

Seed of Discrepancy #4

The Sheep Hear the Voice

February 12, 1995

Shall we pray. Heavenly Father, we give Thee glory as much as lies within us, and we know that in itself is not really true in the sense that the great One, portion of His Spirit, lying within us, we could give You even far greater glory, Lord, by believing Your Word in such a way as to be literally beside ourselves in this faith, which is at the end time red hot faith, the holy consuming faith, dedicated entirely, as the prophet said in the colloquialism, *“Live, die, sink, swim.”* We believe that, Lord, with all of our hearts, or we certainly desire to have it break across our minds and our very lives, Lord, until there’s a life lived in the Light of this Message, honoring You, Lord, not being censorious, and not being negative, and not being judgmental, but staying right with that Word. And whatever that Word does, then, if It then is censorious or judgmental, if It condemns, Lord, then it is entirely out of our hands, because we know we are not doing it anymore than, as Bro. Branham said, *“I was just someone standing near, just a voice, when He said it, when He did it.”*

So, we just want to stand in the same place, Lord, just right with that Word, which we know is given at this hour through vindication of Your Own personal Presence. Help us to be full of love as never before, because of the love of God shed abroad in our hearts through this marvelous conduit and, then, toward each other, welcoming each other with a real spirit of welcome of Word, brothers and sisters, that we are definitely one, even as the prophet said, *“It would be according to the very Words of Jesus, in that day when I am in the Father and you in me and I in you, that same One literally in the Father because he came out of the Father.”* so joined, and we together in this last moment. Help us, therefore, to glorify Your Name. In Jesus’ Name, we pray. Amen.

You may be seated.

1. Now we’re in number 4 of “Seed of Discrepancy”, and you try to follow along very carefully with me as I know you attempt to do in all the preambles, because they’re really so important in order to keep going along with the drift and the understanding of the Messages.

Now this Message, the “Seed of Discrepancy” follows along the lines that most of Bro. Branham’s sermons follow when it comes to the point of answering the question: Just who really are you? What is your ministry? What is your part in and at the end time that we are supposed to listen to and adhere to? Just what do you have to do with the Rapture and Second Coming? Tell us plainly for we are at a loss to know, how different if you are different from other men in the Gospel, especially great Christians of past years ago or in the light of today, compared to Billy Graham, Oral Roberts, Tommy Hicks, Tommy Osborne, and all the other great men that are in this particular hour. What are you supposed to do, if anything, and how does it concern us? Where are the Scriptures you are fulfilling? if indeed you are in the Scripture.

2. Now, this reminds me exactly of how the Jews responded to Jesus after his dissertation in John 10. So, we’re going to read John 10 because remember; this is the Omega of the Alpha. And, if we find one statement that Bro. Branham made as the omega of the alpha, as he said, *“This parable was spoken by Jesus, but does not take place until the end time,”* (And we find that in different places.) then it behooves us to be very, very careful that we search the Scripture, especially the Gospels, to see what has gone on in the ministry of Jesus, to see what he said, to see how they received It, to see whether they understood anything that he said, and, in other words, to get the complete response, get the complete picture.

3. So, we’re going back as Bro. Branham said, *“To this little panoramic,”* as he used to call it.

- (1) Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

So, all right. We have here that there's going to be a lot of thieves and robbers at the end time. There are going to be those who attempt to climb up some way, and, of course, at the end time we're looking at people who are going to try to dig themselves out of the grave, because that's how they went in. And there are going to be those who are trying to scale the ladder to the Rapture, because that's what, evidently, they're trying to do now. Huh? Well, get your thinking caps on and start thinking. You've got to go right back there and bring it right today.

4. (1) But he that entereth (in) not by the door into the sheepfold, but climb(ing another) way, is a thief and a robber.

That's the guy that pins him right down; the same is a thief or a robber. Now, this is kind of strange because he's trying to get in here, where there is safety and security and identification, and he's doing it for one reason: he's trying to steal some sheep. This guy is a mess.

- (2) But he that entereth in by the door is the shepherd of the sheep.

So, all right now. We've got somebody that can get in that sheepfold, he knows how to do it, and he's the shepherd.

5. (3) To him the porter openeth; and the sheep hears his voice: and he calls his own sheep by name, and (he) leads them out.

So, all right. We've got at the end time this little group that's pretty minute. As it was in the days of Noah; he that tries to get in to the ark, he had to have the bloodlines of Noah and the righteous one; he was the only person deemed righteous, and he was even genetically clean. So, if you're going to get in that ark of seven, you've got to come by the blood lines and the ones that are set forth as having the bloodlines and the identification.

6. (3) (So,) the porter opens; the sheep hear his voice; he calls his own sheep by name, and leads them out.

- (4) And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

Okay, we have had such a One amongst us today, and we're reverting now from Noah, although you have to start back there, because Bro. Branham did. We could revert back to the Garden of Eden. And we could come right up to date where Bro. Branham said, *"God never trusted anybody, not even an archangel, or an angel or anybody else, He Himself went down and so today, and so the Pillar of Fire is leading us into the Millennium."* Now the point is: what Voice is in that Pillar of Fire? What sheep are identifying with that Voice? See?

7. Now He said (4) "He putteth (them), he putteth forth his...sheep, he goeth before them."

So, we're looking at the sheep coming out of an enclosure, and that enclosure could be broken into, and if it was broken into, it would be broken into by false shepherds—pretty risky situation for the people: what's ever in there. But anyway, It says that you don't have to worry; they're not going hear anybody but the shepherd. Verse 5.

- (5) And a stranger they will not follow, but will flee from him: for they know not the voice of strangers.

Now, this is very enticing to me—this particular point—because at the end time, as we’re making our comparison, he’s telling us here, that we are going to be so familiar, so inured by the Voice of the Shepherd at the end time, that anything else will be strange to us.

8. Now the fact of the matter is that, when we first heard this Message, it was very, very strange to us. And I find after all these years I’ve been preaching (And I believe I’ve stayed right with Bro. Branham, vindicated Word—the Bible.) my sermons are very strange to people, just like Bro. Branham’s sermons are very strange. But I would certainly feel very bad for everybody here or anybody who cannot follow me as we’ve been teaching principles and going over these things very thoroughly, so that if anybody took this pulpit and you heard something contrary, you’d immediately perk your ears up and say, “That’s strange to me. That’s not part of my Word revelation. This man’s got a strange voice. He’s only here for one reason, and that’s to try to do some damage, to steal, to steal sheep.”

Now it’s very easy to steal sheep, if you’re not much of a sheep. You can walk in anywhere, like they’re doing right today amongst the Branhamites, and rattle off a little bit of pseudo discernment, say a few things that are even ridiculous and because they promise them something, which we are going into here, they follow, and that let’s you know that the guy is stealing. But what he is getting are not sheep. He just thinks he’s getting sheep.

No, he’s not going to get them because, see, these people at the end time they know. And notice what they know. They know the Voice of the Shepherd, they know God’s Voice, because He is... Psalms 23 was not written about Jesus; he was the bodily fulfillment of that. That was Elohim Himself. Elohim, my Shepherd. El, El Elah, Elohim, Elohim Jehovah, my Shepherd, and the fullness of the Godhead, the fullness of that in a body form was Jesus, because God thoroughly indwelt him. See? So, all right.

9. (5) ...a stranger they’ll not follow, but will flee from him: for they know not the voice of strangers.

In other words, they get scared. Now we were saying awhile ago that these people, they know the language, and they talk to each other. They know God: how God talks to them by this vindicated Word. And they talk to each other by the same vindicated Word. Now you got a unity that has not been previous because in God there is neither darkness, or variableness or change. He is all light. And he cannot change. So therefore, if you’re going to be in God, you have to be entirely light. You can’t bring darkness into Him. That’s why you bring your deeds, to see if they’re evil. That’s your system of worship. Your formula: how you’re coming with the Word. What you really believe. So, you come at that particular time of discernment, you’re just open like an open book.

10. And at the same time, God is open like an open book, because that’s what It is. When Bro. Branham said, “*Jesus was the Seals*,” he just wasn’t kidding. You’re face-to-face with Ephesians 1 and 1 Corinthians 13: We used to know in part, but we don’t know in part anymore because totality has come, perfection has come, and it’s face-to-face. And Bro. Branham was face-to-face. He had to be, because he was part with Paul and with Moses. And when he brought that to us, we, then, through him become face-to-face; his eyes were our eyes, his ears were our ears, his mind became our mind, and we became children of the prophet, and he was God to us, and there’s no change. You cannot change the Word of God.

11. Now a stranger; there’s no way that they’re going to listen. I think by now you’re beginning to understand what I’m saying here this morning, in a different way, is that you cannot be fooled. Something different from what comes over this pulpit, Word by Word, you’d just say, “Just a minute. Just a minute.”

We don’t have many preachers in this pulpit, but we’ve had a couple—few in the last few years, and I found people in the congregation coming and saying, “So and so said so and so; that’s not the Word.” See? It’s strange to them. In other words, it doesn’t fit in them because, as Bro. Branham said, “*You don’t start with a dog cell and pile on a cat cell and a this cell and a that cell. If you start with Word,*

you must stay with Word.” And that’s what it was with God, “In the beginning was the Word, the Word was with God, and the Word was God.” [Jn 1:1] In other words the total concept that came from Him absolutely came forth in a written, printed, spoken form that absolutely had to be perfect with the complete formulation that God had.

12. (6) This parable spake Jesus unto them: but they understood not what (things) they were which he spake unto them.
- (7) Then said Jesus again, Verily, verily, I say unto you I am the door of the sheep.
- (8) All that ever came before me are thieves and robbers: but the sheep did not hear them.
- (9) I am the door: by me if any man enter in, he shall be saved, shall go in and out, and find pasture.

Now, when you’re talking of Jesus here, let’s understand that you’re talking about Christ; you’re talking about Messiah. And there were many that came before him and made promises and tried to do things, and it wouldn’t work. And the Jews are still doing it. They’re electing messiahs. And that’s the most stupid thing in all the world, but it’s no different from the Catholics. They elect the pope, the College of Cardinals. And you will find that many, many people are even electing chairmen, presidents, deans of colleges, and they are the spokesmen. And you will find that the people fall right in line with that.

Now, through two thousand years since Jesus went away, roughly, (And Paul was thoroughly vindicated.) we have not had anybody that could fill the omega stature of what we’re looking at, until this minute. So, we’re going to have a complete replication, proven by the fact of the Son of man ministry, which God Himself alone could do through the prophet, and the prophet at that time was Jesus. So, the Son of man ministry will come back again, and the same ministry that was in Jesus has to come back on this earth, Luke 17. We know that. And it has to be there because 2 Thessalonians tells you that the son of perdition is there, and he’s going to have a ministry, the same as Judas, and end up in a complete incarnation. And this is what we have here. We have God manifesting through the prophet, as Bro. Branham said, *“Don’t think that I’m doing these things that come to pass so perfectly.”* He said, *“I was just one standing nearby when He did it. I was just a voice that He used.”*

13 Now you can see that there were people that foreran William Branham. There’s organizations that foreran William Branham. And those organizations purported to be the Word which must come at the end time, which would be the complete manifestation of God one more time through a prophet and, also, the revealed Word of the Hour, of which Messiah was supposed to do and never did, which is to lead Israel. And never mind Israel. She’s just a tiny portion; she’s the Little Dipper along side the Big Dipper. The two folds of the shepherd; “Other sheep I have.” See? She never was led into the place where Messiah was supposed to lead them: the shepherd into green pastures, beside still waters, and right up to the New Jerusalem, the City for which Abraham looked. It wasn’t done.

14. The question is: when is it going to be done? It’s going to be done now, because the Lord is our Shepherd, and we’re entering by Him. How do we know? Because He’s vindicating His Presence in His Word; just what He did here. This is why the Jews were so confused. He said, “Who do the people say that I am?”

“Oh,” somebody said, “You’re Elijah. Elijah’s come back.”

And somebody said, “You’re Isaiah.”

Somebody said, “You’re Jeremiah.”

Well, what if the Word came forth today? “Who do people say that I, the Son of man, am?” Now we’re talking in terms of the ministry, manifested in a prophet. They’d look around and say, “I don’t know.”

And they’d end up with a College of Cardinals, by which I mean, I was just told the other day, “Couldn’t Elijah be a bunch of people?” [Bro. Vayle hits pulpit.]

Oh, brother. Which bunch of people? Now you got a whole bunch of thieves instead of just one.

15. [John 10]

- (9) I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

Didn’t Bro. Branham speak of the door within a door? Didn’t he speak on this very thing as part of the end time? We can get the tapes out and play them.

- (10) The thief cometh not, but to steal, and to kill, and to destroy: I am come that they might live, that they might have it more abundantly.

Now, what have you got? You’ve got organizations vying with organizations in order to bring in Christians, so-called. And they’re born of the seed of death, not Life.

16. (11) I am the **good** shepherd: (That means there’s a whole lot of shepherds that aren’t any good. And if you want to read the Book of Jeremiah; you’ll find a whole chapter on the wicked shepherds.)

- (12) But he that is an hireling, and not (a) shepherd, whose own the sheep are not...

Now, this is a parable. So, what we’re dealing with now is not sheep; we’re dealing with people, and we’re dealing with bloodlines. And the life is in the blood. And God breathed into Adam the ‘breath of lives’. That’s why Bro. Branham keeps on talking about that blood cell like it was a sperm, because it is true that the sperm must come via the blood, Just like the rest of your body lives that way from the blood, the life that’s in it, that God handed down, and gave to you to keep by chemical processes until you’re through on earth here, so He arranged that that life could have formation through certain part of the male body, whereby that life could be transmitted to the woman, whereby the child could come forth. Drain out the blood; you better believe the organs of reproduction aren’t going to work.

17. So, we’re looking at: [John 10]

- (11) I am the good shepherd: (and I’m giving my) life for the sheep. (That was back there.)

- (12) (Now)...he that is an hireling...

Now, what about today? The explanation for the Omega is: if Jesus is risen from the dead, the same works that were done back there at that hour are going to be done today because Israel was given the sign of the prophet Jonah that went to the Gentiles. And the sign of Jonah, rising from the dead in the third day, was not perpetrated or consummated at Israel but in the waters which can and do represent vast humanity. So therefore, the Resurrection is to all people who are the sheep of Almighty God.

18. (12) (Now) he’s an hireling, ...(He’s not a shepherd.) whose own the sheep are not, sees the wolf coming, and leaves the sheep, and flees and the wolf catches them, and scatters the sheep.

That's very true. And you're going to see pretty soon, more and more people when the... You watch; when the squeeze comes down and the Great Tribulation comes, what really happens.

- (13) The hireling fleeth, because he is an hireling, and careth not for the sheep.

Can you believe there are people like that? Why, there certainly are, and you'll find them in the majority.

19. (14) I am the good shepherd, and know my *sheep*, and am known of mine. ("Depart from me, I know you not." [Mt 7:23] That was never said to those who know him. It was said to those who thought they knew Him. Now you see that's coming up.)

- (15) As the Father knoweth me, even so I know the Father: and I lay down my life for the sheep.

Doesn't the Bible speak of the end time: they crucify to themselves the Son of God afresh?

- (16) ...other sheep I have, which are not of this fold: (Now he's talking of the Gentiles: the Big Dipper.) them also must I bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

And there's a clue right there again; now that the Gentiles will be heir to the positive hearing of the Voice of God through the vindicated prophet right here. They never heard it back there. And notice; at that time, they'll be one fold. The middle wall of partition will be thoroughly broken down after the Rapture and the Great Tribulation, and all the saints will be here in the Millennium as one great fold, one great Shepherd, one great flock of sheep.

20. Now he said: [John 10]

- (18) No man taketh it from me, I lay it down of myself. (You try to take the Life of the Holy Ghost today and see what happens to you; how do you crucify a spirit?) I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

Now, notice; there's no omnipotence there; there's neither omniscience nor omnipotence. This is not something he said of himself. This is something he got right from God. So today, it will come right from God.

- (19) There was a division therefore among the Jews for these sayings.
- (20) And many said, He has a devil, and (he's crazy); why (do we even listen to) him? (That's said about Bro. Branham.)
- (21) Others said, (Ah, ha!) these are not the words of him that hath a devil. Can a devil open the eyes of the blind?

See? They get caught on vindication.

21. Now, where are you going to put the vindication? Well, the Church of Christ said, "The devil heals and God doesn't."

They're gone.

"Oh, Bro. Vayle, don't condemn."

Why don't you shut-up and listen to the Word of God? I'm not condemning anybody; the Bible said so. And at the end time It said, "They had not sinned if I have not come and done the mighty works that no other man did, they'd not sinned but now they've both seen and hated both me and my Father." [Jn 15:24 That's the Word of God. Not what someone with 'my love, I love this guy and don't you dare condemn him, don't you dare bring the truth'. Hogwash. And I'm telling you, if you attribute to Satan, the works of God, even speaking in tongues, if it's God, even in ignorance, you might have crossed that line, and you never were seed because you're warned by the prophet.

22. Now, what I'm saying right here can be a trap, but you watch, (We'll show you that trap over here as Bro. Branham goes into it.) because there's always a positive and a negative in two vines, and there's always a trap in every single thing that God clearly said and vindicated, because the devil can take It and twist It, or there can be a thorough misunderstanding.

23. (22) And it was at Jerusalem the feast of the dedication, and it was winter.

(23) And Jesus walked in the temple in Solomon's porch.

(24) Then came the Jews round about him, and said, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

Now these are the guys that are supposed to know. These are the ones that should have caught on. They're the leaders. They're the big ones.

(25) Jesus answered, I told you, and you believe not: (Now, watch!) the works that I do in my Father's name, they bear witness of me (that I am Messiah, which means I am deliverer.)

I am the Deliverer here in flesh. And they killed him. They killed the body. Now, what happens at the end time? No more than they could kill God, can they kill Him now. And God will very shortly take on Himself the same body He had before Jesus died. This time He takes on the glorified Body.

24. (26) (Now he said, You don't) believe..., (my vindicated ministry) because (you) are not my sheep, as I said unto you.

(27) My sheep hear my voice, (They see the works and they believe what the works predicate.) I know them, and they follow me:

(28) And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

(29) My Father, (that) gave *them* me, is greater than all; and no man is able to pluck them out of my Father's hand.

(30) I and my Father are one. (And that has never changed and never will.)

(31) (And)...the Jews took up stones again to stone him.

(32) (And) Jesus (said), Many good works have I shewed you from my Father; for which of (these) works do you stone me?

Now Bro. Branham said, "*I've proved here, right here, the little girl was healed, so I want the thousand dollars or ten thousand reward. So give it to me.*"

"Oh," they said, "we didn't mean that," —the church of Christ—"we were going to cut the girl and then you pray."

And he said, "*You are of your father the devil.*"

The church of Christ did not make that up. They got that from their father the devil. Now I'm not saying some of them can't be converted because they've been taught by the church. But this is how the church wipes itself out; and it's always wiped itself out.

25. (33) The Jews answered and said, For a good work we (don't) stone (you); but for blasphemy; and because thou, being a man, makest thyself God.

You know that is the stupidest thing in all the world because he was God to the people. Now he wasn't God flesh. God certainly wasn't the flesh. That's absolutely true. And even as the Son, he wasn't God.

Now, watch what Jesus does here; he takes them right back to Moses.

- (34) (And) Jesus...(said), Is it not written in your law, (you) said, Ye are gods?

- (35) If he called them gods, unto whom the word of God came, (And that's the prophets, you know. The only one it can come to.) the scripture cannot be broken; (Then what are you arguing about? This is what you yourself laid down as a premise.)

Notice how the churches, when they start, before they organize, as they come out, they lay down the infallible Word of God and the Light they received and say, "This is what we go with; and this is how It came. Now, let us never forget that this is how It comes."

That's what they told me back in Pentecost. Remember, old George R. Upton said it. He said, "Our forefathers came out. We came out. We came out because of further Light. Let us be careful lest we reject further Light."

And who turned down Bro. Branham, the vindicated man? Pentecostals! Now, that man was a spokesman really. He became the head of the whole Pentecostal movement in Canada. We got him down here in the States, too. He spoke for the entire organization. Have they come out? They sealed themselves in. The same time that Jesus sealed in a Bride, the devil sealed that bunch in.

26. (36) Say of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

- (37) If I do not the works of my Father, (Then certainly I'm not the Son of God.)

- (38) But if I do, though ye believe not, (you have to) believe the works (because you can't get around them.)

Therefore, whether you will admit it—because you do have to admit the works that you've seen and been a part of—you are condemned because you know It is absolutely God. And that's what you're dealing with. Now, remember; the minute they said, "For a good work we do not condemn thee," they died. They went right to the second death, because they went right back on the Word that they knew that their forefathers gave: Moses you go and tell God from now on we'll deal with one person—God deals with that person, that person deals with us and that means dealing with God.

- (38) But if I do, though you believe not me, believe the works: that you may know, and believe that the Father *is* in me, and I in him.

Now, just a minute; watch this one right here. Did they really believe the works? No, as Bro. Branham said, "*Some little Houdini trick. Some little slight of hand, something in there where...well,*

well, you know, well, well, supposed to be, but you know. You got to watch the devil's tricky now." Did they really believe the works? Na, uh, uh; they lied.

27. Read this over yourself and see how many times he put them over the barrel; how many times he gave them the cane. He proved they were a bunch of liars. And he proved, then, who their father was.

(39) ...they sought again to take him: but he escaped out of their hand.

Now, what I did this for was to get you the atmosphere and what was going on there, and what is happening today, because actually, the tenth chapter of John follows the eighth chapter, where they were already exposed as being serpent seed. And now he said, "You don't have a Savior. You don't have a Messiah. You don't have a Shepherd. You don't have a fold. You're gone." Now he said, "I've laid it all out here as proof positive, and we'll see down the road what is going to happen."

Now this mighty ministry of Jesus Christ which we read here and know about; placed Jesus exactly as Messiah and Emmanuel, which is 'God with us in human form dwelling in His flesh', but that was Jesus, not William Branham. We have a complete history of Jesus, but really nothing much on Bro. Branham if anything at all; except you might listen to him.

28. Now, what will we do about the person of Jn 14:12, which Bro. Branham identified with himself. Which is: "He shall do greater works." Was he indeed that one? If indeed Jn 14:12 is one person only and not the entire church, as most people believe, and why do they want to believe it?

You know why they want to believe it's not one person doing the whole church? It's as simple as A-B-C. "We love Jesus. Nobody going to compete with our Jesus. Yeah...oh, nobody going to do the work that Jesus did. The Bible said, "The world could be full of libraries and you couldn't have enough libraries to write the wonderful works of Jesus. And so, ain't no man going to rise and do more works, no, no, no, no. That's all through the ages that could be done in two thousand years, but see, we l-o-v-e Jesus. And nobody's going to put him second-rate."

That's hogwash; that's a perverted kind of love I don't even want around me. That's vomit. Bro. Branham was vindicated to say, "*Jesus had more success,*" plus actually, God did have more success, he said, "*Jesus had more success in my ministry than he had in his own when he was on earth.*"

"Greater works than these shall ye do." Pretty hard to swallow: pretty hard to swallow. No wonder they couldn't swallow it. Funny though, they'll swallow a whale: they can't swallow a Jonah, but they can swallow a whale.

29. Well, he kept telling us even as he did in this Message, that he was the end-time messenger, even the seventh church age messenger, who was identified in Rev 10:1, one being God and William Branham being that prophet to whom the Seals and the Thunders and all mysteries were revealed. And Acts 3:19-21, where the Word of God must be restored—and there's only one restorer, before Jesus comes, and that's Elijah. And also therefore, Elijah, Malachi 4, which he did indeed tell them in 1964 in New York, that he was that Elijah which was to come.

And beginning with Genesis and Noah, he pointed out that there are messengers with messages different from each other messenger but are giving the same continuous Scripture, yet portions of which are set apart for a special time, which at that special time these special messengers give, until it all ends up in a Resurrection and Rapture and finally, into the New Jerusalem itself. We won't read this right at this point, but on page 5, paragraph 22, he is letting everyone know by illustration that he is here with the Message of the Hour to separate the tares and the wheat by God's Word which makes it the last age: Resurrection, Rapture and Great Tribulation, Wedding Supper and the Millennium and then on.

30. The direct emphasis or actual substant of sermon material, in other words, what stands by itself and is the great thing that this man is pushing, is the Word of God. God's Bible Word message by him,

vindicated to be so, has been given to the people of this hour, even as through Noah, Moses, Jesus and Paul, and that it is the continuing living Word of God given to all ages. But now there is the particular concluding part— Seven Church Ages, seven messages, to the people—wherein history is now ending, and, as he sets this forth that he is here with the living Word and that It is the Word, and the Word only, that he has to give, (“*Your Message will precede*”) he goes back to Eden and starts to explain why it is the Word from the standpoint of Its necessity and this hour. And remember; this is all vindicated and proven to be of God based on Deuteronomy 18, Acts 3, Hebrew 6, Rev 10:1-7, Rev 22:10-21.

31. So, we’re prepared to read now. Now we go to page 6, and we find here on paragraph 27.

[SEED.OF.DISCREPANCY PHOENIX.AZ V-12 N-5 65-0118]

[27] *But we find out, God gave His children His Word for their Defense. We have no other Defense other than the Word of God. That is our Defense. There’s no bombs, no shelters, no hiding places, (I suppose he means there’s no bomb shelters or use of bombs.) no shelters, hiding places, no Arizona’s, California’s, whatever it is; there’s only one Defense we have, and that is the Word. And the Word was made flesh and dwelt among us, which is Jesus Christ, He is our only Defense. Being in Him, and we are safe.*

Now he’s telling you there, that the body of the Lord Jesus Christ, the true Bride is made up of those who can recognize the way that God deals with the people through His own Son and through prophets. And how that Word then becomes your Defense because remember, we have been talking about the fact that he that comes in any other way than by this particular method that’s outlined, which is positively the vindicated Word at that particular period. And the Word must be vindicated. And now we see here then, that vindicated Word back in Jesus’ time, absolutely placed, positively, that this was that door whereby you enter. And so we see here, and the seventh church age, there’s a little Bride entering that door.

32. Now this Bride, of course, is part of it, it’s not going to die, but that’s perfectly immaterial. We’re not interested because right in the first age many were martyrs so on and so forth, and under the ‘calf’ many more were martyrs all through the ages. They were dying and dying; there’s only a very few at the end time that will not die. But always they came by this Word; It was the Word that they were born again by. It was the Word that gave them their original conception from God. It’s the Word that sprinkled them. It’s the Word that is their defense. There is no other way.

Now, at the time of Jesus, God became living flesh, and that was actually through that Only-begotten Son. But at the end time it does not tell you that. It says, “They crucified the Son of God.” It’s not the Son of man being crucified. The Son of God is God working by means of the Holy Spirit in mankind, because the prophet is the Son of man; that’s one of His titles. So, God working by a prophet at the end time, they literally turn on God by turning on the Word, and they crucify to themselves. They’re the ones that get crucified. They’re the ones that get spigotted. They’re the ones that get the whole problem.

33. Now, it says:

[28] *Not even sin is imputed to a genuine believer. Did you know that? He that is born of God, does not commit sin; he cannot sin. See? It’s not even imputed. Why, David said, “Blessed is the man whom God will not impute sin.” [Ps 32:2]*

Now you’ll notice right in here, when you are talking about this particular Scripture; you are still talking about the Word being the defense. And you’re still talking about the Word telling you that God does not impute sin, showing you what you are in the eyes of Almighty God. Now this is vindicated. Now these people can rejoice in this in their own way. And they can see the vast vistas of God based on their own thinking and conditions. You follow me? But they’re not basing it upon reality. They’re just a bunch of thieves and robbers, running these phoney sheep.

34. Now, right at this point, any real sheep sitting there is going to come out, because he's going to begin to recognize the cardinal doctrine that Bro. Branham brought which was sovereignty. [End of side one of audio tape.] Which sovereignty for you and me doesn't have very much to do with prediction and the forces that bring forth through various elements, those predictions.

What concerns you and me is: Is it the truth that we are actually, and always were, a part of God, to come forth in due season for the purpose and position that God wanted for us? The sheep hear the voice, and if you're not sheep, you're not going to get It. And they're sheep in Israel, and they heard It and now there's sheep in the Gentiles. They're getting Matthew 12 and Matthew 4.

35. [28] And now, *when you're in Christ, you have no desire to sin.* That's true; you don't want to sin. You got the motions and movements of sin in your body. You got all those things in there from reason and everything else, but you don't really want to. *"The worshipper once purged, has no more conscience to sin,"* [Heb 10:2] *you don't desire it. Now, to the world, you might be a sinner;...* (Now, notice; he tells you that flat. You're not going to pass the world's criterion as whether you're a sinner or not.) *...but, to God, you're not, because you're in Christ. How can you be a sinner when you're in the sinless One, and God only sees Him who you are in?*

Or, as Bro. Branham says, *"How do you make a man a sinner when God through the blood scatters sin; there be no evidence."*

36. [29] *Now this harvest time. At the beginning,* (Now he's talking back to his parable up to this coming to pass that Jesus spoke of two thousand years ago.) *At the beginning, when God sowed His Seed upon the earth and He gave it in the hearts of His children, His family, to keep that Word, that was their only Defense, keep that Word!*

Now, watch what he's saying here. He's telling you that these seed-children of God which are Word-Seed children were given a Word as their defense. Now, what does God do for the cats? He gives the cats sharp claws and teeth, and they have very good defense. What does he give to the dog? Very, good, strong sharp teeth and good swift legs and that's his defense. Now, what does he give to everything on earth? He gives according to what they innately are, a certain kind of defense. Now we are innately Word. Now the tragic thing is people don't realize the Word is their one great defense. They like to get smarts. And so like Eve they begin reasoning and doing everything the devil wants, and therefore, they have a problem with the Word. But they shouldn't have once they come to the realization that their defense is that Word.

37. So, Bro. Branham said, *"Keep that Word."* Now, keeping the Word—number one—it's like It says in Peter, *"They hold back the truth."* They don't want people to have it. See?

Now the thing is, then, to the born-again person, he holds the truth. It doesn't say he lives it to perfection because there's no perfection this side of the Resurrection. Let's get that flat. But he holds that Word, and he holds to It. And the Christian that will really be a living, moving monument, or statue unto God, will be where he'll pile Word upon Word, and he comes by the Spirit of Christ in obedience to that Word, he learns to get out of the way, and he learns to do it by suffering, which means he learns that it pays to listen to the Word, so you don't get entrapped.

So therefore, anything that comes by reason of the Word is merely to test you; nothing you've done; bad or evil, no way shape and form. But it's merely to test you so you'll stand even more and more with the Word, as you see the peaceable fruit of the Spirit that comes with It. Now every one of us is growing in that area. And I could take a pastoral message and starting with myself and go around; we could begin to show you these things. It is true, and that is a growth. And it's a growth in the Word by the Spirit of the living God.

38. Unfortunately we are not perfectly balanced where every single part of our lives fall into the progression of the obedience unto the Word by the power of the Life within us which makes us to know we can overcome, even if we die in overcoming. See, that's the thing right there. A lot of people read from Romans 8, but they don't like to go to totality: "Neither height, nor depth, life or death can separate the love of God which is in Christ Jesus," [8:39] because I'm predestinated to it.

Now, when you're predestinated to a thing, you have the complete essentiality of everything that is going to get you there, but in the meantime, you're put in a body of flesh to be tempted. Now you're given the Holy Ghost to make it commensurate, whereby we can take step-by-step and grow in grace and become the Christian Bro. Branham said. I don't see too much at this point in my life. I don't know how much is in yours. You got to look in your own mirror and figure that out. It doesn't seem there's a whale of a lot there.

We get an awful lot of criticism from people who say, "Well, where's your life? Where's this and where's that?"

And I say, "Well, the very fact is I want to know where your life is because we're in the Word, you ain't even that far." They're not; they're denying the Word. And they just love to tell lies and believe lies. Don't tell me I don't know what I'm talking about, because I do know.

39. [29] *Now is the harvest time. At the beginning, when God sowed His Seed upon the earth* (Now, watch! That's the children of God in contradistinction to the children of the devil.) *and gave it in the hearts of their children,* (He gave the Word now. Didn't He? Sure did.) ...to *His family, to keep that Word,* to hold It, don't let It go; that's where you become a lot like a hypocrite.

Well, you know, I'm not saying I live the Word, but I believe. I believe everything Bro. Branham said, and I'm trying to live what he said, but the point is everything he said is correct. That's because 'vindicated in that Word'.

[29] *...that was their only Defense, keep that Word!*

Now he talks about Eve; she got from behind the Word. He's talking about a defense now. Now a lot of people tell you that the best defense is a good offense. That is a lie; never engage yourself upon the devil's territory. Hide right behind that Word. The best offense is a defense. Why? Because then, the great Defender, the life of the Word, comes to our help.

40. [29] *Here came the enemy in and broke that Barrier, by sowing the seed of discrepancy.*

Now you see, Eve believed this is what? a great big hole in the fortress. She had a door there, well, this opened several doors. And you better believe, the enemy came in from all those doors and never came in the door God allowed for Himself. See?

[29] *...sowed the seed of discrepancy, contrary to the Word of God. If that was discrepancy in the beginning it still is! Anything that'll add anything to the Word of God, is still the seed of discrepancy!* In other words, it's no longer the original. It's no longer that which God can bless. "In vain do you worship me, having for traditions, doctrine, traditions of man." See? *I don't care where it comes from, if it's from organization, military sources, political powers, anything that's contrary to the Word of God is the seed of discrepancy!*

That's why you're never going to get the relief away from people any longer; they gave all these entitlements, they'll find a way to get them all back again; don't worry. See, God wasn't in it. The Bible said, "If a man doesn't work; he doesn't eat."

41. Now you got some governors, the states are trying to take everything; if you don't go out and work, you don't eat. Well, I will say, the guy that had the most brains of the whole bunch was Roosevelt. He made up a great lot of camps. Now I don't like that myself because I think that's very bad for morals and everything else. But at least he said, "Go out there and work." Why don't they make them go and pick up tin cans where the streets are bad, take a pick and break it up, and put the street back in condition? They should put in eight hours a day for their job. Why should anybody be subsidized, sit on his can, raise a bunch of illegitimate kids, act like the devil, shoot drugs? And the funny thing is: notice, how they get these drug shooters, clean nice needles, but if you and I need a needle for something from a doctor, they'll put up through the mill on it. I mean you talk about sheer insanity. God help us to get out of here.

42. Now, reading fresh.

[30] *When a man stands and say he's a Gospel preacher, and says that "the days of miracles are past," that's the seed of discrepancy. When a man stands and says he's a minister, a pastor of a church of somewhere, and he does not believe that Jesus Christ is the same in every detail (except the physical body), same yesterday, today and forever, that's the seed of discrepancy. When he says that "miracles and apostolic age had passed," that's the seed of discrepancy. When they say, "There's no such thing as divine healing," that's the seed of discrepancy. And the world is full of it. It crowds out and chokes out the wheat.*

Now, right off the bat, the Pentecostals loved this; they love it. You know why? Because they're still not dividing the Word: they still don't have a clue that you cannot take Mark 16 and come against Deuteronomy 18, and that's what they do. You cannot take Mark 16 and obviate Hebrews 6. You cannot even take Mark 16 and 1 Corinthians 12 and rip out Romans 12 wherein Irenaeus was entitled to say, "There are hundreds of gifts in the church."

43. Why are the Pentecostals all the time fomenting and screaming gifts, gifts, gifts, from 1 Corinthians 12? when It says over here in Romans 12:

- (3) (Where) I say, through the grace given unto me, to every man that is among you, to not think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.
- (4) For as we have many members in one body, and all members have not the same office:
- (5) So we, *being* many, are one body in Christ, and every one members one of another.
- (6) Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;
- (7) Or ministry, *let us wait* on our ministering; or he that teacheth, on teaching;
- (8) Or he that exhorteth, on exhortation: he that giveth, with simplicity; (That's a gift right there.) he that ruleth, with diligence; (That's a gift right there. You're born with it, if you're a Word child of God.) he that shows mercy, with cheerfulness.

That's a ministry. If you haven't got it, you'll show mercy; you won't be too cheerful. Oh, you can force yourself because you should be nice. It's a ministry. They're gifts. You're born with them.

44. Yet Pentecost loved what Bro. Branham said, but they didn't understand when he said:

[30] “...the days of miracles are past,” that’s the seed of discrepancy. That is true because they are not past. When a man stands and says he’s a minister, or pastor and does not believe that Jesus Christ is the same...yesterday, today, and forever, that’s the seed of discrepancy.

But just a minute; will they take the actual revelation of Heb 13:8 which is: Jehovah of the Old is Jesus of the New. And Heb 13:8 is Genesis 18, where Jehovah came down to Abraham, talked with him face-to-face, and discerned the heart of Sarah in the tent as the last sign before the Son came in flesh. That is the truth of Heb 13:8 in the light of the Omega. Did they take it? The answer is “No”.

45. [30] When he says... “the age of miracles is passed.” that’s the seed of discrepancy. ... “no such thing as divine healing,” ...seed of discrepancy. The world is full of it. It crowds out and chokes out the wheat. Not really; it does its dead level best.

Oh, the Pentecostals love that. Because that is Mark 16. But with Mark 16, how come they ruled out Matthew 7? Matthew 24? and Hebrews 6? Now there’s the seed of discrepancy. Oh, they can yell everything that’s in their little black book: “Hallelujah, He’s the same, yesterday and forever” and don’t even know what it means. They don’t even know there’s one God. They’re a whole stack of Trinitarians or Jesus-Only. They haven’t got a clue when Bro. Branham said, “He went back to a Pillar of Fire.” Who went back to a Pillar of Fire? The Son of God? The Son of God; my foot. He’s on his Father’s throne right now. He’s Mediator; he’s Intercessor; he always was and always will be the Son of God. That his grandeur and greatness and position can change is true, but he himself cannot change. Huh? Oh, come on.

If I put on a hundred and fifty pounds, which God forbid I do, just my weight is changed; I haven’t changed. If I could get eaten up by worms and there’s nothing left, I haven’t changed. It’s my body is gone. God doesn’t change; the Son doesn’t change. Position wise, certainly, gave him a Name above every name. And in New Jerusalem, he sits on the throne. He’s still between us and God. You know, people just don’t think. They don’t want to listen to the prophet. They have their own ideas, but they’ll scream, “Amen, amen.”

46. As I said the other day, they will not take this out of the Bible. They believe it, but they don’t believe it according to the correct division of it. They do not keep the Bible within the framework of the Bible. As Bro. Branham said, “There is a true Armenianism, and there is a true Calvinism; you better find out which is the truth.” But you can’t tell them that. See? They blow it right out the window. They sit right there and they scream, “Amen.” And when they scream, “Amen” to this, whether they know it or not; they’re screaming, “Amen” to the Message, because the Message is the seed of discrepancy; it has been changed; and they don’t even know the truth of Hebrews 6, Matthew 7, Matthew 24, Mark 16. They don’t realize they have changed It.

47. Now they say, “Bless God, we got the sign, hallelujah. We don’t have any seed of discrepancy. We believe all of these things. We’re even producing these things.”

Hey, what about Hebrews 6? Why you could be a serpent seed and get the fullness—taste the power of the world to come, baptism with the Holy Ghost... Let me read It again. (My memory’s no good, so I got it right here in the Bible.) So, I tell you what they go through. It tells you right here.

- (4) It is impossible for those who were once (for all) enlightened, have tasted the heavenly gift, made partakers of the Holy Ghost,
- (5) Tasted the good word of God, and the powers of the world to come... (They can still mess up.)

Now, no wonder Bro. Branham could take and show that he was Jn 14:12 with the greater ministry because this is how it came: Hebrews 6. They couldn't identify. So, "many will come in that day and say, 'Lord, Lord, haven't we cast out devils, and didn't I prophesy.'"

"I never knew you" because the sheep know my voice; they're not out there cavorting, showing they can take my Word, and make literally a circus out of it or some kind of a passport which is illegal and take people to heaven, as though they're going to get there. "I don't know you. You never knew my Voice, and you still don't know It."

"Oh, but I can quote Scripture."

So can the devil quote Scripture; he's very good at it. Way of a lot better than a lot of people I know; he's better than I am at quoting it, but he's not as good as knowing It. He doesn't know It at all.

48. [31] Now we notice the first sower ... (Now we're talking about people. That's the father.) The first father of the seed of discrepancy was branded "*the Devil*." We know that it was, in Genesis 1. There we find out, over here in the Book of Matthew, ... chapter 13, Jesus still brands any discrepancy to His Word, as being "*the Devil*." Any changes of the Word.

Now right here in the little message entirely veiled by the word 'discrepancy' the whole bunch get tarred and feathered and rejected. It's too bad; but this is the truth. Now, how are we going to know? Well, God's Spirit: the devil's spirit. Which spirit, then, are you the embodiment of—that is generically, genetically, going right back—God race or devil race? Now the devil race, remember, is a created race that has been allowed life. The God race is not a created people; they are right from the birth loins of God Himself; a part of God. See? Now the devil comes along and mixes the people by the flesh.

And remember; the serpent had life. He was living. It mingled with the woman, who had a soul that came down from her husband, got it from God. But the thing born in her, where the two lives combined, did not have the soul of a human being because there was a place for it, but no real soul, as Bro. Branham called the "*Inner soul or the gene from God*." So therefore, now you have a soul in Cain which is not from God. And from this point on we being to see all these souls are born around the earth, they're all the children of the devil, all even in one lump. And only God can separate them. But that's what you're looking at.

49. [31] Jesus still brands any discrepancy to His Word as being "*the Devil*." And this 1965 (I think '56 was a misprint here.) anything that sows that puts any private interpretation to It, is the seed of discrepancy. See?

Now, watch! Bro. Branham has already cleared himself on the grounds of complete vindication and is telling these people, "*You step one inch off of the Word, as I am preaching It, you are the seed of discrepancy, whether you want it or not*." And he laid it right back on the ministry of Jesus, who said, "You bunch of devils; you serpent seed." As John the Baptist, said, "You generation of vipers. Who warned you to flee from the wrath to come? There's only one thing you're going to get, and that is, you're going to get the ax; you're going to get burned up like chaff." In the meantime, you can be fully anointed. Yep, even act as though you are Christians, produce everything, but you can never produce the Word. See. They can't do it.

When that becomes a criterion which it is in this Message, you can see that people will not take it; it's number one: "Hallelujah, I've got Jesus. Hallelujah, I spoke in tongues. Hallelujah, my life has been changed. Don't tell me I haven't got it because I know I've got it. God talks to me." You're not going to change them. I'm not going to even deny all of that. Phhhh! Just let it be. Let's find out at the end of the trail. In plain English; you cannot turn down this Message and have the life of God in you.

50. [31] ...1965, *anything that sows discrepancy, contrary to the Word of God, or puts any private interpretation on It*, ...any interpretation other than Bro. Branham has just given it...

And he has just given this parable: the end-time fulfillment because it was meant for today, and he shows perfectly how that you cannot take Mark 16 and apply to what he is saying in the light of his true interpretation of Matthew 7 and Matthew 24 and in Hebrews 6 which is: the fruit is the Word of God, because what the Life is: it must come forth as to what it is.

51. Now, that Life came forth from the seed Word. We know that only the seed Word can be interpreted by God Himself as He brings It into manifestation proving It, that is the revelation. And this is required of prophets. And it was done by the apostle Paul, and it came up through the ages, so that anybody who said, "Mark 16 is wrong, that the apostolic age..." and all of those things. That could qualify because they had the Word, the life for the hour.

But when you come to the end time and you see Hebrews 6, you see Matthew 7, and you see Matthew 24, (and those are positively end time, according to this parable that he is outlining) you can see that you cannot abide on any other understanding than the understanding that the prophet has brought in this hour. That excludes everybody in the world, except those that believe.

Now, look; I've got nothing to do with this. And you have nothing to do with it. If people criticize you and say that you are an exclusive club, you say, "No, we're an inclusive club of everybody that believes identical to the prophet, and they can see the truth that the prophet brought forth and thereby, they thoroughly search the Scripture and they match It."

52. Now we are one hundred percent with Bro. Branham in this; one hundred percent. We believe thoroughly in Mark 16. We thoroughly believe in 1 Corinthians 12. We thoroughly believe also, in Romans 12 and wonder why everybody else doesn't.

"Why don't you go to Romans 12? It's in the Bible."

"Oh, sure, it's there, but, but, but, but. Well, you see the five-fold ministry's mixed in there. You see like the fruit of the spirit is mixed in there. You see kindly works is mixed in there and conduct."

Now they want to put their own interpretation. Why should you? Why should you put your interpretation? Bro. Branham said, "*Any church can actually have all nine gifts, they can actually have all of Romans 12, too.*" When it comes down to either the nine gifts of 1 Corinthians 12 or that which is in Romans, I will take Romans, any day. I didn't find one bit of condemnation concerning the man that, you know, gives with simplicity, and the man that forgives cheerfully. But I see a lot of condemnation to people that are trying to use gifts. They gift themselves right out of the kingdom of Almighty God; they never were in It. They're interlopers to begin with.

53. Now, Bro. Branham says here:

[31] ...[1965], *anything that sows discrepancy, contrary to the written Word of God, or puts any private interpretation on It*, that's opposite to what he said, *is the seed of discrepancy*. That took in Pentecost and the whole church world. *God will not honor* what you people are saying and doing. *He can't* because *It* will not *mix* with what you got and what I've got. *It certainly will not*. Mine's like a mustard seed; *it won't mix with anything else*, you cannot hybridize what I am saying.) I've got a genuine vindicated ministry, trying to make yours work like mine. And let me take your ministry and try to get God to vindicate it.

"Say, Bro. Vayle, you're reading a lot of things he didn't say."

Oh no, I'm not. I'm reading exactly what he is thinking and what he said previously. No problem at all. I haven't changed one word to my knowledge here.

[31] *It's got to be the genuine thing. (Or it's the) seed of discrepancy!*

How did Bro. Branham know it was not a seed of discrepancy? He said, "*When was It ever wrong? When was It ever wrong? When was It ever wrong?*" And he nailed It down. And that is Deuteronomy 18. Why don't they want to go back there? Why don't they want to go back? "Oh, that's for the Jews." [Bro. Vayle makes grumbling comment.] Well, I beg your pardon; it went straight to Jesus and went straight to Paul. Huh? Well, I almost said, "Anybody turns It down; going straight to hell," but see, I changed my mind and didn't say it. I would never say that. It's the truth.

54. Say, listen; where did the kingdom of the devil come to? Where is the devil going to go? Hell! Right? What was hell prepared for? The devil and his people, his angels, and consequently, It says concerning his messengers, they've turned themselves into angels of light as though they really believed the Word of God and stand right there and, at the end time, they get anointed. But they're off the Word. Now this is what we are looking at, and this is the definitive!

55. [32] *Now we find, when God sowed His Seed in the Garden of Eden, we find out that it brought forth an Abel.*

Sure it did. Absolutely! Yes sir, he was a son of Adam. God breathed into Adam the breath of lives and one of the lives brought forth was Abel, a righteous seed of God. And remember Lk 3:38; It says, "Adam was the son of God." And Bro. Branham brings us a beautiful little picture: God the first man, Jesus the second, and Adam the third. And by this time now we're getting into propagation because Jesus does not propagate; he waters the seed that was propagated out there. Oh, my, my, my, if people just listened to prophets and start using his language. Don't be afraid to use his language.

You say, "Well, Bro. Vayle, it's hard to use his language."

Well, shut-up and use it anyway. Stutter or stumble, mumble, but get rid of your own language.

The sheep hear the Voice, and they talk sheep language. And God listens down, and He says, "Hey, that's what I told them. Wonderful, now they're getting the point." Little bit facetious there, but it's still the truth.

56. [32] *...And when God sowed His Seed in the Garden of Eden, we find out that it brought forth an Abel.*

It did right in the Garden of Eden. God's kingdom right there; started. God's people on earth, started right in there; Eve got pregnant right there in the Garden of Eden, where God's government was and pregnancy from God must come forth in His own righteous kingdom because they're children of the kingdom. They don't become; they are! They may wander around, but they are.

57. [32] *But when Satan sowed his discrepancy, it brought forth a Cain. (Sure, right in the Garden of Eden. The same old devil fell up there in heaven, aggrandizing himself; trying to take over God.) One brought forth a righteous one; one brought forth an unrighteous one. Because that Eve listened to the word of discrepancy, contrary to the Word of God.*

Now, let's face it; there's no way that Adam could have brought forth an illegitimate child. There's no way. He was not the father of all living; Eve was the mother of all living. Even the scientists are proving it. They said, "We all have one common mother." Now to hold it they say, "There could have been a lot of them, could have been many Eves out there. But you see all those evolving Eve's, all but one fell (Phhhh!) by the way side. Now, she's our mother."

Oh, hey, I love the way everything has to back up my lovely Bible. It's just fine with me how they can't help themselves. Every tongue will confess to the glory of God.

58. [32] *One brought forth a righteous one; one brought forth an unrighteous one because that Eve listened to the word of discrepancy, contrary to the Word of God. It started the ball of sin rolling right there, and has rolled ever since.*

Now, notice, brother/sister; you cannot have two opposing forces, unless there are two opposing forces. You cannot have something contrary, unless there are two things there. You cannot have twins, unless there are two people: one is an original and one is a conning, changing, a turning, a demeaning of the original.

[32] *Because that Eve listened to the word of discrepancy, contrary to the Word of God, and it started the ball of sin rolling. (I like that terminology, 'the ball of sin rolling'.) and it has rolled ever since. And we'll never get it all out until the angels come and segregate the thing, and God takes His children to the Kingdom, and the tares will be burned.*

Now he tells you right now, it's going to take those messengers of God. And remember; he went back to Luther and to Wesley and brought himself to this point where he said, "*The true reformers were great; it brought Reformation, but at the end time, it needs a prophet because it's Restoration.*" And 'restoration' means 'restoration as part of the Word, healing'. 'Sozo' means 'to restore, to bring back'. And notice; it's not just the spiritual, the mental; it's the physical because we're going to be changed in our members.

59. [32] (And notice, he said,) *Notice those two vines.*

Here again he's bringing up the truth of two vines. There's not one vine; there's two vines. That's why you have one Book of Life and they mark from one root, and they sprout out. The Lamb Life was there to begin with; the life of God in Adam and Eve, and the devil interjected that which could mingle with the human race, the children of God. And now it's all just one vine, but there's two seeds in there. Abraham had two seeds; one the righteous Isaac, one the messed up Ishmael. What about Isaac? He had two—had twins by one woman. They weren't identical twins; they were different; one was Esau and the other was Jacob. Two vines, you see, twins.

60. [34] *Notice, their seeds grew together, just exactly like God said...in the 13th chapter, of our text...(in) Matthew, "Let them grow together." "Let them be one lump," as Paul the apostle, explained. Now, Cain went to the land of Nod, found himself a wife, and married; and Abel was slain, and God raised up Seth to take his place. And the generations started moving on, between right and wrong. Now, we notice they gathered, each one of them, time after time. It got so wicked till God had to destroy it.*

He's telling you that they got together in marriages which they never should have done. They never should have done. But they did it. Maybe it was the only way to preserve themselves because the Cain line was the children of darkness. They were warlike and miserable and mean and rotten and nasty. The children of light were the children that came after Seth. They were beautiful, peaceful, and kind and loved the Lord. They weren't warlike. The others were warlike—maybe the only way to preserve themselves. They figured, see. They did wrong in doing it.

So, the men, the sons of God looked out and saw the daughters of men, which they were more buxom and beautiful and what have you, more sexy, everything that looked like, you know, nights of glamour and you know, nights of wine and roses and fast women. So, that's what they went for. That did it. And the others guys moved in to the other women, and pretty soon they were one great big lump. It's just the 'old ball of sin rolling and rolling'.

61. Now, what do you have? Oh, God, have pity. You've got three sexes now. One ain't got a sex. They don't even know who they are. Don't know anymore. Just like syphilis, they'll never find where syphilis came from. I can tell you all about it. Every sin that is without the body; save adultery, save fornication. That's the one that's going to hit your body. Not that you mess with women; it's you shouldn't have done it. Now you're going to get the result.

Now, why have you got AIDS and all of these things? Why are women like men and everything else? And men like vice-versa? Women start cutting their hair and putting on men's clothes. Oh, that wouldn't do it. Oh, is that a fact? How come, then, the black man in Africa, his nostrils flared out, and he's black skinned and the hairs he's got and all? And that's purely because of environment. Huh? Bro. Branham said so. You're going to tell me now: women doing these things, there's not going to be a price paid? Oh, come on, you don't believe God. You believe in some sort of stupid mutation. Hey, get with the Scripture, read the Book of Deuteronomy. It comes right to this door. Turn down that Word prophet of God, you watch what happens. You watch where people go and how they go. Oh, brother/sister, don't sell anything short. No, no, no, no, no, no. See? There you are.

62. [34] ...generations started moving on, ...right and wrong.

How much time we've got? Five minutes. I'm maybe going to stop right here. We got some real nice material here we can go into, if I can get my notes caught up, then, to this point to carry you on.

Now, let's face it, if Bro. Branham wasn't a judgment prophet, vindicated by God, you tell me what he was? If Bro. Branham wasn't the prophet of God to bring in the Bride; you tell me what he was? If God wasn't here doing it one hundred percent; you tell me who was? Then, if the One that brought His Word from Genesis right to Revelation was here telling us the truth of It and bringing us the omega of the parable of the sower and the seed and the rest of them, revealing It by complete manifestation bringing It to pass; then you tell me what was going on? See, you can't do it.

63. You know what the rest are going to do? They're going to stand back and pooh-pooh It and say, "Don't tell me Billy Graham could be wrong. Look at all the souls he's winning."

Yea? Who for and what to? "Don't tell me Oral Roberts?"

"Why he's got a great ministry."

Where's it gone to? Not one has THUS SAITH THE LORD. Too late; they'll never get it now. It's all gone. So, that's what Bro. Branham was doing in these Messages. In 1965 you can see where he was belaboring... Well, he was really laboring within himself and doing everything he possibly could to bring the people to the Light.

Well, brother/sister, the sheep hear the Voice, and they follow It. They follow It. And the first big Voice was 'Come out of her, my people.' And from thereon the gathering by the Message took place, and one day there will be a group of people get out of here. By God's grace I trust we're a part of It, and, if we're not, at least I trust we're friends of the Bridegroom and we rejoice with the Bridegroom and the Bride.

Let's rise and be dismissed.

Heavenly Father, we ask You to go with us as we go, providing some go; no doubt most stay and have dinner, come back for the meeting. But we pray, Lord, that the big thing is that this Word will go right down deep within our hearts so the enemy cannot pluck It out and we very astutely tune our minds to this Word and employ our minds in the beautiful revelation of this hour that the prophet was bringing the people, that went over the heads of the majority because indeed, they could not receive It. But we, Lord, as children of the Light can follow what he said when he went back to two thousand years and

brought it to point, and He showed how, that in spite of all the miracles and signs and wonders, there's still a seed of discrepancy, there's two vines, even to the point of where they're so close, only the very elected would not be deceived.

Lord, help us to draw more and more within Yourself and ourselves by way of this Word and to feast with the King and grow up as calves in the stall and put away everything else, because there's nothing else worth worrying about, and truly, if our people have not been warned sufficiently, I would say, if I preached another twenty years warning, it still wouldn't do any good. So, help me to begin to put more and more of the favorable meat on the carcass and the good things that lie therein, because already we know of a surety the last day, evidences of those who claim that truly they are anointed for the end time and the Rapture, who ignorantly make such claims as... Lord, there's no way in Your Word that You say, 'Millions now living will never die'." In fact You said, "Very few are going to be there."

And so we know that, as the world says, "There's no use whipping a dead horse." Help us to forget that which is dead out there, leave the dead carcass to them while we join You, Lord, and sit down at the live carcass, the living Word, where the eagles come together and dine on the substance which is spoken Word, but inner meat, the Spirit, the substance and very power of God. As the prophet said, *"We've seen the Word of God in power, but not in revelation."*

Let it be, Lord, with a stupendous offer that You have today and given to us and let us know It by revelation. And then, may whatever You want of our lives, just whatever You want, Lord, coming, going, speaking, uprising, down-sitting, anything, whatever it will be, Lord, from the rising of the sun to the going down thereof and trusting You for the night, Let it be, Lord, that our life is locked in with this Word and You, Lord, living Your Life through us, and we getting out of the way.

Heal the sick amongst us, Lord, we pray, because we know there are those even missing today that are ill. And we pray, my God, that because this is the children's meat, and we are your children that we shall dine very well upon the healing that has been given to us, Lord, giving us just almost miracle life.

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

"Take the Name of Jesus with You."