written by a certain woman, and she was bemoaning the fact that the American homes are being dissolved, and the children, especially, are the ones who are being disillusioned with life and being hurt. And she brought out the fact, which we brought out many times, that children under no condition need to be left alone.

4. Now, in many homes there is not too much care being given to the children. And, of course, that falls back then upon grandparents, if there are grandparents. And the grandparents have always been a very strong part of the life of the Easterners. And remember; our religion is based upon the New Testament being a part of the Old Testament. There are not two testaments, as though there's an old and a new one, and there's one for them and one for us, and you don't have any integrity between the two. That is wrong. We all go back to the Garden of Eden. And we all come right up through the Word of God, where God is bringing forth a Bride, and bringing forth all His children into glory, and that's in various states in the sense of strata, and we just leave that with God.

5. So, then it goes from the family, the aunts and the uncles and the grandparents, and it goes to the community. And the community has an understanding that no matter what a child is doing, that child, though not taken by the back of the neck and kicked a few yards down a football field or something like that, the child is helped and even reprimanded, but not physically, talked to and helped, if that child is not in a good civic or spiritual mode.

6. Now, I realize that this is something many people frown upon, because they think it's an invasion of privacy. Well, what do you intend to do? Go with the Word of God, or just go with the government and society? Are you being politically correct instead of spiritually correct? That's the point. And that's the whole point. That's exactly why the Bible said "If any man sin against you, go to him." And if he doesn't listen to you, then you bring witnesses. And he won't make right with witnesses, you bring him before the church and say, "You're not a part of us. You're just not a part of us."

7. And there is a community spirit within the church, which is a family spirit, because we're the family of God, that people cannot ignore. And that goes to everybody in this church, in the sound of my voice, on the grounds that I took the dedication service by request, but I'm getting more and more away from that. I'm sorry, you're going to have to deal with Bro. John on that, marriages and all, because I just want to leave that be. But I was asked to, and I said 'yes I would', because especially Amber's [Hillman] like a sort of a granddaughter—great granddaughter, which is more like it.

So, I'm careful, the best I can be careful, to fit in with you, to help you in any way I can, and accommodate you. But as I say, this is lessening more and more and more.

8. But there must be the understanding that above everything in this world, you are a family. And it's kind of like the fellow wrote on his desk: God first, or Jesus first, others second, my family third. Now, that's not really Scriptural. That's not really scriptural. God comes first, your family comes second, and others fit in, so you have a real definitive family relationship in the Word, and it's stressed that you would have that.

9. Now, the next article was by a Presbyterian preacher, and it was worthy of being put in the Parade, because the Parade, you know, they're so ignoble spiritually, and so far away from God, that anything that even sounds moral I appreciate. But anyway, this fellow, Presbyterian minister, he tells that there is no excuse for a one parent child or a family to go haywire. And he tells how he was brought up in a one parent home, but his grandparents always were there for him. And aunts and uncles were there for him—and also a neighbor.

And this is a little boy growing up to be a minister now. His neighbor was so wonderful in his attitude toward him, that he took him to ballgames with his own son, and he never made the boy feel that he was a fifth wheel or doing something special for him. Everything was just a natural outflowing of the man who was a neighbor. Now, that's a real neighbor. And you know what you do? You love your neighbor next to God. And the neighbor is a man that does you a real favor, really helps you. And so first, then: your family, your neighbors, you're all integrated.

10. So, here is the answer in detail. And you could have read the same articles that I read. But if you are not open to the integrity of the church of the Lord Jesus Christ, the people you associate with, that you're not willing to extend yourself, and you find yourself more or less drawing away and being critical, let me tell you this, you will die. You will just die. That's what I've warned this church time and time again, and people still don't understand what I'm saying, because my ministry goes around the world to all churches who want the tapes. And that is this: you can take this message and simply sit with it like a hen sitting on a china egg, and you cluck, cluck, cluck, cluck, cluck, cluck, cluck, cluck. You never get anywhere. And then, you end up like the chickens I used to have to contend with. These broody hens, some of them would never leave the nest; they'd defecate in the nest. And you talk about a smell at that time, great big mounds of defecation, aiy-yi-yi. And the eggs all go rotten.

11. Well, I'm pretty good at describing things. And if you haven't caught it, I'm sorry for you, but you'll notice I've tried to lead in various things here. I've opened my homes to different ones here. And there's people sitting right here now, and some who aren't sitting here, who shared our hospitality for extended time. We never charged anything; didn't want anything on you. We just wanted to help. And that's the way it is, and we've been that way, and we're still that way, but we're a little bit too old to do it, and I can't put upon Sis Mary [Avramidis] to do the things that I would like to have done. We just have to refrain from them.

12. So, all right. You can get last week's paper, maybe, I don't know. And I don't see the ones here that asked the question, so that's maybe over their heads, too.

13. Now, we're going back to "Seed of Discrepancy", and I'm not going to take a long time, which with rereading my notes from last time, and delineating. But I'm simply going to say, since Bro. Branham placed the parable of the wheat and the tares at this end time, wherein the chaff is burned... Now, you notice: there's two types of thought here in parables. One is the wheat plant coming up ending in chaff and grain at the end time, and that's the separation.

14. Now, you notice at the very beginning there was no chaff. Right? No chaff. Just children of God. That's why you get Lamb's life to start with, then the interjection to that Lamb's life brings forth the Book of Life. Otherwise it all will be Lamb life. There would be no Book of Life necessary; it would be the Lamb's Book of Life. But it's still the Lamb's Book of Life, because He originated it, and any interjection, then, must be dealt with, and will be dealt with on the thought of what we're looking at: Wheat planted, coming up at the end time, chaff, which a part of the wheat, coming up, which never should have been, it should have all been the tree planted by the water, giving forth fruit in every season.

So, you've got a tree coming up. The tree coming up, Bro. Branham talked about the Bride tree. But though the Bride tree was cut down until just a nub and a root there thinking it would never come back. Just don't you forget it. It's still the tree planted by the waters that brings forth fruit in season. And remember; that's the righteous. But the wicked are not so.

15. Now, what are the wicked like in Jeremiah? They're like the restless sea that casts up dirt and mire. "There's no peace," saith my God, "to the wicked." And watch them come up at the end time from the tree. It goes to what? The judgment. And only the righteous shall stand in the judgment, but the wicked are like what? Chaff that are blown away. You cannot separate the parables; you cannot separate whatever description God is giving, whether it goes into an allegory or just a simile. It doesn't matter to me. You cannot change It. You can't do it. That's the way it is in Matthew 7. You simply can't change It.

See? Everything is like a mix, but it isn't a mix if you are aware of what you have been taught here, and under the vindicated teaching of Bro. Branham. So, all right.

16. Bro. Branham placed this parable and rightly so, of the wheat and tares at the end time, wherein the chaff is burned, and make no mistake about it, he is talking of the Pentecostals who are the Laodiceans, who are the last age that, when confronted with the Message, refused It for creeds and dogmas of organization. And they have done exactly as the Lutherans and Wesleyans, organized and gone onto death, even a second death. And that's what we're looking at. So, that's the overall picture.

17. So, we go back to our reading so we can get this message finished. And on page 21 in the notes I've got here, and I'm on paragraph 73, we find out today that so-called churches even to our Pentecostals, that's the Laodicean, that's the chaff, that's the seventh and last age. Now, out of the chaff, which is a protector of the wheat until the wheat can mature... Now, remember; Israel was sent down to Egypt, the chaff. Right? And they nestled right amongst them until Israel could mature. And it took four generations. And at that time the generation was a hundred years. And almost to the dot we find Israel down there. And first of all, they're received. Then later on, the Egyptians turn on them, and they're under great persecution. Well, there's a squeeze coming down on us, too.

18. Remember; Bro. Branham was widely received by people, as long as the healing was going on. Now, remember; I told you about Lima. In 1957, we had a meeting there. We prayed and we prayed for weeks and weeks, and God answered every prayer. And we have testimonies of people coming into that meeting, who came in just curious, ignorant, maybe to scoff. And this was the truth: they'd come to my wife and me, especially my wife, recognize her, and tell how that they came to that meeting without anything in mind; they'd just come and just peek around, and were absolutely healed by the power of God. Not one person picked out was not delivered. Even the prayer... God convict them so they'll grab onto a seat under the conviction to be saved, and that man came and testified, he said, "Before God, I held onto the seat, or I'd have fallen down." Oh, he was received all right. Yeah, the messenger received, and sent. Now comes what? Persecution, the squeeze will come down.

19. So, don't you for one minute think there won't be something coming. I don't know what's going to come. I care less. All I know is, if He brought me this far, and He counts you and me worthy to suffer persecution, to be at the end-time squeeze, then praise God, it's for His glory. He's going to take us through. I don't know what's going to be. Paul the apostle mentioned in Romans, 'be it persecution, famine, nakedness, peril, or sword, they were killed as sheep all the day long.' You see? And that means there'll be people will leave us, no doubt, who can't stand the heat, can't stand the pressure. I see people come and go as they feel like they want to go, as though church doesn't mean anything.

I mean, you may look at me and say, "Well, what about you?"

Well, maybe I take a little bit too soft an attitude toward myself, but you notice I'm here preaching. I never got to sleep last night till about three o'clock or so, maybe slept an hour and a half, maybe two hours. I don't know. And I'm here, and I'm doing a tougher job than any of you will ever do. Because I'm accountable for what I say here, and I'm accountable to go to God and iron my thoughts out and see what all lies here. So, it's not an easy thing.

20. Now, he says: [Seed of Discrepancy, 01/18/65]

[73] *We find out today that our so-called churches, (And he calls Pentecostals, so-called church; they are so-called churches. What are they? Lodges—lodges.) even to our Pentecostals, we went out. We couldn't be satisfied. We had to make groups of our own. Everything came up. We had to have this; we had to have this; we had to have another group.*

In other words, instead of getting together, and being charitable one toward another, to thrash the things out and to make things right and to see, “*Well, my brethren,*” as Bro. Branham said, “*you come and we’ll talk by the hour. No matter how long it takes, I’ll talk to you. We’ll try to figure things out.*” And he said, “*Brethren could be able to come together and disagree bitterly.*” Now, if you’re going to be a brother and disagree bitterly and go away as brethren in some type of fellowship and love, which the best you can provide at this time, is brotherly kindness... And brotherly kindness as Bank Woods says, “You got fishhooks on your elbow.”

21. Now, Bro. Branham talked about the dream of Sis. Shepherd, and he talked about brotherly kindness. And that honey in the box, the Holy Ghost coming down is what binds us together. But in the meantime, we’re pretty sticky. All we have is brotherly kindness. We’re rough. We don’t take things too well. But he said you’ll notice when the chips are down, and that brother really is in tough luck and in trouble, you will come to him and help him. And I’ve got problems with a lot of people, especially preachers. But if I know that one single person, if his wife betrayed me or he himself has betrayed me... And it’s not going to be the end of what people are going to do against me and the ministry God has given me, and I could blow you plumb out of your seats this morning with Scripture, and I’m not going to do it.

No, if you can’t figure things out, that’s your baby. I’m not going to tell you certain things. But I’m not an old person who’s well-liked. And of course, they criticize my personality and my rough edges, but that’s not the truth. They criticize the Word of Almighty God, especially the Presence, and those that say they believe it now, they haven’t really got a clue as far as I know. And I’m sorry to say that, because I talked to one brother for years. Talked and talked and talked, and he agreed with me. Just agreed right down the line to the Presence. And the Presence is the personal Presence of Jehovah Elohim right here now, the Pillar of Fire that came down to bring the Word, to raise the dead and clothe us to immortality and take us away. The last I heard, he’s saying, “Well, He’s always been here.”

22. Do you think I’m discouraged? No, I’m happy. Leave me alone; I’ll leave you alone. But don’t try to smart off with my ministry, because we’ll have it hot and heavy right there. You never gave it to me. You can’t take it away. You can denigrate it; you can try to mess it up all you want. We’ll see about that. This is between me and God. I preach according, the best I can, to what Bro. Branham taught. And remember; I told you the Church Age book was really, really rough, and Bro. Branham really agreed. I said, “I think we should take it out in case somebody got hurt.”

I’m not here to hurt anybody. I’m not trying to be extreme. But this is a different life. It’s not an avocation. It’s a vocation that I’ve got to be true to. And you’ve got to be just as true as I am, and maybe even more so.

23. He said:

[73] *Everything came up. (They made a group, another group.) And this fellow raised up, and he said, “He’s coming on a white cloud.” Another one say, “Uh-huh, He’s coming on a white horse.” (Well, they’re both in the Scripture. Now you say, “Brother Branham, settle the question.” Well, all right, let’s see how the prophet settled the question.) “We’ll make two groups.” See, what it is: Sowing of discrepancy!*

Now, that’s based on the reasoning of Scripture without the definitive revelation, which can only be truly the definitive when there is either vindication or certain events have come to pass that make you to know already, one hundred percent, what has come to pass, and based on that you know what is coming to pass. Now, you know that’s a formidable task which couldn’t even be done. You’ve got go back to vindication, or you got to live down the road where you see it already has been done and you know without a shadow of a doubt.

24. That's like Luther coming on the scene, Wesley coming on the scene: there's not a shadow of a doubt. Somewhere down the road they will realize that William Branham was that person, and they'll realize that only under these conditions, they'll be in the Great Tribulation saying, "Just a minute, wasn't this supposed to happen? Wasn't that supposed to happen?"

And the voice will come back, "It's already happened." John the Baptist, the Elijah was already here, and you just did what you wanted, you went down the road, you didn't give a care, you didn't mind, you just had your creeds and your dogmas, you wanted your say so, and you wanted God to back your say so up, and you're going to find God didn't do it. So therefore, your interpretation, your revelation, was merely by human reasoning.

25. Now, these people could have gotten together and reasoned the thing out. "Well, it's very simple; he could have come with the white cloud on top of a white horse. And all he had to do was the white cloud to break, and here's the white horse. Right?"

What does a prophet say? He doesn't say that. What does he say? He said:

[73] *Sowing of discrepancy! When He comes, whatever it is, He'll interpret His Own Word when He comes. Let's wait till that time.*

That's like the mystery of the Seven Seals. Under the Seventh Seal, there's silence. And Bro. Branham said, "*That's the silence of His actual second coming in the flesh coming back to earth*"

Now, that intrigues people, and do you know why it intrigues them and there's such a mystery to it? Not just a Seventh Seal missing in Matthew 24, all other six seals were there. And Bro. Branham was not the first person to discover that. Although I do admit that God showed it to him, the same as God showed him the same thing about Malachi. There are two Malachi 4 in there, wherein the first Elijah comes and turns the hearts of the children to the fathers, and the second one comes to turn the hearts back to the fathers.

Now, Scofield saw that. William Branham did not go to Scofield. William Branham knew that by God because I asked him. I hadn't realized Scofield said it, and I said, "Bro. Branham, where did you get that?"

He said, "*He told me.*"

26. So, all right. What we're looking at here now, under the Seventh Seal, that great mystery, and it's absolute silence. But there's another word goes with it. And the Word goes with it said, "If the good man of the house had known the time the thief was coming, he'd be ready to bop him on the head!" He stand right there with a four-by-four, knock his block off. Ain't that what you do to a lousy thief coming in? Why, he could cut your throat, destroy your wife and children. You don't fool with a thief; you bop him! Huh? Certainly.

Now, put it back on the Second Coming of Jesus. Reverse it. If you knew when He was coming, hey, what does it matter? Right? Does it matter when you know the thief is coming? You're all ready for him! Huh? And what did John the Baptist do and William Branham? They made ready a people that are already prepared.

27. So, you tell me the Seven Seal's not open? You're telling me you're not ready. You're telling me God's failing somewhere. Huh? Is this what I'm talking to you this morning? Tapes going out to people who haven't even come this far? Well, I got news for you, when He comes we're coming with Him!...on white horses to take over. I have no care whatever, when the dead come forth and the remainder are changed to...made perfect like unto them. We have no problem at all being caught to the Wedding Supper, then coming back. Why? Because we have been made ready!

28. Now, people say, “Just a minute. What’s to make ready? Hallelujah, I’ve got Jesus.”

Well, hallelujah, you’re a liar. You haven’t got the Bible. You’re an antichrist. And I’m supposed to come and worship with those people? Something wrong somewhere. I’m supposed to put the dirt under the rug and say, “Well, it really doesn’t matter?” I’m supposed to fight Terry Sproule when he made it very evident, the same as I’ve made it very evident: Forget about the second coming. Are you ready for it?

The point is this is the great and serious thing. As Bro. Branham said, “*Coming and appearing are two different words. He’s Appearing now!*” That’s your Parousia. They don’t want to believe it. Someone in Jeffersonville calls it garbage. They try to make it Greek...or not a Greek word... Do you know that Bro. Branham went to the Greek over four hundred times to my understanding and knowledge? Do you know that God even let him use the Diaglott which is a rotten rag, really, of the Roman Catholic Church, because they put it from the Greek to the Latin, and that makes it worse than ever. I’m going to tell you, no matter if every Roman Catholic and Greek Orthodox and every Protestant got together to change that Word, they’ll find somebody, the real seed of God, would find the truth in It, because there’d be one place they couldn’t change! And that’s all you need, because there’s no Word of God void of power.

29. So, Bro. Branham says, “*What does it matter? Let’s wait till He comes.*” He’d already talked about it. Why fuss? He knew these groups wouldn’t believe him. They’d turn on him; they had no problem. They had the problem. He didn’t. Just wait till the time comes. Now, he said:

[73] *Talking about that, (which is way down the road; take a look at this. Talking about that! Which divides you, throws you into organization,) you don’t even get the Message of the day.*

And what was the Message of the day? Well, if you don’t know by now, I’ll just take you to It. Come with me to 2 Thessalonians 2.

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

They say, “What’s the gathering?” The Message! The true revelation, because He comes to the Bride with the Shout, (See?) which is the Message.

30. [73] *...you don’t even get the Message of the day. (Instead) always pointing to what God’s going to do...*

And that is absolute presumption, because they don’t even know how to put together the cloud and the white horse! And I’m not saying I did it. I’m just talking to the top of my hat because they could have come together and say, “Well, we’re both right. Clouds are going to come down. When the cloud separates, hey; there He is on the white horse.”

Why, I can have a nice time with my fellow conjurers and conjectures. Conjectures? You just ‘conject’, is that a ‘conjecture’? I don’t know. Anyway, put it down, Lee Vayle just made a new word up: ‘a guy who has a lot of not going for him, but thinks he does’.

Brother Branham said presumption is what? Presuming is going there, treading or taking a place, without authority. And Bro. Branham tells you right here, from this message on presuming, that he’s the only one with the authority, and you’ll find that in 2 Timothy 3, if we get to it. We don’t know yet.

31. Now, Paul is pointing to what God is going to do, presuming that they know the promises. See?

[73] *...or what He has done...*

Well, what's that good for you? If you look at what He has done in the Laodicean Age now... Remember; the Laodicean Age is what you're looking at. You're not looking at Luther.

You say, "Oh, wasn't that wonderful that Luther withstood the Catholic church," and as one fellow said, "That's all he could do."

That's why he wrote, "That's all I can do."

So, he nailed his thesis to the church door and said, "This is it, and if I die, I die. What am I supposed to do?" And if we're not at the same place, we ought to be in the same place! This, what Bro. Branham gave us, is my thesis, nailed on the church door. What am I supposed to do? Nothing I can do. I wouldn't know how to do it if I was asked to do it. Well, what they'd ask you to do is renege on your belief. You know. See? Or they'd kill you.

32. [73] ... or what he has done...

And a Laodicean Age (as I began)... The Laodicean Age is the age of gifts, the restoration of gifts, and the baptism with the Holy Ghost, which they had already had and had to have, because no person can be in the Bride without the baptism with the Holy Ghost! And the measure of the Word for that hour gives it! Pentecostal looks back, and they say, "Well, people of all ages have talked in tongues, showing there were some people back there that received the Holy Ghost, because they spoke in tongues."

Hogwash. It's no evidence at all. It's merely a gift that God can give anybody, even to Judas to raise the dead and heal the sick and everything else—prophecy like Balaam. Imagine turning on God and God's people, having used a great gift of prophecy that's coming to pass even today. Well, that blows it right there.

33. So, they look back and they say, "Now, Bro. Branham is saying you are looking at the Message; you don't even get it; you're looking back."

What are they looking back to? They're looking back to gifts!

Now, that's why these guys come along, and I can't even call them false prophets, merciful God. I was down in a fellow's church in South Carolina one time, and I'd gotten myself by that time fully dedicated to Bro. Branham, and certainly knew the difference between a real spirit and a wrong spirit, and certainly knew the difference between discerning by the true Holy Ghost, and what a true prophet could give us, in contradistinction to what these people that looked to the spirits that peep and mutter, that look to these spiritists, because that's what they are, as Bro. Branham said, "*It's a counterfeit to the real prophet.*" And so they can look in crystal balls and they can get a lot of things going. **34:17**

And here these two kids are supposed to have visitation from angels, and they named angels. And now they're supposed to be telling things to the people. So, they asked me to comment. I said, "My, this is about the poorest thing I've ever seen in my life. If you're going to fall for something, why don't you fall something good?"

And they snowballed me right out of the camp. I don't blame them. I would have kicked me out too, if I was in their position. So, I left them. They went right down the drain with their particular, foolish things that they had.

34. Now, here's the Pentecostals amongst us that are going back to these guys that come through, and they're trying to discern. And they'll follow anybody. And I knew one guy that I was almost positive that he just couldn't turn on William Branham and the Message! He's one person that really at one time believed that Bro. Branham was infallible. His mother was dying. He just went to Bro. Branham and knew she'd be healed, and she was healed. He's the guy that finally got so full of lust, he began sleeping with a young woman, finally divorced his wife, and married this young woman. And now his father-in-

law, and she and he, and six more people comprise a nine, and they're the nucleus for the Bride. And him living in adultery? And turn down the Message, and everything a stupid prophecy, "there's nothing to it," running up and down the rows and screaming out some kind of jargon and some kind of foolishness? Now, where is he? And where is hundreds just like him that want that?

Now, you listen to what I'm telling you! That's history back yonder that they're looking back at and building on now. That's why they took William Branham, and they said, "He is merely the epitome or the outcome of all of this, and we can strive to have this wonderful, wonderful ministry, every one getting greater and greater in gifts." And they say, "Bro. Branham why do you chastise our women? Shame on you. You should be teaching about gifts and all."

He said, "*How can I teach them spiritual things, like trying to teach algebra, when they don't even know their ABC's?*"

35. Now, I'm going to tell you something right now. If you are careful—and please be careful—you will notice Deuteronomy 13 talks about the false prophets. Right? Are you with me? Do you understand? Well, go to your Bibles, look it up. Want to take time right now? Go ahead. Well, I'll do it with you. Why should I be telling you to do something; I can find it myself. And It says here in verse 1:

- (1) If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,
- (2) And the sign or wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;
- (3) Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart...with all your soul.
- (4) Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.
- (5) And that prophet, or that dreamer of dreams, shall be put to death.

So, shall we go rounding up these guys now and skewer them? Barbecue them? Stone them? Hang them? Quarter them? What shall we do? Yep. You kill him.

- (5) ...because he hath spoken to turn *you* away from the LORD your God...

What if these guys came by to turn you away from God? "Oh yeah, wonderful. Be sweet and be kind. Put the dirt under the rug. Bro. Vayle you're so rotten and so raunchy."

I want to tell you something, kiddo: it's my life. And as long I'm preaching, I'm responsible to preach the truth and I will. And whether you stand with It or for It, that's your business. I don't do one thing about it. I can't, because it's already infused upon your soul by the circuitry that God gave you.

36. But why am I reading this? What was my thought? My thought was based upon history. You can make a wrong interpretation and misunderstanding and die. This is Korah, Dathan, and Abiram. Right! And they followed Moses. But already they were steeped in that which was wrong to ignore the Word, and Deuteronomy 18 had no effect upon them.

So, because of the gifts which are not genuinely representations of the Holy Ghost, but merely gifts, and therefore, they represent in the truth that 'it is of God, it's not of the devil,' these Pentecostals based

upon the history of gifts, like Korah, Dathan, and Abiram, and Balaam particularly, turned down the vindicated prophet, Moses, and that's what the Pentecostals have done. And that's why the Bible has this chronology, because It warns you, as Bro. Branham said, *"God sent His messenger at the end of every age, when the life has gone completely out, and they're dead."*

37. So therefore, Paul came at the end of the Judaic age, completely having God taken Paul and turned from the Jews, went to the Gentiles. He took Luther, at the end of the Catholic age, and He turned Lutherans, and then, He took the Wesleyans, and now He took the Pentecostals. And at the end of this age there comes a prophet to set the whole thing in order, to get a prepared people ready for the Rapture. And because of this anointing, which was genuine, and the people themselves entering into false a position by organization and creeds and dogmas, they missed the prophet! Do you see what I'm trying to tell you this morning? Everything lines up, if you can line it up! Everything lines up. ...Ignoring what He's doing.

38. Did God bring genuine gifts in the church? Absolutely. Is the doctrine of the baptism with the Holy Ghost genuine? It is genuine. But when they began to tack an evidence onto it, which was not scriptural, it didn't say that the experience, the true baptism was not genuine, it says that their creeds and their dogmas concerning was not genuine, and therefore, they had a false hope. And the false hope was, "I've spoken in tongues; I've done this; I've done the other thing; I'm okay; who needs this man here? Why he's merely puffed up. He's an ignorant hillbilly."

When did God send an educated man as a prophet? The only one I know is the apostle, Paul. And he was only steeped in the religion of the hour that he understood very, very thoroughly; sat at the feet of Gamaliel. But whether he was a graduate in a university or something, or some seminary, don't ask me. I don't think anybody knows that one.

But they said, "William Branham, because God exalted him by this great ministry, now he doesn't recognize us; we become very small in his sight."

The trouble is they didn't recognize him because they were too big in their sight. They had turned the end of the telescope around, and as they looked through the wrong end, they saw an elephant the size of a peanut, so they thought they could pick him up and dispose of him. You better look through the right end of a telescope when it comes to God's Word, brother/sister. In other words, you reverse the Word of God, you'll see what happens to you and the rest of them. You may reverse the other fellow in your own conscience and mind, but you can't reverse the will of Almighty God.

39. As I've said, I like what John Chancellor said, quoting somebody, he said, "You want to make God laugh? Tell Him you've got plans." "You want to make God laugh in derision? Tell Him you chose Him. Tell Him you got something to do with your salvation."

You've got plenty to do with the salvation He gave you, but you've got no more to do with getting your salvation than you had getting born, and with the eyes and everything you've got, because there isn't one person here who is really satisfied with his birth and his birthmarks...or hers. Oh, you girls would all be cute with all curly hair, and you guys wouldn't be getting bald-headed, like I'm getting pretty much that way myself. Oh yeah. What did we have to do with it? Nothing. Naked we came in the world, and naked we go.

So, they ignore the vindicated Message of 'THUS SAITH THE LORD' because they had a few gifts. So, Wesleyans were ignored by the Lutherans, just as the Catholics ignored the Lutherans. And the Pentecostals were ignored by both of them, especially the Wesleyans. And then, when the man came at the end of the age, the prophet, who could have brought it all together, and did bring it all together for the elect, they turned it all down.

40. Now, listen. Brother Branham said:

[73] ...that's the way we get discrepancies in it.

How? Looking ahead, presuming—looking back and realizing, “Hey, that was good; that was a sign. Well, we’ll just keep on.”

Don’t work. Bro. Branham said, *“There’s no such thing as a true healing revival unless there’s a new Message, because God doesn’t vindicate the same old tired Message.”* And Bro. Branham categorically said that Acts 3, “when times of refreshing shall come...,” that was the healing revival that was going on for over thirty years at that time, and it’s still going on, on the grounds that was substantiating a part of the vindication of the great ministry, the Word ministry of the prophet.

41. Now, he says here, *“You don’t even get the Message of the day.”* We’ll go over here to Matthew 17, I believe it is, and Mt 17:10-13. He says:

(10) And his disciples asked him, saying, Why then say the scribes...Elijah must first come?

(11) And Jesus answered and said to them, Elijah truly shall first come, and restore all things.

Now, that’s a definitive statement. But Elijah does have a place in that hour. See. Now, look; get the picture: these people are looking way down the road. “Elijah must truly first come. Elijah must truly first come. How come we saw this great evidence here upon the mountain? How come these great things were going on here? It looks like we got a great deal of confusion. Will you explain it?”

He said, “Elijah will surely come. Don’t doubt it. He’s going to come—absolutely got to come and restore all things. So, don’t you forget it. But I got news for you. There’s also an Elijah now. And you missed it.”

42. Well, let’s read It.

(12) But I say, That Elijah is come already, and they knew him not, but have done to him (what they wanted to do). Likewise shall the Son of man suffer....

In this point he’s comparing himself with Elijah. He said, “They got rid of him; they killed him. They’re going to get rid of me, too, and kill me too.” [End of side one of audio recording.] But he said, “That doesn’t lessen the fact that this man was Elijah for this hour, and you turned him down, and he’s coming again! And it doesn’t lessen the fact that I’m Messiah. Though you’re going to kill me and get rid of me, I’m going to come back again!”

43. Now, the man that Bro. Branham called a great Pentecostal theologian, he never understood this. Man, I sure got him red in the face one day. He tried to tell me there was neither male nor female in Christ. I said, “Jack, you know better than that.”

He got red as a beet trying to tell me women can preach and handle the Word of God. Pshew. Merciful God, the trouble all came from that, because women are not equipped for the job. How many women want to go out here, be an astronaut? Oh, a lot of them do it. How many out of several million will ever be qualified to do it? They never will be qualified to do it. They weren’t called to that. I’m not trying to keep women in the kitchen barefoot and pregnant. Don’t worry; that’s not my motto. But women overstepped their bounds, and man understepped his, so drop dead.

44. That’s right, you do what you want. This goes on tape around many countries. They can do what they want. I stand at the head of my house. I never could stand women preachers. I don’t know why. I loved them, as sisters in Christ, Didn’t know any better. I said, “I’ll never marry one.” My buddies married all

women preachers. My God, wouldn't have it. One fellow had a nervous breakdown; I think he's dead now. The other one, I ain't going to talk about her even.

I told my wife, "You'd never be a preacher's wife like anybody wants you, because you'll not lead the song service, no-no, nuh uh. You'll never play the piano, because you can't anyway. You'll never teach Sunday school. You'll never head women's organizations. In other words, you're going to be right with me." And I said, "If you can take care of me, that's your job. That's a bigger job maybe than you bit off."

And I was right, too. She married me. I've got the best of the bargain. Somebody's got to get the best of the bargain. My merciful heavens, isn't there such a saying, I got the bigger half? Well, I got the best of the bargain. But I'm trying to make up for it now.

45. All right. "Ignoring it." So, we see the same thing in Malachi 4. Over here in Malachi 4, you read here, that Elijah turns "the hearts of the fathers to the children." That was John the Baptist, according to Lk 1:17. Absolutely! You can't deny it. That was his job, getting the prepared people ready for the Lord. And no fire came, no great and dreadful day of the Lord; only Him coming suddenly to His temple, standing there as a meek Lamb of God to teach the people. They didn't want it.

Now, "and turn the heart of the children back to the fathers." Now, when's that going to take place? Now, remember; Jesus said, "I will build my church!" His church was not built upon Israel, because Bro. Branham called that the second Exodus, when He called the people out. He's the Cornerstone that's at this point now become the Capstone; they're one and the same. So, He came to call Jew and Gentile, Greek and ignorant, (They were the educated ones.) anybody you want to name, which was elected; they're in that group.

46. Now, that was necessary to indicate who this One was! And that One, not just indicated that He was that one, He proved that He was that One! Then who is this One going to come to? The Gentiles or the true Bride of the Lord Jesus Christ? Now, that's evident. Do you think the Pentecostals will believe that? No. Because William Branham never came and said, "You Pentecostals, bless your little hearts, you're one hundred percent right, and I'm so glad you've got the evidence of the baptism exactly right, and this Word. I can come to you, and I'll teach you more spiritual things, and I'll pray for your sick, and I guarantee miracles. You watch, the kingdom of God is at hand, hallelujah."

Pbbt. He said, "*chaff for the burning, weeds for consummation, 'wretched, miserable, naked, blind, twice dead.'*"

"Well, he certainly wasn't the man that God would send to us."

Well, he certainly was! I'm beginning to realize God sent a lot of men my way, and I can't stand them. That's not nice, but I'm not a liar up here saying I can. I abhor it. I'm angry at it, most of the time, frustrated, nervous, but inside I admit, there's nothing that isn't of God. And this is of God. The same as Judas was of God. Do you know Jesus said, "I've chosen you twelve, and one of you is **the** devil"?

So, there you see it!

47. We go also to Isaiah 40. Why bother? We've read it many times. It's on the same line of thought that I'm showing you here: that they missed the Word of the hour, and how tragic when they miss the Word made flesh, because John the Baptist in his own degree of essentiality in the body of the Lord Jesus Christ and the prime plan of God, was **the Word made flesh!** just the same as Jesus was! And he was only the Word made flesh because God came right into him and indwelt him. And that's what God did in the womb of Elizabeth: indwelt John the Baptist, a tiny baby, not even born, and he came forth positively full of the Holy Ghost, and he was indwelt a part of God. And he could stand before the people, when they said, "Who are you?"

He said, "I am the Word of God that has become human flesh. I am a prophet. And a prophet is the living Word of God made manifest."

"What do you mean, John?"

He said, "I am Isaiah 40:1. I am the one, the voice of him crying in the wilderness; make straight the paths of the Lord."

48. Now, if William Branham is actually Mal 4:6, and he was that one of whom Jesus spoke of in Matthew 17, then William Branham has every right to say "*The prophet is the Word of God made manifest*," and he was the Word of God for this hour made manifest. In other words, exactly what God wanted to give him of Himself, and that portion of the Word being exactly one, he was exactly God made manifest to us, and you were not looking at a man, you were looking at God.

Oh, they say, "Heresy."

Well, that's fine, take your heresy. I'm not interested in you. You think I'm going to come and kiss your hand, and say, "Oh, I'm sorry I offended you"? Hey, do you think I didn't sit there and listen with both ears? Do you think I didn't discriminate? That I'm some kind of a patsy, and I can handle the Word of God the way I can? No, it's the truth. It's the truth. Yeah.

49. [74] Now, ...notice that today our churches, all of our churches have sowed to the winds, (And he's talking about the Seventh Church Age, too.) but *are reaping the whirlwind*.

Do you remember the Scripture that says... Well, I can't remember It. Why should I ask you to remember? Matthew 23:34:

(34) Wherefore, behold, I send to you prophets, and wise men, and scribes:
(The prophet is the one who brings the Word, the wise men are those in the five-fold ministry that can deal with It, and the scribes are those that simply write it or quote it.) and *some* of them ye shall kill and crucify;
and *some* of them you'll scourge in your synagogues, and persecute...
from city to city:

(35) That upon you may come all the righteous blood shed upon the earth,
from the blood of righteous Abel unto the blood of Zacharias son of
Barachias, whom they slew between the temple and the altar.

(36) Verily I say unto you, All these things shall come upon this generation.

Right from Adam; right from Abel: judgment. Seven church ages went by in Israel, and that didn't satisfy God, because understand this: Abel was not under one of the Seven Church Ages of Israel; he predated it. So, were there seven ages before that and seven ages again? I believe there really were, but I can't prove it, so don't take it down as the gospel. But I'm telling you here rightly so: from the righteous blood of Abel, to the righteous blood of Christ, that generation took it all. And so today. If you think that's not true, you'd better read Revelation 17 and 18. And you're going to find double unto her double, (It becomes exponential.) to what she did. And it's going to fall upon the natural brute beast made to be taken and destroyed, and they've already killed all the foolish virgin. Now, that's what's coming. You can deny it, or do what you want to do about it. I'm sorry for you, but you're wrong. See, they sowed the wind.

50. Now, Bro. Branham says, "*They have sowed the winds and are now presently reaping the whirlwind*." Now, there's only place in Scripture I know where that is. That's over there in Hosea. He's quoting Hosea 8. Let's go to chapter 8, Hosea 8:1-7.

- (1) Set the trumpet to thy mouth. (Oh, here we go, prophet, prophet, prophet, prophet, prophet. Sound the trumpet, sound the alarm.) *He shall come* as an eagle (Oh brother, prophet, prophet, prophet, prophet. Here's a devastating prophet of condemnation and judgment.) against the house of (Israel, house of) the LORD, because they have transgressed my covenant and trespassed...my law.

They had a covenant, and they broke it. Do you know how they broke it? They denied God, His integrity, His truthfulness, His standing by His Word. They forgot the fact that God is like you and me, only He's greater, and He's got a part that never moves away, that remains constant God. He can give His Spirit, any place He wants, do what He wants. But you can't make God an amorphous Spirit, floating around here like a cloud, to me. He's behind the cloud. Because the Shekinah glory is not God; it's the glory attendant upon the personal presence of God, just like my clothes are not Lee Vayle, but they cover over Lee Vayle.

51. So, let's keep reading,

- (1) ...trespassed...my law. (Gone against what I've said, bypassing Him for their own thoughts and ways.)
- (2) Israel shall cry to me, My God, we know thee.
- (3) Israel hath cast off *the thing that is good*: (and) the enemy shall pursue him. (Now, they claim to know God, everything else.)
- (4) They have set up kings, but not by me: they have made princes, and I knew *it* not: (That's exactly what the eleven apostles did. They brought in Matthias, and God just pushed him to one side, because God wanted Paul. Is that what Bro. Branham said? Never heard of old Matthias again did you? No, no, no way you hear of him. Now,) ...their silver and their gold have they made them idols, that they may be cut off.

Now, what about today? Silver and gold is corrupted. What's the essentiality of man's heart today? Greed. Why is industry going down south and everything a mess today? For one reason: the love of money. Tell that to Clinton; tell that to Gingrich. Tell it to every single one; tell it to your representatives. They'll say, "Oh no, no."

They're liars. From the inside out and the outside in, they're liars. They don't fool you and me at all; we know that unwed mothers only take four hundred and thirty-five dollars a month, whereas the rich people out there advertising and helping the capitalists make more money, he takes fourteen hundred a month—fourteen thirty-five. Then all this talk about a free society. We're not free at all. They own us all, they even own our kids now. That's the latest report and it's true. They own our homes because they can tax them right away from us. The only thing is we have a little bit of freedom; we can die without—oh—tyrants destroying us? What about the fact they can stop any time they want and pretend that they think that you're having a little bit of dope in your car, because you might have a BMW, or you might have Rolls Royce, and they can take it away, and they don't give it back. There's ways of them keeping it.

52. Oh, you're just a bunch of suckers and guinea pigs and fools and idiots for the government—and so am I. We're pawns. And there's no difference between dictatorship and our government. It's just the way its run. It's all the same thing: filthy lucre. Yeah. World government. How come they save every bank in the country on your money and my money? You think people haven't known this? I'm going to tell you one thing. You watch what you know, because it can destroy you.

The prophet was right. Not all these guys are... Listen. I've studied this thing since I was twenty years of age. Don't try to tell me. Sit down and talk with me; we'll talk it over. I'll show you where it comes from, where it's going. We don't have time for that nonsense. That's why when all these things come to pass, you just throw it to one side, lift up your head and say, "Hallelujah, my redemption has not only drawn nigh, my redemption is here, and we're going away together." That's all you want to know.

53. (5) Thy calf, O Samaria, hath cast *thee* off; (Hah! Silver and gold's corrupted and burns their hides, because Samaria's the golden calf scheme.) mine anger is kindled against them: how long *will it be* ere they attain to innocency?

Doesn't say righteousness; it's just 'be innocent'. You know, Adam was innocent, not righteous. Children are innocent; they're not righteous. Only the righteous got God. Of course, Adam was righteous in the fact of the soul: it couldn't sin.

- (6) For from Israel *was* it also: the workman made it; therefore it (*was*) not God: but the calf of Samaria shall be broken in pieces.

When? The end of the Great Tribulation, Rome and Israel get together, and Rome says, "Now you're going to worship me, a man."

Israel says, "No way," and they're calves for the slaughter.

- (7) (Now,) for they have sown the wind, and they shall reap the whirlwind: it hath no stalk: (Something has gone haywire. He's changing his metaphors isn't he? But) the bud shall yield no meal: if so be it yield, the stranger shall swallow it up.

- (8) Israel...swallowed up...

54. Now, I'm looking at this thought here, "for they have sown the wind." What is the word 'wind' in the Hebrew? 'Unsubstantiability'. Wind is... Well, there's no substance. There is, but there isn't. 'Substantiability' means 'there's something you can feel, you can work with'. Try working with the wind. "Hey, wind, come on this way; hey, wind, come on that way."

Gregg [Sleutz] came by one day, when we were over there in 784 South Main, in Degraff. He did some spraying for me. And as he sprayed he talked about, 'Don't think you know which way the winds blowing, because you don't. Because the next split second, when you think it's here, it's over there, and pttt...you get it all on your face, and its deadly stuff.'

So, he took something, to kind of keep the spray from going out of the bushes. But I'm going to tell you one thing: I kind of regretted he did that, because he was hurting himself doing it. It's like the little poem said, "Who can see the wind? Neither you nor I. But when the trees are bending low, the wind is passing by."

55. So, he says here, this wind means you're 'unsubstantial'. It's 'the state or quality of being unstable'. Now the only stable thing is God, and He's completely measured by His Word, and He's restricted and limited, and He is the Word.

Now, it also means 'by resemblance', but only of a rational being, including its expressions and functions. So therefore, if you're talking about the unstable, you're talking about a rational being which happens to be you and me, and people just like us—our expression and our functions.

So, man is one hundred percent unstable in all his ways, and God's one hundred percent stable in His. So therefore, man of himself is not a product of the Word, because he is essentially unstable, and the

only way to get stable is to change your instability and therefore, the manifestation, or your expression and function of your being, through that which is stable.

56. Now, notice what we have here in this organization Bro. Branham is talking about, where they sow the winds to reap the whirlwinds. And they are rational beings in their expression and their function, and there is a resemblance. And what is the resemblance to? The resemblance is to real Christians! And by their manifestation and their functions, and carrying out in their organization, hey, they are one hundred percent sure that they are right and everybody must come into line with them. And there's no way they can take what the prophet said because back in their day, their representatives could not take what Jesus said, and I'm taking you now to Mt 7:24.

- (24) Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:
- (25) And the rain descended, ...the floods came, and the winds blew, (hurricane,) and beat upon that house; and it fell not: for it was founded upon a rock.
- (26) And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man...

Now, what are you going to do with the sayings? First of all, let's be honest. "Well, I'm going to go out and live this, Bro. Branham said, I'm going to go live that, I'm going to let my hair grow here, and no more fingernail gunk, and no more this and no more that. Hey, I want to tell you, I'm going to be..."

Oh, shut-up. You missed it entirely.

They said, "What shall we do to do the works of God?"

He said, "Believe on him that sent you!" The first thing is an absolute, unequivocal, vindicated revelation! If there's one in your hour, and you don't receive it, you're gone. That's your passive faith; your active faith means nothing. But if you got the true passive faith, your active faith will do something. I had my years of active faith, and I could bring, if they're living, I could bring them here by the scores and scores to tell you the works that God did for them.

57. Now, listen.

- (26) Every one that heareth these sayings of mine, and doeth them not, ... likened unto a foolish man, which built his house upon the sand:
- (27) ...the rain descended, ...the floods came, ...the winds blew, and beat upon that house; and it fell: and great was the fall of it.

When did it fall? When the winds blew. When what they had sowed became a hurricane and betrayed them! Now:

- (28) ...(they) were astonished at his doctrine:

That isn't doctrine that I read! That's a parable! What is the doctrine? Huh? You don't know, do you? Do you know why? Because you forgot what lays ahead of it.

58. Let's go to verse 15 that runs into 24 [Matthew 7]

- (15) Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

A false prophet is a man who comes to you with signs. Yeah. And he brings forth absolutely correct and beautiful signs, and takes you right off the Word. Inwardly they are ravaging wolves. They look just like sheep; the resemblance is there; everything rational to be manifested is there, and you say, "Hey, these guys got to be of God; oh, they've got to be of God!"

59. See, that's where I get my neck in a sling all the time, because I say these guys out here are not of God, and the people that follow them are not the sheep of God.

And you say, "Bro. Vayle, you're judging."

Listen. Merciful God, I've got a Word here—vindicated! What am I supposed to do? I'm tired of preaching anyway. I ain't going to tell you why. But I've just had it up to here. Just go home and sleep and rest. My wife can't get enough sleep. The great fear I have is that she'll one day lie down and that's where she'll remain. If I've got to fly her around the world to get help, I'll do it. I'm under pressure of the entire family and the family of God. Old Daddy Bosworth said, "God doesn't work a willing horse to death," and I never was a willing horse. I'm a stupid jackass that dug my heels in.

But listen; this is where the Branhamites are today...with Pentecostals, they've gone back to, as Bro. Branham said, *"If a rabbit gets out of the pen, where does he go? He tries to go right back to where the hole he got out of."* I used to have chickens, they did the same thing. Bock, bock, bock, bock, bock, bock, and look for the hole. Bock, bock, bock, bock, bock, bock, and miss the hole and go right back. Too stupid.

60. (16) Ye shall know them by their fruits. Do men gather grapes of thorns...

Now he's talking about Word, men that come with the Word. And they come with signs; they come with what they call vindication. Now he's saying here, can you get the Word out of these guys? No.

(17) Even so every good tree bringeth forth good fruit; ...a corrupt tree bringeth forth evil fruit.

What's he talking about? Word.

(17) Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

(18) A good tree cannot bring forth evil fruit,

A good tree can't do it. William Branham if he's a prophet of God, he cannot bring forth a bad word, and if you're a good tree with him, you cannot possibly fail. Because It says here, you can't go off the Word!

(19) Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

(20) Wherefore by their (works you) shall know them.

Now, what is the works? The works is: they are false prophets, and they do the works of a false prophet. They have genuine signs and wonders, based upon reality, to lead you astray.

You say, "My God, why would God do it?"

Why don't you ask God? Say, "Hey God, I want to ask You a question." [A ten second blank spot on recording due to microphone problem.] ...like Paul the apostle said. They said, "Why doth God find fault?"

61. All right. Now, watch what he says here, and here's the doctrine. Here is, what's not really a parable; it's an example, simile:

- (21) Not every one that saith unto me, (heareth the doctrine,) Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Now, these guys were not doing the will of God, but somebody evidently is doing the will of God.

- (22) Many will (come) to me in that day, (Now these are these false prophets with their signs.) Lord, Lord, have we not prophesied in thy name? ...in thy name cast out devils? in thy name...wonderful works?
- (23) ...then will I profess to them, I never knew you: depart from me, ye that work iniquity.

And the iniquitous workers are those that are deliberately perverting the Word of God by the power of God! Now, isn't that what the devil did? Did Jesus ever pervert the Word of God by the power of God? Never, never, never! Did William Branham? Never, never, never! Now, there's such a thing as having gifts in order, praise the Lord. But if the Word is not in order, you can forget everything else that supposed to go with It, because it's not going to amount to a hill of beans.

62. So therefore, you are seeing what the doctrine is here. You're seeing an expression. You're seeing a resemblance. You're seeing rational human beings. They look just like Christians. They act like Christians, up to a point, but they have one thing in mind, and that is to get you under their thralldom by what they consider to be the revelation and the true interpretation of the Word, because they have minor substance, which were merely gifts of the spirit, and they themselves are not full of the Holy Ghost. And they themselves are not true prophets. They're Balaams. Balaam, Balaam, Balaam, Balaam, Balaam. Korah, Dathan, and Abiram! And it abounds in Pentecost, and it's amongst the Branhamites right now, and they all run for it.

63. Now, we showed you where all this came from. That's the word 'wind'. Absolutely unstable, unsubstantial, and everything about them shows that they have an... Well, it's an unsubstantial position and they're merely copycats; they are hypocrites.

64. Now, what is the word 'whirlwind'? The word 'whirlwind' is 'a hurricane'. It's the same movement of that which is not stable. It's unstable, but it has a great deal of energy and a great deal of force. And at the end time, all of these winds that have been sown come together and form the whirlwind or the hurricane. And 'the whirlwind' means 'the storm' or 'the tempest'. And it comes from another word, which means 'to snatch away', 'to terminate', 'to perish utterly'. That's what you're looking at.

So, now the winds of the unsubstantial, building upon the sand, because that's not substantial, at the end time invites to itself and attracts all the various judgments of God. Number one: the rain that comes down, which is the revealed Word in every age, condemns them. What they sowed will cause them to die and perish in the second death. The rain becomes a flood at the end time, waters to swim in and carry you across. And it destroys them because they cannot go across. I'm just not making this up. I'm telling you what the Bible says based upon the truth.

65. Now, also that word 'hurricane'—talking about the winds—goes all the way back to Exodus 14. And so, let's go back there and take a look at it, and then we'll call it a day, and we'll come back another time and see if we can see something more. And in Ex 14:13-21:

- (13) And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he (shall) shew to you to day: for the

Egyptians whom ye have seen to day, ye shall see them again no more for ever.

Now, that tells you that the Egyptians, no matter what happens to them, or when it happens to them, it doesn't concern you at all, because this is the end of it. Right? Because the Egyptians, they never saw again, but the Egyptians were still back in Egypt, except for these people here that foolishly ran after them.

66. (14) (And) the LORD shall fight for you, and ye shall hold your peace.
- (15) And the LORD said unto Moses, Wherefore criest unto me? speak unto the children of Israel, that they go forward:
- (16) But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea.
- (17) And, behold, I will harden the heart of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon his host, upon his chariots, and upon his horsemen.
- (18) And the Egyptians shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.
- (19) The angel of (the LORD), which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:
- (20) And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud (of) darkness *to* (the Egyptians), but it gave light (to those) by night: (That's the Israelites.) so that one came not near the other all...night.

Israel could keep moving; the others bog down. Now, what did the others bog down with? They bogged down with what they had. That's why Bro. Branham called Pharaoh, '*Pastor Pharaoh*'. He's talking about the head of the ecumenical groups.

You know, Jehovah Witnesses call Pharaoh 'Satan'. Pharaoh wasn't Satan. He was inhabited by Satan without a doubt, like Judas, or something along that line, but he was old Pharaoh, and he was raised up by God just as sure as Moses was raised up. Only Moses was in the Lamb's Book of Life, and this guy was merely written about. He's a part of contingent history which gets burned up forever. Do you know Bro. Branham said *there's no history after now*? But there is. It's in us! All the fullness and goodness of God in His Word! That's the only history we should know, if any, and have any interest in knowing anyway. And don't even call it 'history', just call it 'life'.

67. (21) Now, and Moses stretched out his hand over the sea; and the LORD caused the sea to go *back* by (the) strong east wind all that night, and made the sea dry *land*, and the waters were divided. (And so on.)

Now, what I'm going to tell you about is kind of startling. And that is this: the word 'whirlwind', which means 'hurricane', comes from the root word, which also means 'Red Sea' and 'storm and tempest'. And do you know why? Because this is Israel's first opportunity to get a glimpse of a strong wind, and it's at the Red Sea, which is I understand categorized to be the Red Sea because of the red reeds that grow there. So, they call it Red Sea.

Now, that brings us to the point that we're at the Red Sea. Who's got the light? Who's got Jannes and Jambres? Now, the Bible says they appear at this end time along with Balaam. And he categorized them right there, and they rise right out of the fact that Deuteronomy 13 is before Deuteronomy 18. And so therefore, the true prophet is not mentioned till all this other stuff is here. Do you understand? And the true prophet comes and shuts all their mouths, but their mouths cannot be shut. And they get more vociferous than ever, and they deny the true prophet, and they condemn him and all those that stand with him.

68. So, here we are at the hurricane season. Yeah. And do you know the hurricane...? How many years ago did the women get angry and say, "Why are you calling all the hurricanes women?" Why, it's the church. And the church is a woman, she's very angry with the Bride. She can't stand her. See? Neither can the Israelites stand the Isaacs. Neither can the Esau's tolerate the Jacob's. See, they can't do it.

So, we're looking at this picture here, and I think we got a very pervasive, very fine picture here, of understanding that in this hour when money, that is greed, is the intrinsic factor in the heart of everybody, and therefore, the believer must be very, very careful about money. And do you know the last warning that Bro. Branham gave Billy Paul? That was back there in 1965, sometime after December 4th, out there in Covina, or someplace, I don't know where. He came one morning and he said, "*Billy I got a message from the Lord for you.*"

And of course, if Bro. Branham said that to me, I'd have shaken in my timbers. I suppose he was, too. And he said, "What is it, daddy?"

He said... And his dad said, "*It's watch money.*"

And he said, "What does it mean?"

And he said, "*I don't know.*" And he was right. If he did know it wasn't something God said, "You tell the boy this, or tell the boy that," he said, "*I don't know I haven't been told.*" That was the idea. He said, "*I don't know. All He said, was 'watch money.'*"

69. Now, why would He say, "*Watch money!*" if my preaching is off beat? Why would God tell the prophet's own son, "You'd better watch money"? You know why? Because it's a trap. It's an evil thing because you love it. Not the money in itself, but it's the love of it. Do you know why? Because as one man said, "Money isn't everything, but everything is money." As the guy said, "Money might not be in the first place; whatever is in third place, money is so far ahead of it. Don't even think about it."

And the point is: they think about the money because that's all they want; everything is equated to dollars. Pick up your paper, and see if it's not equated to dollars. You cannot go to any page anymore; it's equated to dollars. You get injured, equate it to dollars. You live with a man, equate it to dollars; call it palimony.

Years ago a man deserted a woman. He pledged to marry her. She could get him for breach of promise. Do you know why? Because his word was an oath. He broke his oath. Why shouldn't he be penalized? Eve broke her oath to her husband; she's been penalized ever since. He played God. He shouldn't have done it. Very nice man to do it, but he shouldn't have done it. God knew he'd do it. But it all comes out in the end where it's all very, very good.

70. [74] Now, we notice that today our churches, all of our churches have sowed to the winds, and are reaping now the whirlwind.

In other words, there is no stability in the church today or the world today or anyplace today, outside of this Message. So, play with it. Go ahead: add a word, take a word. See what we're preaching all these years? And notice how It gets clearer and tougher and rougher every sermon? And don't think I'm just

talking to you; I'm talking to myself, too. Because the husbandman must be partakers of the fruit, or forget it. If I don't take this to me, and just try to pass It onto you, I'm one of those false teachers. I can say, as Bro. Branham, *when have I lied to you, when have I asked for money*, and done so and so, so you can't pin it on me?" To be lied about is bad enough. For me to be a liar, that would be a horrible thing.

71. [74] *What's the matter? We've let down the bars on everything.*

What does he mean? He means the entire Word is set at nought. Because everything is made by the Word, and everything is maintained by the Word. And I'm not talking about God, Who is the Word. I'm talking about the Spoken Word that came forth from him. He spoke and It was done. Sometimes God speaks twice to let you and me know that He really means It. And not just that really, because He meant it the first time. He wants you and me to know It, and He wants us to know His grace in doing It.

72. [74] *We've let down the bars on everything. Look, even our Pentecostal churches, sitting full of bobbed-haired women. That used not to be permitted. Painted faces, wearing fingernail polish, all that stuff; get a man out here... (see?) like Rickies and so forth; (in other words, what's coming out of the Pentecostal movement? Rickies and Elvises, and so forth. Deacons) married three and four times, ...what a discrepancy! (See, it's not to be done.) It's filth! How do they do it? God wouldn't have it in His church, (And you notice the church of God doesn't practice those things. See? So) they have gone to an organization to get into it.*

In other words, if the Word of God, which has been vindicated in this hour, the Message of God Himself brought through a prophet, and the prophet being God to the people, and they turn this down, where are they going to go? They're going to go to organization, which will end up in ecumenism, which will end up for what it is, when all the wrath of God comes against it, and the seed that they sow turns on them.

Like the Bible said, "Can a man take a coal of fire in his bosom and not be burned?" Can a man. Then. take a prostitute and not be burned? Can the people go to a prostitute church and not be part of it? Do you think you can go back to Pentecost, to these guys running around, pretending they're prophets, and pretending they're discerning and everything. Oh God! They've got nothing on the ball at all. They couldn't discern if they tried.

73. Even Grant down there in Cincinnati was good at it. Where is he today? Bring him on the platform, say, "Come on, start discerning. Give me something really real." There isn't one of them can do it. No way, shape, and form. I'm going to hold my peace on that one.

They've gone to an organization. An organization allows antiword and anticonduct. It lowers the bars. It brings in creeds and dogmas, and they become the standard. But they've been judged by the Word, and now they judge the Word. You say "These people?"

You've just judged God by judging the prophet.

They couldn't stand William Branham judging. Mr. Pentecost, Duplessis, he said, "That guy that judged, now he's judged."

William Branham always was judged—and declared the sinless, righteous, virtuous, virgin Bride of the Lord Jesus Christ. The other guy's so full of his dogmas and creeds, preaching to all the world that tongues evidence, tongues... Where'd it get him? It got him to where the Catholics speak in tongues, and say the pope is infallible. They said, "We've just got the tools to make us greater." Something like that, and that's right. Bigger hypocrites than anything and sell out to the Word of God.

74. [74] *Somebody afraid to say something about it, 'cause they'd be kicked out of the organization. God, give us a man (God give us men...whatever.) who are not connected with anything but God and His Word, (and who is that man? William Branham. "If any man hear my Voice and open the door." See? Exactly.) that'll tell the Truth about it. That's exactly what we need. What have we done? We've sown discrepancy. We've sown to the wind, and now we are reaping the whirlwind.*

In other words, the process of what I went through in Hosea here, and took you through from what Bro. Branham said, you and I are in the process of that, absolutely. Right now the whirlwind is hitting us, and the waves of the sea are getting greater. The sands are shifting more and more. The rivers are cutting more and more into the soil until we see there is no underpinning left anywhere—none whatever. The communion has got to the place where they've gone full turn back to the Garden of Eden where the first blood was shed in man's nakedness, and now they're celebrating it now. Not only that, but church services have the same idea.

You say, "Bro. Vayle, that's a far, far out picture. There's no way that you can attach that to all these lovely people out here."

Hold it. One word off is death; one word on is death. All it takes is one person to fulfill it, and that's it. As Bro. Branham said, "*A lot of people could have been in the place of Jesus, but God had chosen him.*" A lot of people could have been in the place of Moses, but God chose Moses—one man. It could have been with Paul, but God chose one man, Paul. And it could have been to William Branham, but God chose one man, William Branham! And when he did it, a part of the body did it; therefore, the body did it. And Headship is here. Don't you sell your ideas to the devil. Well, they already are the devil's, if they're your ideas, but don't you try to make your ideas substitute for the Word of Almighty God, because it's not going to happen.

75. Now, all right. What time have we got? Just end it? [Time given; Bro. Vayle decides to close.] Ah, we don't want four minutes; we couldn't do it in that.

So, all right. You're looking at the church today reaping the wild wind. It is doing it now. Now, we can start next time, if there is a next time, with just that thought: the church sowed to the wind—Pentecostal; it's reaping the wild wind. In other words, judgment has set in. The winds are blowing the fires of destruction, and it's literally all over, and we're just waiting for the Bride to be fully made ready to get out of here because she has already been prepared from before the foundation of the world.

So, let's just rise and be dismissed at this time.

Now, heavenly Father, we want to thank you for your mercy, grace, and goodness to us, and may the name of the Lord Jesus Christ have been exalted. We tried to do it, Lord, by going to the Word here to know the truth of your Word that what happened in that day as the alpha is now happening in this day as the omega as You, Jehovah Elohim, came to the people in that hour, came to Israel, Israel true and Israel so-called, and You manifested Yourself, and proved Your Presence, even so today according to Matthew 12, You have done the same thing and are still with us now to lead us into the Resurrection and the Rapture and away from here, even we know that that must take place and is taking place. The judgment fires are already burning. The flashing red lights of warning are still flashing. We know that. But one day they'll be turned off and they'll be turned off only because people have turned against the truth, and there's no more warning there. It's just judgment. We know judgment has set in.

So, Father God, since judgment has set in, and since our sins are judged and everything about us is judged, and even these bodies are judged, Lord, we're asking You to heal those that are sick today, to give strength and all, to restore minds and memory and strength to the bodies, Lord, not that we want to

be Calebs running around, taking over mountains and taking over various great areas, Lord, (That would be nice.), but we're interested only in just handling what the prophet said here, that *a servant of the Lord is entitled to a healthy body*.

Lord God, make this very Word come into obedience to our bodies today as It comes forth manifested in healing the sick, Father, not laying hands on anybody now, but taking the Message for our healing—body, soul and spirit—and then getting out of here.

Now, unto the king eternal, immortal, invisible, the only wise God, be all power, honor and glory through Jesus Christ, our Saviour. Amen.

“Take the Name of Jesus with You.”