

Seed of Discrepancy #37

Two Gentile Churches

June 23, 1996

Heavenly Father, we know the disciples asked the Lord Jesus Christ risen from the dead to abide with them at eventide, to spend the night with them. And we know He revealed Himself in the evening-time hour. And so, in the evening time there is light again. And, Lord God, we know that this great Jehovah, Who is manifested in flesh, now here in the Spirit, abides with us at this evening time and will not leave us until the day breaks. And when the day breaks, Lord, we know we'll be taken away with Him, Who has created all things and is now doing all things.

And we pray at this time, Lord, you'll renew our minds and give us insight into Your Word and help us to know exactly the hour in which we live and those things that are really true. For we know Thou art truth, Lord, and in Thee is no darkness. In You is not 'nay' or 'amen', but 'yea and amen', Lord, because You are all things, and all things are from You and to You. We know we're all things to You, also.

So, we commend ourselves this morning, Lord, for instruction and help in righteousness, in the way of our God, in the truth as it is in this hour, in those things which were set before us by the prophet. In Jesus' Name we pray. Amen.

You may be seated.

1. Now, in the last message in this series, which was a little while back, I dealt with a thought that is very pertinent to this hour, but I merely glossed over it and did not bring out the 'Alpha and Omega' principle as should have been done, and thereby missed showing you how perfectly we line up with Bro. Branham and his ministry, in and to this Laodicean age, based on Scripture.

Now, what you have to realize there is that we are in the Laodicean age which is 'people's rights'. And we understand there that there is a... That's like democracy—people wanting their rights. We see women's lib; they want their rights, whatever they are. They're certainly not in line with Almighty God. Not to say that the men are in line either. But if you go back with me to Revelation 3 and you see the Laodicean church, which is people's rights, which does not come upon the scene just of itself as though it were something like spontaneous combustion, or people think, 'Well, it just suddenly comes.' But even spontaneous combustion is something which takes place over a period of time, heating up until the dry condition is there. As Jesus said, "If they do this in the green tree, what will they do in the dry tree?"

2. So, you're looking at a condition that has moved up steadily for two thousand years to get to the place where it is. And It says here [Revelation 3] "Unto the Laodicean church"... the people's rights church, wherein the Nicolaitanes are running everything... And, of course, the Nicolaitanes get in by popular vote, getting the people to presume and believe that they're going to do what the people want. And the church today is a democracy, also, bringing in a vote where the Catholic Church now wants to get back to where they elect their bishops and cardinals and take it out of the hand of the pope. And all of these things show you that we're in this day of the mass mind, which is not going to produce anything but what It says here in the Bible.

3. Now, the faithful and true witness is the faithful and true witness to His Word. And all the time he has witnessed to His Word, and the sheep hearing the Voice, they come in. So, there is a Bride through two thousand years of Seven Church Ages. But He said, "I know your works are neither hot nor cold. I would you were cold or hot." Well, that's exactly where the church is today. If you examine the church, it's neither hot for God nor hot for the devil. And that's a very lukewarm condition. I know they're hotter for the devil than they are for God, but they do live in a state of compromise. And that's exactly why the

Catholic Church, by the way, is going to eventually control all religions, because their great spokesman for the Catholic Church, which is, of course, Malachi Martin, [] mentioned that if you want to understand intrigue and learn about intrigue, you come to the Catholic church, because they've had two thousand years of it, and they're masters of it.

4. Well, the Catholic Church has been masters of compromise. And as I mentioned different times, how the pope himself today, he tells you that he's sorry that the Catholic Church learned to compromise by allowing various religions in the land which were extant at the time, (They went in as missionaries.) and so the whole church is infiltrated with the doctrines of devils, and everything else. Then the pope turns right around, and he pats the witch doctor on the back in Haiti, and he said, "We're brothers."

Why, I have no doubt that's one hundred percent true.

And he said, "We have the same spirit."

There's no doubt that's one hundred percent true. But, you see, the Catholic Church will compromise. And this is how the Muslims and everybody else comes in. The pope will say, "Well, just a minute. You believe in Allah. What do we care what you call Him. There's one supreme God, hallelujah. I represent Him, and you represent over here." And pretty soon he'll have them all sucked in. And especially when their bellies are pinching, and, you know, they're rubbing against their backbone, (You can neither buy nor sell.) there'll be no trouble for the Catholic Church to take over everything. And this is the situation we see in Laodicea. And the roots are way back in the beginning of the First Church Age, which had seven representative churches. And we'll deal with two this morning.

5. And you'll notice in here It says, "You're just lukewarm." And that's exactly the way the Roman Catholic Church went. It went entirely lukewarm. And that lukewarm condition started out when they began taking the Roman gods and giving them religious names, like St. Peter and Paul, and all of these things, you know. They're very adept at it. And they're a compromised, lukewarm church. And, of course, a lukewarm church is like you're drinking lukewarm water to make you vomit. Now, that's an old recipe, and it's a pretty good one. If you want to make it all the better, just put a little salt and soda in, and you'll bring your boots up. But it must be lukewarm water—can't be hot or cold. And they've got this lukewarm church that is making God vomit and spew them out of His mouth.

6. Now, you notice the mouth, especially, because the mouth is where people speak and articulate. And "out of the mouth proceedeth good and evil," because "out of the heart the mouth speaketh." And so, this people here are a people that have compromised the Word and compromised God to the extent that God no longer allows the church under any consideration to speak for them. And you're going to see that as I bring it out in the very first Church Age. You'll see a compromised church in the very beginning. And that's what we want to look at, because that gives us our 'alpha' to our 'omega' in the very hour, and see the perfect picture where we're at. And they say: [Revelation 3]

(17) Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

(18) I counsel you to buy of me gold tried in the fire (Now, you see, they don't have it. They think they have, but they don't), that thou mayest be rich; and white raiment, that thou mayest be clothed, (They don't have it.) and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve...

Now, this is a peculiar one, because It seems to suggest here, very openly, that they have the eyesalve. They don't have it! They should come and get it. You see, what they've got is an anointing. And you can have the anointing a thousand times a day, speak in tongues a thousand times a day.

Whereas Bro. Branham, not facetiously but pointedly, said, (Though many people didn't understand it.) "*You can be baptized with the Holy Ghost a thousand times a day, and still not be born-again.*"

7. So, I asked him. If you want to know what I asked him, I said, "Bro. Branham, you were not talking about a genuine baptism; you were talking about that anointing."

He said, "*Absolutely.*"

Of course, I did that for an ulterior motive, because I still can't stand the guys that bothered me over those very things. I'm sorry, but I get very irked, when it comes to coming against this Word. And it's not even my Word. I don't have to protect It. I don't have to defend It. It's like a man said many, many years ago, "The Word of God is like a lion. Just turn him loose, you'll find out who's boss."

And that's what it is. And Paul said, "The Word of God is now bound."

So, I'm off my route where God put me, but I'm sorry; maybe the Lord will deal gently with me in the long run. But, I'm very much against all this—very, very, very much against it.

8. And he said, here [Revelation 3]

(18) [Paraphrased] You come to me and get the eyesalve. You think you've got it, but you don't have it. (And that's an ointment that "you may see," because they don't see.)

(19) As many as I love, I rebuke and chasten...

Now, remember; "*Love is not corrective only,*" as Bro. Branham said, (That's true.) "*but love is the essentiality of God Himself.*" And the essentiality of God, whether you know it or not, is manifested in human bodies...because love is predestinated. Do you understand what I'm saying? God has these children that are a part of Himself.

9. (19) (And) as many as I love... (My predestinated ones. He said,) I rebuke and (I) chasten.

In other words, "I correct them." Now, this bunch, here, cannot stand correction, so they're bastards. Now, what is a bastard? A bastard is where you hybridize and mix. And right today they have an anointing of the Holy Ghost upon people one hundred percent off the Word. Well, if that's not illegitimate, I don't know what is. You tell me what is, and I'll listen to you. But I'm a hard guy to make listen, because I've been hearing the prophet for a long, long time, and hearing the Word of the Lord.

So, we have a condition at the end time that started in a certain church. And you see the exact conditions there, are the exact conditions today as we'll go along.

Now, my thought was concerning two Gentile churches of the first Church Age, that's to get the 'alpha and omega' picture perfect, which I did not do the last time, as perfect as I can get it. My thought was concerning two Gentile churches of the first age, in which Paul was deeply involved. And to see clearly what his involvement meant and the results that came forth, we must go now then to the Book of Acts. And we read the first-hand accounts, as set forth by the Holy Spirit in this Bible here, through the hand of Luke.

10. So, let's go to Acts 10, and we'll see there the historical account of these two churches. So, all right. Beginning then Acts 10 to Acts 11, and about verse 18. (That's a lot of reading.) [Acts 10]

- (1) There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian *band*. (Now, of course, the “i-u-s” is not Jewish; it is Roman.)
- (2) A devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.
- (3) He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.
- (4) And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.
- (5) And now send men to Joppa, and call for *one* Simon, whose surname is Peter:
- (6) He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.
- (7) And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually:
- (8) And when he had declared all *these* things unto them, he sent them to Joppa.
- (9) On the morrow, as they went on their journey, and drew near unto the city, Peter went up upon the housetop to pray about the sixth hour:
- (10) And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,
- (11) And saw heaven opened, and a certain vessel descended unto him, as it had been a great sheet knit at the four corners, and let down to the earth:
- (12) Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.
- (13) And there came a voice to him, Rise, Peter; kill and eat.
- (14) But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.
- (15) And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common. (Now, that’s referring to people, of course.)
- (16) This was done thrice: and the vessel was received up again into heaven.
- (17) Now while Peter doubted in himself what this vision which he had see should mean, behold, the men which were sent from Cornelius had made enquiry for Simon’s house, and stood before the gate,
- (18) And called, and asked whether Simon, which was surnamed Peter, were lodged there.

- (19) While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.
- (20) Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

You know, this is really marvelous when you consider how God moved. And He's the same yesterday, today and forever.

11. (21) Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?
- (22) And they said, Cornelius the centurion, a just man, and one that feareth God, and of a good report of all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.
- (23) Then called he them in, and lodged *them*. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.
- (24) And on the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.
- (25) And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*.
- (26) But Peter took him up, saying, Stand up; I myself also am a man.
- (27) And as he talked with him, he went in, and found many that were come together.
- (28) And he said to them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or to come unto one of another nation; (which, it means Gentiles) but God hath showed me that I should not call any man common or unclean.

Now, you notice here, that he's got the revelation. It's very, very perfect and clear. But you're going to see him backslide. He does; he backslides on it.

12. (29) Therefore came I *unto* you without gainsaying (you know, without questions or denying or anything), as soon as I was sent for: I ask therefore for what intent ye have sent for me?
- (30) And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing.
- (31) And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.
- (32) Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

- (33) Immediately therefore I sent to thee; and thou has well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God. (You see, that's real faith, you know.)
- (34) Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons:
- (35) But in every nation he that feareth him and worketh righteousness, is accepted with him.
- (36) The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)
- (37) That word, *I say*, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached;
- (38) How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

Now, It doesn't say he was God. It says "God was with him." And It doesn't say he anointed himself. It said God anointed him. So, anybody that can't understand a 'father' and a 'son', and the son is a legitimate child, the same as we are, having come only in a different manner, which was simply this: that he did not bypass the theophanic form before he got to this birth, which you and I have. So, anybody that tries to make Jesus God and one God and Jesus-Only, they are absolutely wrong. And there's no way that they can defend themselves. Otherwise you had better throw out your Bible, because they are the truth and this is a lie. Well, I never saw Bro. Branham vindicate anybody yet. And Bro. Branham would have to put his seal upon, directed by God, upon anything or any man, anything ever said and done.

13. So, you see the terrible condition the church is in right today, because they did not heed these words that Peter gave, and they are identical to the apostle Paul.

- (39) And we are witnesses of all these things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:
- (40) Him God raised up the third day, and shewed him openly;
- (41) Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead.
- (42) And he commanded us to preach unto the people, and to testify that it is he which was ordained of God (not God ordaining Himself) *to be* the Judge of (the) quick and dead.

And even then, you know, you're going to find that at the great day there'll be an incarnation. So, you're right back to Jesus, the same Jesus who never spoke, never said anything, unless God told him to say it—never did a thing, unless God was in him doing it. So, you see, all these things you have to keep in mind.

14. Now:

- (43) To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

What if you believe wrong about him? If you can't believe he's the Son of God, the elder brother, the High Priest, the kinsman, you know, you're lost. (See?) You're into a false worship.

- (44) While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.
- (45) And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.
- (46) For they heard them speak with tongues, and magnify God. Then answered Peter,
- (47) Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?
- (48) And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

15. [Acts 11]

- (1) And the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God. (Now, notice what they put there. They put the Word first, which is what you have to put.)
- (2) And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,
- (3) Saying, Thou wentest in to men uncircumcised, and didst eat with them.
- (4) But Peter rehearsed *the matter* from the beginning, and expounded it by order unto them, saying,
- (5) I was in the city of Joppa praying; and in a trance I saw a vision, (and) a certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:
- (6) Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.
- (7) And I heard a voice saying unto me, Arise, Peter; slay and eat.
- (8) But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.
- (9) But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

You know, it's very strange he said, "It won't enter my mouth." But what about the stuff that enters your heart? You know, the Seventh Day Adventists want to tell you, "Don't eat pork." Well, it's a smart thing not to eat pork. It's a smart thing not to eat a lot of things. But what about what is in your heart? The Seventh Day Adventists have this law, the crazy idea: you keep the Sabbath, and everybody else that doesn't keep Saturday has already got the mark of the Beast. Hogwash! Where do you find any place in

the Bible keeping the Sabbath, that seventh day, is of God? You can't find it. That's the one commandment left out.

And Paul said, "One esteems one day above another, but we're to esteem every single day." Why do we worship today? In memory of his resurrection. They don't have a memory of resurrection. You take that that sixth day and you stop there, where do you go? You stay right with the day of man. You know, it doesn't work out. The whole thing is a travesty against the Word of Almighty God.

16. (10) And this was done three times: and all were drawn up again into heaven.
- (11) And, behold, immediately there were three men already come into the house where I was, sent from Caesarea unto me.
- (12) And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:
- (13) And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;
- (14) Who shall tell thee words, whereby thou and all thy house shall be saved.
- (15) And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.
- (16) Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.
- (17) Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; (who) was I, that I could withstand God?
- (18) When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

Now, keep that in mind, because you're going to find them backslide over it, which is too bad that they do.

17. Now, we read Acts 11:1-8 and down further to verse 18. So now, we go to Acts 18, and we've got to read there verses 1-11.

- (1) After these things Paul departed from Athens and came to Corinth;
- (2) And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.
- (3) And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.
- (4) And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.
- (5) And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that Jesus was Christ*.

- (6) And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am *clean*: from henceforth I will go unto the Gentiles.
- (7) And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue.
- (8) And Crispus, the chief ruler of the synagogue, believed on the LORD with all his house; and many of the Corinthians hearing believed, and were baptized.
- (9) Then the Lord spoke to Paul in the night (in) a vision, Be not afraid, but speak, and hold not thy peace:
- (10) For I am with thee, and no man shall set on thee to hurt thee, for I have much people in this city.
- (11) And he continued *there* a year and six months, teaching the word of God...

Now, you notice where he came. He was in Corinth, wasn't he? All right.

18. Now, with that we go to verse 24, and we keep reading. [Acts 18]

- (24) And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus.
- (25) This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.
- (26) And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, ...expounded unto him the way of God more perfectly.
- (27) And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace;
- (28) For he mightily convinced the Jews, *and that* publicly, shewing by the scriptures that Jesus was Christ.

19. [Acts 19]

- (1) And it came to pass, that, while Apollos was at Corinth ...

Now, you see, he had to leave where he was at to go down and get his further understanding of the Word.

- (1) ... while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus.

Now, you see, Paul was down there at Corinth; Apollos was up here at Ephesus. Apollos goes down to Corinth because he doesn't have the truth; he just has a smattering of what is historically true from prophecy. He doesn't know too much. Now, Paul comes up to where evidently Apollos was.

- (1) And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,
- (2) He said..., Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.
- (3) And he said unto them, Unto what then were you baptized? And they said, Unto John's baptism.

Now see, there's the beautiful thing right there. If you're baptized correctly unto repentance, the Holy Ghost has to fall upon you. People want to tarry and fuss around and make a big hard deal of it, and pound themselves and pound everybody else and get them fasting and get them doing everything, any type of spiritual gymnastics or anything they can delude you with in order to get you into some kind of an experience. This is ridiculous. It's ridiculous. The blood of Jesus Christ perfects until there be found no sin. It scatters till there be no evidence. How could the Holy Ghost, then, not come in? I want to know. See, I want to know.

The baptism and the rebirth is one and the same thing. And the whole teaching of two thousand years has come to the place where no wonder God is in a state of paroxysms of nausea. And he wants to just get rid of the whole thing.

20. (4) Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.
- (5) When they heard *this*, they were baptized in the name of the Lord Jesus.
- (6) And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied.
- (7) And all the men were about twelve. (So, let's see; we'll read a little further.)
- (8) And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom...
- (9) But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.
- (10) And this continued by the space of two years; so that all they which dwelt in Asia (That's Asia Minor.) heard the word of the Lord Jesus, both Jews and Greeks.

21. So, we've read this. And this is pretty well our background. Having read the historical account of the two Gentile churches of the first age, Corinthian and Ephesian, we note that Paul was not the original and sole founder of the Corinthian church. But he was definitely the founder of the Ephesian, based on the fact that the Ephesian church did not have a knowledge of Jesus Christ, Messiah, by Apollos, but knew only of John, who foreran the Messiah.

So, Paul went down to Corinth, and there were already people there who had come to the knowledge of our Lord and Savior, Jesus Christ, and they were Gentiles. But the people in Ephesus only knew that there was one coming, and did not know that that one who was coming had already come and gone,

according to the Scripture. And now it was to them to believe on Him and receive the in-filling or the baptism with the Holy Ghost, which nobody at that time down there knew because no one was privy to it.

22. So, on the other hand, it is very true that Corinth did have a revelation and a knowledge through Peter of the Lord Jesus Christ, as we read over in Acts 10:33-34, where Peter speaking opened his mouth, and he said, “I perceive God is no respecter of persons.” And as he preached on the work of the Lord Jesus Christ according to Scripture, this one being the Messiah, who died and rose again, God having anointed him to that end to prove Who He was, the Holy Ghost fell on them.

Now, this was quite a surprise to Peter, because he did not expect that to happen. And you notice; no hands were laid on those people; they simply received the Holy Ghost. But we read in Acts 19 that those people, as I mentioned already, did not know the truth; they were without it—not even as much as Peter would have given them. They were simply there stranded with an understanding the Messiah was to come, and they were baptized unto repentance, showing that they were recognizing John as the forerunner, but did not recognize the runner. They just didn’t have it. So, in Acts 19:1-9, we find Paul brings the same truth as did Peter. So, Peter founded the Corinthian church, and Paul founded the Ephesian church.

23. Now, let’s go to 1 Cor 3:9-11, and you’ll notice what It says here:

- (9) For we are labourers together with God: we are God’s husbandry, *we are* God’s building. (We’re His planting; we’re His building. Notice, there are two expressions there to give you an understanding, a picture.)
- (10) According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth there on. ...let every man take heed how he buildeth thereupon.
- (11) For another foundation can no man lay than that is laid, which is Jesus Christ.

Now, what I want you to notice there is that Paul does not recognize any foundation that Peter laid. He does not recognize anything that anybody else has done or said. And it is not that they are antagonistic or in competition. It is not that at all. But Peter did not have the revelation that Paul had, to go to the Gentiles. He merely turned the key in the door and opened the door. And that’s exactly where he stood, and he stood no further.

24. Now, keeping that in mind, we’re going to go to Galatians. And in Galatians 2 we read:

- (1) Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.
- (2) And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.
- (3) But neither Titus, who was with me, being a Greek, was compelled to be circumcised:
- (4) And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage.

Now, notice; “false brethren” came in to tell them. They had to be Jews. No doubt they are Jews. And these Jews are of the old system, but they have embraced Christ. Why did they embrace him? You

tell me why? To turn people back to the devil. They didn't have any real hope in this Word. They had no real revelation. They had nothing, but they sure claimed they had. Isn't that the Laodicean church today? Now, answer me. They claim it all and got nothing. But they're going to tell you how to do it. Now, this is serious, because this is 'alpha', and 'alpha' must have an 'omega'. Now, these are false brethren, brought in by trickery. Nobody really knew they were false. They were the typical "wolves in sheep clothing"—false teachers. They weren't false prophets; they were false brethren; they're false teachers, false members of the congregation, who knows.

25. (5) To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.
- (6) But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) (So, why should I?)

These are the apostles who lived and slept with Jesus, ate with him, were there at the crucifixion, on the road to Emmaus. He said, "They don't mean for nothing to me." So, "Why, Paul, you're a disrespectful individual. You even apologized when you called the high priest 'a whited-wall'." Oh, there's a big difference there. There's a mighty, big difference. The high priest wasn't pretending to be somebody in the Bride. He had no use for the gospel of the Lord Jesus Christ.

26. Now:

- (6) ... for they who seemed *to be somewhat* in conference added nothing to me:
- (7) But contrariwise, when they saw that the gospel of the uncircumcision was committed to me, as *the gospel* of the circumcision was to Peter; (Now, he wasn't to the Gentiles; he just opened the door.)
- (8) (For he that wrought effectually in Peter to the apostleship of the circumcision (Now, what was Peter called to? The apostleship of the circumcision), the same was mighty in me toward the Gentiles:) (As what? The apostle to them. That's what he called himself.)
- (9) And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.
- (10) Only *they would* that we should remember the poor; the same which I also was forward to do.

Now, let's jump over to verses 11-14.

- (11) But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

Now, that's pretty cheeky for Paul to stand up against the one to whom was given the revelation, "Thou art the Christ, the Son of the living God," and, "Flesh and blood hath not revealed it to thee," and, "Upon this (revelation) I will build my church, and the gates of hell cannot prevail against it." Now, think it over. I said it repeats today. This man had guts. But not just that, he had something in him that was true to the Word, if it cost him life and every friend that he had. If the chips fell where people didn't like the chips falling, that was just their tough luck. He wasn't trying to make chips fly and the sand fly.

It's just that they weren't with it, and he wasn't going to tolerate anything that was against the truth: "Live, die; sink, swim." "Boil me in oil; that's your business." Now, he was to be blamed.

27. [Galatians 2]

- (12) For before that certain (people) came from James, he did eat with the Gentiles: (He sure did!) but when they were come (from James), he withdrew and separated himself, fearing them which were of the circumcision.
- (13) And (when) the other Jews dissembled likewise with him; (They drew away with him. Maybe that bunch that went down from Joppa, and so on.) insomuch that Barnabas also was carried away with their dissimulation.

Now, will somebody please tell me plain outright flat, what is 'dissimulation'? [Someone from the congregation speaks.] Thank you. Hypocrisy! [Bro. Vayle, using a mocking tone, says: "O-o-o-h, he shouldn't be calling Peter a hypocrite."

But he was! He didn't get lost. He wasn't a child of disobedience; he was a disobedient child to the revelation. He had to get smacked around. Hypocrites, carried away with their hypocrisy.

28. (14) But when I saw that they walked not uprightly (opposite of hypocrites) according to the truth of the gospel, I said to Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, (In other words, you've been soundly converted, you know better, you've done better.) why compellest thou the Gentiles to live as do the Jews?

"Why do you want them circumcised?" This is where poor, old Barnabas got juggled around to where Paul said, "Hey! Forget it." This is the start of it. And he wanted to tell Paul how to run his business and who to be with him: "I want you to take John Mark."

Paul said, "Forget it!" He said, "Good-bye, Charlie." He dumped him. Oh, this guy's a crud. He should have said, "Sweet little boy, sweet little boy, sweet little boy." No, he had a job to do. This wasn't a guy that kissed the pope's toe. He respected the high priest for his office and from God, as that which is ordained of God for that hour, but not of God, according to true ministry. Like the reprobates, they are written of, but their names are not in the books. Huh? Beginning to see predestination a little better? and a few of these things here?

29. And he said, here:

- (15) We *who are* Jews by nature, and not sinners of the Gentiles,
- (16) Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.
- (17) But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.
- (18) For if I build again the things which I destroyed, I make myself a transgressor.

Now, he's gone from a hypocrite to a transgressor. That's how it grows. One little seed of a weed: fertilize it with the rain, give it the good fertilizer, and you'll see that the weed will manifest way more than the wheat or the good crop.

30. Has anybody ever seen one of these organic fields like I've seen? Unh? Let me tell you about it. The man that grows your organic vegetables, he doesn't pull the weeds out from between the vegetables. They get all the rain; they get all the sunshine; they get all the fertilizer, and they grow just like you can't believe they grow. He only cultivates in between. Leave them till the harvest, and we'll pull them all up. We'll take one to market, and we'll get fifteen dollars for a quarter bushel of good organic onions, and we'll burn the weeds: transgressors.

31. Peter literally left his identification with the sheep to go to the goats. Well, he paid his price for it, but he wasn't lost. Didn't lose his apostleship, didn't lose anything. Unh? Sheep can be a whole lot 'goatier' than goats, at times, but they're still sheep. He'll get corrected. He'll never lose one. The Bible said, "They hear the voice." They see. They may have a few scales, a little bit too much wax built up in the earbells; but the thing is, God's got a good cure for eyes that are veiled and ears that are full of wax. He just unplugs them. Yeah, He knows how to do it.

32. Now, let's go to 1 Cor 1:11. It says:

(11) For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

(12) Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

Ho man, is that a slew of people! Now, this is after Paul has been there, and he had to work amongst them after the precedence that Peter had set and left these people evidently to themselves to make out by themselves. I haven't heard of anybody going down there and doing too much, except Apollos went down there, and Priscilla and Aquilla went down there. And then Paul goes down. And Paul now finds that the church, which was not an Ephesian church, is having some real problems because they can't identify. So, they said, "Well, I'm of Paul; I'm of Apollos; I'm of Cephas."

33. (13) Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

(14) I thank God I baptized none of you, but Crispus and Gaius;

(15) Lest any should say that I had baptized in mine own name.

(16) ...I also baptized the household of Stephanus; besides, I know not whether I baptized any other.

(17) For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ...be made of none effect.

Now, who is he hitting there? He's not meaning... Now, Paul is not a dirty writer. Now, Lee Vayle, he would be meaning this because he's a dirty guy. But Paul is hitting at Apollos, because all he knew was the baptism of John. And Paul said, "I wasn't come here to baptize, though that's part of it. I'm here to give you the truth."

34. So, we go a little further. We go to 1 Cor 4:14, and we read these verses.

(14) I write not these things to shame you, but as my beloved sons I warn you.

Now, therefore; in this glue-pot, this mixing pot of various and diverse elements of doctrine, presentation, acceptation, certain cohesion amongst certain ones, but still divided, and... Listen to Paul. So, he's talking to these people.

- (14) ...but as my beloved sons I warn you. (That means 'born-ones' or 'brought-forth-ones'.)
- (15) For though ye have ten thousand instructors in Christ, yet *have* ye not many fathers: for in Christ Jesus I have begotten you through the gospel.
- (16) Wherefore I beseech you, be ye followers of me.

"Not Apollos, not Peter, not this guy, not that guy; you've come back to me." Now, make no mistake herein. Paul did not go to the Corinthians per se in the beginning. We have read that. What happened to the Corinthians in the beginning? Let us go back and read It again, so we do not find ourselves with mixed metaphors or mixed thoughts.

35. So, we go to Acts 18, and in there you'll notice:

- (1) After these things Paul departed from Athens and came to Corinth:
- (2) And found a certain Jew named Aquilla, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome.)

And they were part of that original church; they had gone there. Now, when they were kicked out, there was no light left in Rome. That's why Rome becomes the first organized church of hell and belongs to Satan. That's where the full corruption came in, because they had no one to help them. That's why when Polycarp went down there, he heard a voice thunder from heaven, "Leave her alone. Ephraim is joined to his idols." And he could do nothing because they had entered into idolatry using the name of Christ and all the rest of them. The church had sold out to the state for money.

36. And this is where you get the Nicolaitanes starting—the laity taking over for money. And they'll teach and do any lousy thing for money. And that's what Satan has always done. He has always used the things of God to his own end and to glorify himself and to aggrandize himself and make a big kingdom. That's always the devil. The Kingdom of God is small and meek, but powerful, to the pulling down of the strongholds of hell. And if you've got a great big outfit, you'll never pull down a stronghold of hell; you'll just join them. And you get an anointing upon you and speak in tongues.

37. What I can't understand about the Branhamites is: they've got these guys coming through here that they can't even discern. They can't even prophesy. They're not even correctly false anointed. And yet people run to them! If any one of you ran there, I would give you money to stay there. But I'll see you down the road. And I'll have the last word. You won't, because you've done left the Word. Didn't even know what the Word was in the beginning. Hog-caller, yeah. Listen to a hog call you, or a goat. But no shepherd would ever do that.

38. Now, he's down there...

- (3) And because he was of the same craft (They were tent makers; they dwelt together.)
- (4) And (Paul) reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

(5) And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that Jesus was Christ*.

(6) And when they opposed themselves...

Now, notice; they opposed themselves. They didn't oppose Paul; they didn't oppose God. They opposed themselves. Like today, they crucify to themselves the Son of God. Do you follow? Same picture. The same thing. And who's doing it? This Corinthian church "in the beginning" did it. So, they oppose themselves, or crucify to themselves.

39. (6) ...blasphemed, he shook *his* (garment), and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

Now, notice; he's leaving the platform that was built from 33 to 53 AD, and he's laying foundations. And nobody else can do it, because he said, "Other foundation can no man lay, than that is laid, which I have laid." In other words, he cut himself right off from everything. He trampled it all down. He counted it all dung.

"Get out of here," he said. "Get rid of it. I can't take the stench. I can't take it."

As Bro. Branham said, "*Get away from that stuff!*"

Are you willing to get away from it? What do you really want out of life? People falling over? Spirit of hell, not the Spirit of God; tongues and interpretations in the wrong place; confusion? You show me they're not confused, the people that wanted this. They're so confused, it's pitiful. As I said, these guys can't even present anything. If God would allow it, (And thank God He won't.) let 'em stand by me and see who can discern and tell it correctly. I couldn't do it if you paid me a million dollars. I wouldn't know how to do it anymore. I haven't got a clue. It's gone. Dead. It has become carrion. (So, Bro. Branham could never stand the word 'Karen' because it sounded like 'carrion' to him—not that it's a bad name.) So, if that was stench in His nostrils, what ought it to be in our nostrils? We can't take it.

40. So, all right. We're over here in Acts 18:1-11, going on. And It says:

(8) And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians (Now, you see what you're doing, you've got to the Gentiles. They) believed, and were baptized.

(9) Then spake the Lord to Paul in the night by a vision. Be not afraid, but speak, and hold not thy peace:

(10) For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

Now, see, there are a lot of people there. It's the starting of a big church, a big system. But there's a lot of confusion amongst them. Now, to them was brought the real Word. Now, he continued there.

41. Now, let's go to Rom 15:15-21.

(15) Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

- (16) That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.
- (17) I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.
- (18) For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,
- (19) Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Ilyricum, I have fully preached the gospel of Christ (absolutely vindicated).

Now, this man went to Ephesus; he went to Corinth. Ephesus was clear as a piece of glass. Already Corinth coming out from what was the foundation that Bro. Branham called, "*a platform built in those years*," Paul now comes and gives them the truth of the true foundation of the church, which is Christ, the rejected cornerstone, who will become the capstone. And he brought in the absolute truth of the revelation God gave him. But they were all confused.

And let's get this flat: you'd better believe that those people who said, "I'm of Peter," were not quoting Peter. They were liars. And those that said they were quoting Apollos, "I believe the same," they were liars. And those that said they were quoting Paul are liars. And those today who say they are quoting William Branham are still liars! They're not quoting and saying what he said; they're putting their own interpretation upon everything.

42. I got a letter the other day. A bunch that broke away from Coleman and his seven thunders, and they're saying right there: they said, "The Seventh Seal is not opened." And Bro. Branham said, "*The seventh seal definitely was Rev 10:1-7.*" Then you tell me, what is the Seventh Seal that's not opened? Huh! For that prophet had to be on earth the same time the mighty God came down from heaven. Take one little quote! Certainly, the Seventh Seal was not opened to the public at that time. Yet it was opened down the road when he told us exactly what it was. The only thing of the Seventh Seal not opened is the Second Coming himself: the Lord Jesus Christ in human flesh. We meet Him in the air and, then, coming down to earth.

And no man knows the day and the hour. And why do you need to know the day and the hour? For Bro. Branham categorically said the same thing I've said for years, and that is, "*If the good man of the house had known what hour the thief was coming, he would have been prepared.*" Who cares when the thief comes! Knock him on the head! I'm ready for him. Readiness is the secret. John came to get the prepared people ready, and so did William Branham. They preach all this hogwash to make the people not only nervous but to come running to them. Don't come running to me, or I'll bop your puss in. If you can't understand plain English, don't bother coming asking questions. I preach this as clear as crystal. And if I don't, God backs me in a corner till I come and teach you over again and make it clear as crystal to you, like I had to do the other day, three times in a row, to get the truth to you.

43. And Bro. Branham himself said, (It's his own testimony.) "*The voice said, 'Jehovah of the Old is Jesus of the New.'*" William Branham knew the one and true living God, but he didn't know the true revelation of Him. You bet. Paul knew the true revelation of one God, but he didn't know who He was.

"Tell me who You are. Identify Yourself for me for this hour, so I have a ministry."

That's what you're looking at. Paul said right here, he said, "I'm vindicated." Peter never came vindicated. Peter came with a vision. And Cornelius had a vision. And I'm not against it. No! Paul said, "If a prophet..." "I'm going to declare through a prophet. I'll give him visions and dreams. But my

servant, Moses, is not so. And my servant, Paul, is not so. And my servant, William Branham, was not so. I speak to him in a Pillar of Fire—in ‘*a sign*’” (as Bro. Branham, I believe, called It in one place), face-to-face, mouth-to-mouth, as the saying is.

44. Oh yes, he went to Corinth, and he wrote them two letters which we have in the Bible. But he was not the originator. He was not the first one there. But as an apostle, he laid a foundation. And as an apostle when the church got out of order, away from the Word, he came back to correct the error and set the church in order. But there is nothing in Scripture that I know, or in any place, that they ever got in order. Yet Paul with his vindication went on to tell them over here in the same Book of Corinthians because they weren’t believing him. They were arguing; they were denying the position that God gave him. We can find that in 2 Corinthians, also. But in 1 Cor 14:36, It says:

(36) What? came the word of God out from you? or came it unto you only?

(37) If any man think himself to be a prophet, or spiritual (and that goes for Peter, James and John and the whole bunch,) let (them) acknowledge that the things that I write...are the commandments of the Lord (to the Gentiles).

Let them do it! (See?) Oh, they didn’t like Bro. Branham’s tough stand, “*I come here and I’m taking full authority.*” And he proved it. Let there be five million people—taking every spirit under his control for the glory of God—and proved it—vindicated. Oh, they didn’t like it. Ah, they still don’t like it. Who cares what they like. I love it! The fact of the matter was that Paul, Peter and Apollos were of one accord as to reality. But the people divided themselves, as It says in Acts 20. Yeah, they want to make themselves somebody.

45. You watch these guys that want to be leaders. That’s one reason I’m glad I’m off the road. The more you’re on the road, people gravitate, they look at you, “Oh, here comes a big-shot!”

Pbbtt! Big-shots. Don’t talk about big-shots when God Himself is present. Great people? when the great One is here? What are they talking about? Gyration? Look at creation! Some little thing that somebody comes along...even Moses and even Paul. Look at creation! Stand there and be awed. People don’t even appreciate the Creator. Haven’t got a clue. What a travesty.

46. Okay. The church was in utter confusion. We go to 1 Corinthians 3. (Well, we haven’t got time to read It all. We’ve been through it anyway.) So, all right. So, we see Paul was their apostle and prophet and sent by God to them to set their church in order and keep it in order, which order they evidently repudiated, even as some repudiate today. As we saw in 1 Cor 1:10-17, they were divided. And we saw also in 1 Cor 2:4-5.

(4) And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power:

(5) That your faith should not stand in the wisdom of men, but in the power of God.

In other words: “Look at that as the evidence and vindication that my word is the Word of God. We have one Word. I have God’s Word. I’ve got the vindication,” said Paul. Did Peter come with vindication? No. He came with a vision. And Cornelius had a vision. Thank God, it was of God! But no revelation came up to Paul’s. Now, that staggers you. “Well, these men are of great repute. Look at these great men. Look at them. They were with Him. They were there.”

Who cares! Who cares! Do you see why I preach vindication and “THUS SAITH THE LORD?” I’ve seen a lot in my eighty-two years. I’ve seen, I believe, the greatest. And I was with one of the men—Moses, Paul, William Branham—as the confidant. So, who needs personalities? Hogwash.

47. The fact of the matter was that Paul, Peter and Apollos were all of one accord. But those that were causing the dissension were as those in Acts 20, because they wanted to bring disciples unto themselves. And they surely did. So, the dissension could have come from them, but quite possibly, (I’m just softening my words.) if not actually, from the way the church started, which was manifestation that followed the Word. They never had, as I said, manifestation that preceded the Word, to prove they were on the right track. They had that which came out of the Word.

So Peter saw It, and he quoted the Word. And that’s very good. It was the truth; I’ve no fault with it. But he could not have been the prophet-apostle to the Gentiles, otherwise how could Paul withstand him and be vindicated by God? Come-on, let’s get the picture! Why do they have a showdown in the bull ring and see which Matador could pull ... take up the bull’s ear and wave it to the crowd, “Olé, olé?” God is not in a circus or a bull ring or some carnival. Paul came on the scene. He said, “From Jerusalem to Illyricum, and everywhere I’ve gone, I’ve preached in the power of God, manifesting before I even spoke a word.” Like Jesus began to do and to teach, he did before he taught. And so do the Word-prophets of God: Moses, Paul, William Branham.

48. Oh, men like Bose said I was wrong.

“What a tragic thing I did. I encouraged Bro. Branham to preach, and now he’s out there preaching, and he’s preaching it all wrong.”

Did the man forget that William Branham at the age of about twenty-three was preaching to three to six thousand people? Before 1946 and the gift came, the manifestation came, as to whom he was? The man knew nothing. Oh, I’ve no problem with the guy. My problem is personal, but no problem.

49. So, we look at how it started. Cornelius had a vision. Peter had a vision. The two visions came to pass. Very good, but not “THUS SAITH THE LORD” according to Deuteronomy 18. There is no doubt these visions were of God and came to pass as Numbers 12 said, “I’ll give them dreams and visions. But when I speak to my man” (Moses, Paul, William Branham), “it would be face-to-face, even apparently, in a sign.”

People who were born into the Body are bride of Christ. But there is no record of Peter setting the church in order by the Word, as it was with Paul in 1 Cor 2:1-16, where he tells you he established it through the working of the Holy Ghost. And those people who came in under that were a part of the same Word, the same household of faith, which is of God in Christ Jesus our blessed Savior—part of that Word, part of that Spirit, and all one, because, “By all one spirit we are baptized into one Body.” And the point is this: if you didn’t have the Holy Spirit to begin with (that little thing in your soul), you wouldn’t have gotten that body, because the Holy Spirit wouldn’t have come to you. And it certainly wouldn’t have been the refuge and body of the Lord Jesus Christ, if you had some other seed in there. It’s either God or not God.

50. Like Bro. Branham said, “*God doesn’t take a cat cell and add a dog’s cell to it.*” Now, science does, and they get a dog-cat. You know, as I’ve said before, they’re looking to breed these cells together in a man from an animal, and they’ll get a slave. They’ve already got him; he’s serpent seed. He’s a hybrid. My, people pick their ears up when I phone around the odd time and I say, “Did you know that Bro. Branham said that we’re scientifically proven today, this Message, like serpent-seed: one mother, two fathers?”

“Oh, where did they get that?”

They don't even know what's going on. Don't know what's going on. And, that's their business, not mine. I wasn't called to teach the world, or anything for the world.

51. Now, but these people seemingly looked back to Pentecost. Now, remember; there are Bride there, because he said in 2 Corinthians 11, "As a virgin Bride I betrothed you to Christ." But (he said) "I find there is a lot of error coming in now. And you've got Satan's seed sown in you." Now, what was that seed that Satan sowed in Eve? False word. Corrupt word. Satan didn't have a word of his own. He didn't say, "This is not the Word of God." Don't you believe It. He said, "Did God say such a thing? Oh, He said It. Let me tell you about It."

52. Well, what if Paul said, "Let me tell you about It?" What if William Branham said, "Let me tell you about It?" Now, if I ever give that expression to you guys that there's some secret or something coming—sh, sh, sh—you're going to say, "Lee, I thought you weren't a hypocrite, but, my God, you're even worse than a hypocrite. You're nothing but a sleazeball, because there are no secrets."

Brother Branham said, "*There are no secrets; there are no parables; there are no mysteries.*" It's over. What mystery am I going to show you? I'm just taking history here from the Bible and trying to show you something. And at the same time, let me tell you something: the Corinthian church (if you read all of this book here) you're going to find, Paul points to history. Not with Ephesians. He takes you right from when you were a spark of God to where the Holy Ghost comes in today and takes over and gets you out of here perfected by a five-fold ministry, which I'll read from Bro. Branham's own lips. And people deny a five-fold ministry. And I can tell you why they do it, but I'm not going to waste my time. It's really simple.

53. These people seemingly look back to Pentecost, (Now, you'll notice, I'm using those words carefully because I don't want to jar anything.) because they spoke in tongues and in anointed speech, glorified God. You say, "Why did you put that in there?" Because Bro. Branham said, "*Most of Pentecostal just have anointed speech.*" Where did it start? Had to start back there somewhere, didn't it? Could it have been in the first church age? or not been? and we have it today? Hogwash! You've got to have a seed for everything. And there are all kinds of weed seeds, and not just one.

They spoke in tongues, anointed speech, and glorified God. They carried on from there, ignoring the revealed Word by Paul, and went into error and divisions. And 1 Corinthians 15 is an example, because they didn't even believe in a future resurrection; they said it was over. And they didn't have a clue to immortality and the Rapture.

And if you've read (And I'm not going to take time today.) chapters 12 and 14 of 1 Corinthians (not forgetting chapter 13, which is about the Holy Ghost: God is love), and you'd see all of those things in there without God Himself. They are merely gifts. And they ignore Romans 12, where Iranaeus said there are hundreds of gifts in the Body of Christ. They take only nine, and there's hundreds.

54. Look at Romans 12, where It talks about the renewing of the mind. Get your mind off the Corinthian church; get it on to the truth. And he said [Romans 12]

- (6) Having then gifts differing... (We'll prophesy.)
- (7) (Ministering, we'll minister. We'll teach.)
- (8) (Exhort, we'll exhort. And) he that giveth...with simplicity; he that ruleth, with diligence; he that sheweth mercy, ...cheerfully.)

Those are gifts. Would you sooner be a tongue-talker? Prophecy vaguely, foolishly? Not even prophecy, just drivel? Would you sooner be a cheerful giver, a cheerful forgiver? I'd sooner be a cheerful forgiver than perhaps anything I know. You can have all the prophecy; I've had it. You can have even

discerning, which is illegal to us; be my guest. I've had word of knowledge, insights, everything else, right down the line. People would come and say, "Bro. Vayle, I'm making a trip. Prophecy."

And I'd tell them what's going to happen. Oh, God, that's horrible. Never again.

55. Well, if you're going to stick your neck out, stick it out, and hold your chin up. [Bro. Vayle makes a cutting sound.] They get you right across the jugular. Do all speak with tongues? Certainly not! Then why try to make them? They must have been doing it back there, for when Joe Styles came along, he said to everybody (He was a brilliant student, a doctor of something or other in the university of California, way back before the 50's even.) and he said, "Paul said, 'You all may speak in tongues.' Let's all speak in tongues. Now Paul also said, 'If you speak in tongues, pray you interpret.' We'll all interpret. But Paul also said, 'Greater is he that prophesied.' We'll all prophecy."

Like the first church age guy called Marcus, who was an absolute heathen, but got in the church, and the foolish women he'd come to, he'd say, "Prophecy." And they would say, "What shall we prophecy?" And he'd say, "Whatsoever cometh into thy mind."

Hogwash. Stupid junk. I've been all through it, and seen it done. Some guys can do it.

56. I discerned one time. I told you. If I couldn't see my little vision, I couldn't feel, and so on. I said, "I'll open my mouth, and I'll tell them." And I open my mouth and tell them.

Do you know what I'm telling you today, if you've got an ounce of brains? That you can use any anointing and gift from God and defile that gift and defile God and yourself and the people, and give them a false hope, and lead them into wrong things.

And when all those things begin to drop off, when the Word begin to come, I lost my popularity. Nobody wanted Lee Vayle from that time on. Well, so be it.

57. So, today we have an omega Corinthian church which is Laodicean, where they claim to be Bride but repudiate the church order by the Word. They claim to be Pentecostal according to experience. But notice Ephesus: do you tell me they weren't Pentecostal? Do you tell me they weren't full of the Holy Ghost? You'd better not tell me that, because they're seed. And because you're seed, God gives you the Holy Ghost. Huh?

58. But notice Ephesus: the gifts are not even mentioned, because the church was in order, and they looked, as we do now, to Ephesians 4. And in Ephesians 4 you see this marvelous truth that Bro. Branham brought to us. And here It is. He tells you here, beginning about verse 9. [Ephesians 4]

- (9) (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?
- (10) He that descended is the same that ascended up far above all heavens, that he might fill all things. (And Bro. Branham said, "*We're all things to God*," by the way.)
- (11) And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;
- (12) For the perfecting of the saints, (That's the equipping of the saints.) for the work of the ministry (even), for (to build up) the body of Christ (to bring it in):
- (13) Till we all come in the unity of the faith, (That's once delivered to the saints.) and of the knowledge of the Son of God (the knowledge of who

He really is), unto a perfect man, unto the measure of the stature of... Christ.

- (14) That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine (not over there in Hebrews, where they couldn't even come to Melchisedec), by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive. (And they lie, and they lie when they get you.)
- (15) But speaking (or holding) the truth in love, may grow up (unto) him in all things, which is the head, *even* Christ:
- (16) From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

And he said way over here in Ephesians, "Listen, I'm going to tell you in a nutshell: the day is coming when God Himself is going to come down and make that all possible."

59. And what did Bro. Branham say over here? He said, in Southern Pines, North Carolina, where I got him to go down there with me. I invited him down, and I was instrumental in getting him down there. Now, he says here in 1962 in "Perseverance", he said:

[E-94] *Now I believe...there's a church coming into...perfection...*

(And he said... What did he say? He said,) "*There was a virgin church born in 19... Was it '55, when those five stars came in confluence? Didn't they? 1955? That's right. And the Hindus and everybody said the world's going to end. And even some goofy Pentecostals, I guess, were in on it. I know one guy that was kind of funny. And it's going to end... It wasn't going to end. What it was, a Bride church, an infant.*

And that's what happened in Corinth, here. Paul came into this situation, and there's an infant Bride there, all in there, lying all messed up with the rest, but has got to come out by the Word.

60. Now, listen. He said:

[E-94] *I believe...there's a church coming into that perfection..., where the offices were apostles, prophets, teachers, pastors (and) evangelists for the perfecting of the church. Them pastors, ...teachers, ...so forth, will be so with the Word, until the whole thing will work right up to the coming of the Lord – right to the rapture. I believe that, and I believe we're nearing that time now. I believe it's so.*

Huh? [Bro. Vayle now paraphrases what Bro. Branham meant.] *Now, we know Jesus said and taught all through Scriptures that the works he did would be done also. Now my brethren, I hope that if they disagree with me it will be on a friendly basis. Because, I'm going to tell them, I'm the guy. I'm going to stand with Paul and with Moses. I'm here to set the church in order with a five-fold ministry—one Word now, one Word with God because of the stand.*

Oh yeah, that's what you're looking at. Yes, sir! It was a Word church, not an experience-church: that's Ephesus. They also had tongues and prophecy and, no doubt, all gifts according to Acts 19, because they spoke in tongues and prophesied, but also Romans 12: hundreds of gifts.

61. And so, today, the Bride church is a Word-church, and the gifts which are many-numbered are in subjection to the Word so that any gift is now complementary to the Word ministry of a five-fold

minister, and in no way has precedence over the vindicated church order. Put them in a room or shut up, not a preacher saying... That guy from down in Tennessee kept coming here all the time till I said, "Hey, I just can't hack it anymore."

So, he goes down to Tennessee, and he tells the folks, "Look (he said), if I prophesy, and it doesn't come to pass, don't wash me out." He said, "How many times did Babe Ruth go to bat before he made a home run?" How would you like me to prophesy...[unclear word] Bro. Evans, what would you like me to say, and I can prophesy to you and...He ain't going to get it, though, bud. You might as well shut up and sit there and take your lumps. Ain't going to get it. I've got nothing to prophesy. Nothing to tell. It's already been told. I'm just talking about it. See? All right.

With all the Pentecostals' sublime and emphatic (or, you know,) inspired talk of how all Christians should seek the Giver and not the gifts, they have forgotten the Giver, because He is here. And they turned Him down for gifts.

62. What do you think Junior Jackson's church did when they all pulled out, and Bro. Branham said, "*Let's go in a little room. I'll go with you*"? My God, I wish I had been there to go into that room with him. I'd have said, "Bro. Branham, let's you and I go in."

He would have said, "*Lee, what's the use. We're ministers.*"

Well, it could have been for my use. I was not a pastor. Where were the pastors that could have gone in? Where were the people? They ran off where there was no judgment. And the people that thought, after Bro. Branham deceased, and they had the gifts in order, so-called, where are they today? [Unclear group of words.] But the Word of the Lord endures forever, see.

63. See, everything is gifts to them. They know nothing about Eph 1:17-23. Paul has taken, in fourteen verses of Ephesians 1, the whole truth from God, and nothing, not even an atom, related to us to the very end of where there'll be no more of God's children. He hasn't any more. They're all manifested. We're talking about Bride, now; not the foolish virgin. And in verse 15, the Holy Ghost runs out in verse 14, the baptism. [Ephesians 1]

(15) Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints (lots of love),

(16) Cease not to give thanks for you, making mention of you in my prayers,

(17) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

Now, come-on, that's God Himself. That's God Himself, see. God, Himself. Even when God has a spokesman, it is God Himself. See?

(18) The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

(19) And what (also) is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

(20) Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*...

In other words, the sign of the resurrection, the power of God would be in our midst here, God Himself coming to the Gentiles, because this is a Gentile church.

64. And it fulfills Matthew 4 and Matthew 12, where it's...

- (21) ...above all principality, and power, and might, and dominion, and every name that is named... (Baptist, Presbyterian, Communism, Socialism, Democracy, you name it; kingdoms, you name it. All that) is to come:
- (22) And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,
- (23) Which is his body, the fulness of him that filleth all in all.

And that's the time the true, five-fold ministry steps in and brings a Bride to its peak. Why? Because the Bible said so.

65. You say, "Well, I don't think that about the five-fold ministry. See, that's putting too much upon them."

Why don't you talk to God about it? Why don't you rip out Ephesians 4? then stand back and say, "Well, Bro. Branham is our prophet; he's our apostle; he's our teacher; he's our evangelist. I'm the pastor. So, we've got a five-fold ministry. But nobody else in the five-fold ministry."

They keep on talking about revelation: "You can't give a revelation."

Is that a fact? Then William Branham lied, because he gave us a revelation! No way would we believe, except God was in it. But you do give a revelation by teaching it. And if they don't get it, they were never meant to. Don't give me all this stuff about revelation, revelation that you talk to yourselves and your friends, and you've got this little revelation.

66. Bless God, I preach every single thing from this Message I know from the Word and Bro. Branham's sermons, hiding nothing. If I've hid anything, I don't know what I've hidden. But I have no secret revelation, no secret rendezvous with God, no secret chamber, no secret prayer, no secret nothing! I'm as transparent almost as glass. I am when it comes to this. I don't tell you one thing and believe another. And you've heard me come back and correct things. If you haven't, there's something wrong with your head. Better get yourself a new pair of ears because they're tin ears, and they never will get the resonance from Almighty God.

67. Now, that's enough. It's an hour and a half. So, next time I get back, (whenever that is,) we'll go right to page 27, and we'll bring to your attention...because I'm going to bring the final words. I do stay with Bro. Branham: eighty percent of the time the presence of God in vindication. But notice, at the end time what did he preach, preach, preach, preach? "*Anointed Ones of the End Time*;" Anointed ones of the end time. So, now we have it: vindication of the Presence, the pure Word of God, the rejection, and the anointed ones of the end time—anointed ones of the end time. Unh? Is that right? That's right.

Let's rise and be dismissed.

Heavenly Father, we thank You for Your time of grace and the strength You gave us to bring us these things to the people here. We believe, Lord, they haven't been in vain, believing, Lord, that this is a truth that the seeds of the church today that would not take the apostle Paul, who came in their midst, gave them the Word, turned him down, went back to gifts and things, which I believe they did. I don't know of anything where they came out. Paul never told us that they came back to virginity. But, bless God, we know there's a virgin Bride in the end time who accepts no seed, except the seed in her mind and heart which is planted by the Word, which has been revealed to the prophet, and he taught it to us, and thereby, it is our revelation from You. And we know people don't get it. And they never will get it, if they can't

accept the fact of the true vindication of who William Branham was: prophet of Almighty God, right akin to Paul and to Moses, and standing there in the three.

And, Lord, we believe that. What else could we believe? There's nothing else to believe. There's nothing out there. We've seen it all, the best we can. And what could we take against what we have seen in this last hour? Therefore, unto Thee be praise and glory, O God. Even if we do not make Bride, there's a Bride out there somewhere, and by the grace of God may we cheer her on. I hope we do, Lord. May we be right there cheering her on and blessing Your great and holy Name, because, Lord, You said every knee should bow, and every tongue would confess—and we want to do it ahead of time—that Thou art Christ for the glory of Almighty God. And the Lord God, Jehovah, reigneth supreme. And all things are at His command and will. And He is God forevermore.

So, Father, we thank You for the truth You've given us. And by this Word, which we take this Message for our healing, may the sick amongst us be healed. May they progress unto greater health and strength, Lord, for one purpose and reason only: to conform to the Word, and be Your blessed servants, and walk in love one to another, and build each other up in Christ until we come unto that very Headship, and are caught up out of here in the Resurrection and Rapture.

Now, unto the King eternal, immortal, invisible, the only-wise God, be all power and honor and glory, through Jesus Christ our blessed Savior. Amen and amen.

'Take the Name of Jesus with You.'