

Seed of Discrepancy # 49

'Manifesting Thru His Ministry'

Bro. Lee Vayle - December 7, 1996

Father, we have been singing this song for many years now, a little different from what Bro. Branham sang it. And we know, perhaps, it was wise for him not to do so, leaving more to the people to receive understanding from You, from that Word rather than from a hymn which certainly is a good hymn and adds to understanding in many ways. But we're happy that we do know that You are here, and we see more and more in every one of these messages, how much he preached Your Presence, and actually proved it and challenged people to see the truth and understand that You are here, that the God of our Lord Jesus Christ, the Father of Glory Himself is here. That Lord Who is lord over our Lord Jesus Christ is here, God Himself, Jehovah-Elohim putting the church in order, getting ready for that great day of the great Presentation, the Wedding Supper. And may we see that tonight, as never before.

But now, Lord, as we see so clearly by Scripture and understanding from this Word, we pray it now become the living reality of our lives to such a degree that nothing else is living and we can say therefore, "Christ liveth in me. The life that I'll live in the flesh, live by the faith of the Son of God who loved us and gave himself for us." We desire that, Lord, above everything because we know that, that is absolutely the truth and reality. But, Lord, it must come forth in us as a reality that possesses the mind, the soul, and the spirit, and becomes all in all. Help us to be that way, and we'll give You glory. In Jesus' Name, we pray. Amen. You may be seated.

1. Now, since Bro. Branham treated this message as an end-time message from Matthew 13, wherein is found the parable of the wheat and tares, and since he said, even as Christ did, that "*There are two separate peoples from two separate and disparate sources,*" and those two seeds are called, in one instance the children of God, and in the other instance the children of Satan, or the devil. And since John the Beloved spoke of those who were procreated by God, and of those who were out of the wicked-one, no Bible student should ever believe or teach that all humanity came from Adam and Eve, as their source upon earth, but that, indeed, as science has now proven, all humanity has only one mother, Eve, as it says in Gen 3:20 (Adam called her name Eve because she was the mother of all living. It said nothing about him being the father) but two fathers. Of which we know the minority ... the majority of one is 99.99% and the others about .01%, if it's even that much.

And since Paul sets forth ... (I'm going to read this through and then we'll go back over the Scriptures; so we'll just try to get the picture and we'll fill it in for you.) And since Paul sets forth in 1 Corinthians 15, which chapter pertains to the resurrection which is in itself two parts ... 1) wise virgin, 2) foolish virgin, and all the others (which of course would be the seed of discrepancy), that, "as all died in Adam, in identical manner shall be made alive in Christ."

2. Now, this of course is 1 Cor 15:20-23. So, we're going to go to 1 Cor 15:20-23, because this is an end-time message, you know, where it says here, now:

(20) But now is Christ risen from the dead, and become the firstfruits of them that slept.

- (21) For since by man came death, by man came also the resurrection of the dead.
- (22) For as in Adam all die, even so in Christ shall all be made alive.
- (23) But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his (parousia, His presence).

Now, you'll notice in there that they all have an order. And the order of the out-resurrection from the dead is for the wise virgin, and not the foolish. And the foolish come up in the second resurrection, and they'll be placed according to their own order, which they're separated as sheep from the goats. And to the ones on the right-hand, the blessing. "...[Ye]?... come into the presence and the kingdom of thy Father because of what you have done." And, evidently, they're real Christian people. They're real believers but they were never full of the Holy Ghost because they couldn't take the Word for the hour. And they'll be coming up from one age ... two, three, four, five, six, and seven. And then, of course, there will be the serpent seed and those that will be put on the left side. And "Depart from Me into the Lake of Fire or hell which is prepared for the devil and his angels." Now, "every man in his own order." Now, this is your resurrection.

3. So, let's go a little further, and I'll come back to meet you with more Scripture. But I'm talking about the fact that there is an order here. And remember, there's the out-resurrection from the dead, which there has already been one. Now, let's understand that. Abraham and Sarah, we know, came forth. And there's no doubt that Jacob came forth. And there's no doubt that David came forth also, even though we know that he committed terrible heinous crimes, and it wasn't good. But he was a man after God's own heart. And let any man therefore come against God's own judgment. It's the same thing today ... the Bride. You're righteous, sinless Bride of the Lord Jesus. You never sinned. Be very careful that nobody ever denies that statement, because confession means not only to say the same thing but at the same time. And that would be not necessarily the same place, because there is Bride all over the whole world. But remember, when those few people have that one mind, which is the mind of Christ, which is that revelation – the life in the Word – it'll just throw her right into immortality.

4. So all right now, there's this first part of the first resurrection, which is the out-resurrection from amongst the dead. And that's what Paul wanted. Now, if the rest of them lie there ... remember, Jesus came forth with Abraham and those different ones, and the rest stayed there. Now, what you're looking at, at this same time you've got the same thing. Now, every one in its order. Now, let's go a little further to see some more order, here. Now, in verse 35,

- (35) But some ... will say, How are the dead raised up? And with what body do they come?
- (36) Thou fool, that which thou sowest is not quickened, except it die:
- (37) And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other ...

Now, let's understand this: you're not going to get any body out of anything unless there's a grain. And in that grain there has got to be a life. So what he's telling you [is] this: what goes down is what actually comes up, but in a form that is not visible. Now, when you plant a bit of wheat

today, it has got to come to a harvest or it's valueless to you. You plant oats and other things, but you see, when you [come?] to human beings ... and there's a planting of seed which is by copulation and birth and so on, then they're planted in the ground. But when you're looking at wheat when it comes up, or any plant when it comes up, you don't see that seed, you see that plant before it comes to harvest, and you're expecting harvest. But hold it! At the end-time there is no further planting past the seventh church age message. And what comes up? Not a harvest of grain that's all gold and ripe and nothing but that. You see the planting of God. Do you follow what I mean? The resurrected bodies. There's no propagation in the other world. There's no sex there. It's all over. It's all over. There are no children. Nothing else ... it's all over. So, you see, you're not looking simply then, as wheat. You're looking at something beyond ... beyond grain, even though it mentions that. (See?)

(38) But God giveth it a body as it hath pleased him, and to every seed his own body.

Remember, Bro. Branham said, "*In the second resurrection the serpent seed comes up and they're given a body commensurate for their future*", which is ... you know, Lake of Fire and all, where they will be in there in a perishing condition. Now:

(39) All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

5. Notice how Bro. Branham talked about evolution? That's evolution, right there. You're looking at it. Not the evolution people think it is. What it is really, God's evolution is the same as a dispensation. Not what the Bible students say, but what God says. And what God says here through the prophet is, "You have all these different areas of that which God created in a certain order." Now:

(40) There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

(41) There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

(42) So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

(43) It is sown in dishonour; it is raised in (honor): it is sown in weakness; it is raised in power:

(44) It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

Notice how Bro. Branham brought that out. You go to your spiritual body (your Word-body) in there, but when it comes for the resurrection time, you get a natural body. And the natural body is not natural, as we know natural. It's a resurrected body, because he's talking about the resurrection. And it's your hands and your feet and everything, but you're like a young person, sixteen, nineteen years of age.

6. Now it says here:

- (45) And so it is written, The first man Adam (became) a living soul; the last Adam ... a quickening spirit.

But, what I'm looking at, here, is the order of the resurrection, an order of the ranks and what God does, [and] how He wants to do it. You're going to find that ... Bro. Branham said, "*The Bride ... there's a new created heaven and earth.*" This is all dissolved till literally atoms of something or other, and it's all brought together again. And there's no sea. There are beautiful rivers and things, and maybe there are lakes and things, but there's no vast areas of land [sea?]. And New Jerusalem comes down. It's a pyramidal city, fifteen hundred miles square, fifteen hundred miles high. And on the top of that is the throne of the Lamb, and above that is the Pillar of Fire which is Jehovah-Elohim. Before they call He answers. And there is no need of the sun and moon because the Lamb is the light thereof.

And what I'm trying to show you here, is here's the Holy City that lights up the whole world. Just like the Son is in his glory, there's a Bride coming in the glory, as the Scripture said, "The Bride is as bright as the sun and terrible as an army with banners." And that's the Bride of the Lord Jesus Christ. You've got that. Now, the others bring their glory in. So, you see, there are ranks and divisions just as there are today. There's Almighty God, He's the chief One; Jesus is the next one; man is the next one; woman is the next one. Now, let's reverse that ... uh, not reverse that, but take the human order. God is the first One; Jesus, the next one, and then what we have in there ... the Lord Jesus Christ. And then below that you've got the prophets and the apostles, and right on down the line. And you've got people that have a little gift here, a little gift there, but every single one is a part of that Body. And there's no problem with fitting in, and being exactly what God wants us to be.

7. So, when we talk about ... just wanted to show you here how this works out in what Paul tells here, that in this day, this last time in the Presence, which is the Appearing, which is the first step of the rapture which is the Presence of Almighty God here getting everything absolutely ready, we have this condition. And it says here now, [1 Corinthians 15:]

- (21) For since by man came death, by man came also the resurrection of the dead. (See? Christ is the first-fruit. Without him there wouldn't be a resurrection.)

- (22) For as in Adam all die, even so in Christ shall all be made alive.

8. Now, what we want to do is go to Romans 5, now, and connect that with this Scripture, because that's important, as I see it. And we'll show you why I'm looking at that. And it says in 12-21,

- (12) Wherefore, as by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned:

- (13) (For until the law sin was in the world: but sin is not imputed when there is no law.

- (14) Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

Now, the burden is placed upon Adam, here, though Eve was the one that committed the sin. But he never should have taken her. He didn't stand his ground. As Bro. Branham said so clearly to us, he said, "*Adam actually plays God.*" He played God, because when he attached himself to Eve in that act to procreate to bring forth a child (which he knew he could do, because that was the right season), then therefore God had to spare her, because He could not touch Adam. Because Adam had every right to her but he had to wait for that specific period of time that God said, "This is it." Now, he did not do that.

9. So, therefore, all that were in Adam ... because, remember, there was nothing in Eve. Everything she had came from Adam. So Adam, going and joining himself to her ... "and he that is joined to a harlot is one flesh." And she played the harlot, she played the prostitute. And you know she played the prostitute, because she tried to get a gain by going to the devil.

The devil said, "My dear girl, I can show you how to make a gain. You don't have to lose; you can win."

"What price will you pay me?"

"Why, literally the world, my dear."

Well, women turn prostitutes for pearls and diamonds and fur coats ... even a nice pat on the shoulder. Now, let's face the picture. Bro. Branham said, "*Eve, the prostitute*". That's exactly what she was. She prostituted herself. She had a promise: this will make you wise. "Oh, I want it! I'll take it. I'll do it." Now, come-on, let's understand it. I'm not trying to sell you a line here. I'm trying to understand why Bro. Branham said these terms. Took me years to understand. Yes, almost thirty solid years to get over the fact he used what we call a very denigrating appellation of this woman. And yet he spoke very highly of her, and he said, "*If God could have given a man something better than a wife, he would have done it.*"

10. So, all right now, we're looking at [the] picture. So Adam messed up. He did not need to. That's why there's a second Adam who is a quickening spirit. Adam sold out all these souls. Jesus came right by and brought them right back, setting his Holy Spirit upon them, getting ready for a resurrection, and by that very thing guaranteeing a resurrection, and by that very thing bringing about a resurrection. (See?) So, now, let's watch carefully here. It says here, [Romans 5:]

(12) Wherefore, as by one man sin entered into the world ...

And over here in 1 Corinthians 15, which I read:

(21) For since by man came death, by man came also the resurrection of the dead (and also from out amongst the dead, as the first resurrection.)

So, [Romans 5:]

(14) Nevertheless death reigned from Adam to Moses ... (and so on).

Now, watch in verse 15,

(15) But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift of grace, which is by one man, Jesus Christ, hath abounded unto many.

- (16) And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.
- (17) For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.
- (18) Therefore as by the offence of one judgment came upon all men to condemnation; (now, watch) even so by the righteousness of one the free gift came upon all men unto justification ...
- (19) For as by one man's disobedience many were made sinners, so by the disobedience of one shall many be made righteous.
- (20) Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:
- (21) That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ ...

11. Now, you can find right here, that from the Scripture we have read, the first verses which we read in Rom [5:]12-14, then we went to 15-21, you can see there's a difference. The first three verses I read target sin, a hundred percent. And nothing is mentioned in any other category except in condemnation due to sin, which this man allowed to come into the world and fostered and became a carrier of death. But the next verses talk about death and grace ... or sin and grace, and death and life. One is sin bringing death. The other is sin with grace, bringing life. And you notice where it says "all men" in the first three verses, the word "all" is only used in the next several verses as applied to many. It does not say "everybody", it says "many", which in the Greek would be "the many". In other words, a limited atonement.

There was no atonement for Cain. Had there been actually an atonement for Cain, he would have had something in there to respond for it, because the Deep calleth to a deep. And you can't have anything out there, unless there's something in here that wants it. So, there's nothing in him to want it. Do you follow me? That's ...[the right answer]?..., you can't deny it. That's from the prophet William Branham, *THUS SAITH THE LORD ... Deep calleth to deep*. And he was telling you, "If you didn't have representation back there, you haven't got it now." If you've got something in here calling, it's out there to take care of you. And it will. That's why you sang me that little chorus tonight on "Thirst". Bro. Branham dearly loved that little sermon he preached on Thirst. He dearly loved it, because he was talking about the fact of the inner man, of the Christ in us, the One that you feed by the Word of God, laying it all out before us, which was a wonderful job that he did.

12. So, you can see these verses yourself. It says up here and talks about it ... "all men die." They all died in Adam; every single one did. Every single one died. The soul never died. He kept propagating. It was the bodies that died. That's why we're sealed into the resurrection. And it has to be that way or we'd be out there in a spirit-body which belongs to us eternally. You can't get rid of it. It's ours. There's no way we can be denied it. No way. Then you come back in a resurrection. And it's the "sealed in to the redemption of the body," not the soul. (See?) Soul couldn't sin in the first place. "That which is born of God cannot sin." There's no way. There's no way a true child of

God can disbelieve. We're talking now about the wise virgin, because she's been born-again, truly baptized of the Holy Ghost. The others are just saved – justified, sanctified – but never go on to reality. Because, you see, they don't have the Word to take the infilling. Because the Word is the conduit. It's a "bucket" that carries the water. Look-it: as John the Baptist was a light to the Light, there's a bucket within a bucket. The body is the bucket that contains a bucket. (See?) So, the Light within the light ... the same thing there.

13. So, he's going on here, and he says "By one man, for the many" ... for the many. And then down here, it says, [Romans 5:]

(18) Therefore as by the offence of one judgment came upon all men ...

Now, what is he talking about? He's talking about the many! You don't make God such a lousy grammarian and so poor in language that He's talking about one person and suddenly without telling you anything He's talking about a hundred and one people. He's talking about the many! The many. And this is the book of Romans now, mind you, which goes to Romans 8, predestination; and goes to Romans 9, which is heavy, heavy predestination. (See?) Which goes on to [Romans] 10 and 11, and tells "Israel is not all Israel." Neither are all virgins wise virgins. And neither is the church all wise virgins and all unwise virgins or foolish. A-hah, serpent seed is there, too – seed of discrepancy. So, I hope you get the picture of what we're talking about here. And understand a little more about the seed of discrepancy, and what is happening in this hour – this hour of judgment, which is absolutely there.

14. Now, there's a natural election as well as a spiritual. Because, when you talk about Jesus ... Peter talks about him as being elect. Now, the natural election is where you read for yourself in Lk 4:28-38, and Mt 1:16-17. You will find that in one genealogy, the genealogy goes all the way back to Adam which was the son of God. The other genealogy starts with Abraham. But if you get as far as Abraham, you've got to go all the way back to God. That's why Israel said, "Why, we're of Abraham!" And He said, "If you were Abraham's children you'd recognize me." Why? Because they would have gone right back to God! Do you understand what I'm saying? They would have to go right back to God!

How could a child of God be anything but a child of God? So, I've got a dog. He's a dog; he comes to me, "I'm not a child of God." Okay, what are you? Merciful God, don't even come near me. He might breathe on me and contaminate me. What a pitiful, pitiful thing! That's why the Word of God says, "The oxen knows his master's crib. The birds of the air know how to fly, but (He said) My people ...!" Oh, God, help me. The people know nothing. Those birds were smart, those Pharisees. "We go to Abraham." [If] you get back to Abraham, you go back to God. But all Israel is not Israel. And they forget about Ishmael. He's also a child of Abraham. But remember, "the children of the desolate (no husband) are far more numerous than she that hath a husband." The world church which can't produce anything, promises. Promises, promises – can produce nothing. Opening wide the gates of hell for the poor people that think they're receiving something. So, one goes all the way back to Adam who is a son of God.

15. Now, what I'm pointing at is this: Jesus was in that genealogy. According to the flesh, he went plumb back to God. He's mentioned there, all through the Book. You can't find one trace of the genealogy of Cain. You hear a little bit of him in the book of Genesis. A tiny portion, and that's the end of it. Cain was no more a son of Adam than nothing, or he would have been a son of God. And if he would have been a son of Adam, he, being the first-born, he would have had the birth

right, because the birth-right is based upon Jesus, the first-begotten, the Only-begotten, the great one of the Father. And it's only the first-born that come out of the earth, that are full of the Holy Ghost. You bet! They're the only ones that come out of the earth. They're the only ones that get the Father's inheritance, sit in the Throne where the Kingdom is divided: the Son and all his beautiful wives down here below, making one wife, and God above. That's two people. You say, "Oh, Bro. Vayle, that's thousands." You're crazier than a hoot owl! Haven't you heard Bro. Branham say that "*Five hundred wives made one wife?*" That typifying Christ.

16. Get your thinking ... come-on, get your thinking! Rev it up tonight! Hey, we're going places. We're getting out of here! Rev it up, brother/sister. You're not going to stand here and flap your wings. You'd better get a flying start. Yeah ... why aren't you yelling and running and jumping? They all criticize me because you're not. Unh? You're not just ...?... to get in. Got enough inside. You won't have to worry about us screaming, although that's fine. Nothing against it, as long as it's not an empty wagon shouting and screaming because of unbelief and disorder in your hearts and mine. If you've got a full heart praising God bubbling up within you, hey. I never disturbed anybody. In fact it made God uneasy if the people weren't praising Him. But remember, Bro. Branham also said the Lord said to him, He said, "The words that you're thinking, that you don't speak, echo louder in heaven than the words you speak on earth" ... or, "your thoughts (rather) speak louder in heaven than your words do on earth."

So, I'm showing you here, this election, what we're looking at here, you see. So there's nobody with an ounce of intelligence of any description can deny serpent seed, because it's in the Bible. And you can't deny the fact that the children of God came through Adam and Eve. Now, you cannot deny the fact that somebody had to get to Eve other than Adam, or where did they come from? Now, good question. "Well, Bro. Vayle" Don't Bro. Vayle me. I'm not interested. I've a vindicated prophet. That Pillar of Fire is not God; that's the Shekinah glory attendant upon the Presence of God behind it. That's not even Jesus Christ, the Only-begotten Son. No, no. No, he's on the Throne – the great High Priest. Bro. Branham talks about that in his prayer. (After his prayer, maybe we'll get to that.) So, I wanted you to see that.

17. Now notice, neither Cain nor his lineage are in the genealogy. But he and his children are described in the book of Jude. Now, let's go to the book of Jude, and let's read this thing right here. And I don't want to hurt anybody's feelings. I'm going to just actually take the hair off of some people that ... that maybe they need it. I'll show you something: [Jude]

- (1) Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

Jesus Christ isn't God. It says right there, there are two people ... and one isn't God. What are they talking about? A fellow used to get my tapes all the time. When I went to visit him one time ... I knew the man was in sin. I told my wife, I said, "This guy has got ...?... problems." I wouldn't take an offering. I paid all my bills, and I gave him hundreds of dollars and walked out. I said, "One thing, it's money. But I'm sure there are women." But I'm not so sure he had women. Now, he said, "Bro. Vayle, you're preaching two gods." Well, I have no problem him believing that, because he's got all kinds ... [if] you're committing adultery, and messing with women, why, you can believe anything you want. You might as well have four gods. And you'll have a fuzzy-headed one there that says, "Adultery is good for you; let's have some more of it." You can have any kind of God you want. You can get them right in the Bible, here, too.

18. I'm glad there are a few people that I know as ministers that are true to this Word. There aren't too many of them. Got Bro. Paulberg up there in Canada. You've got Pete down in Saskatoon, which is good. And that's going to be a delightful scenario. And then we've got Bro. Terry and Bro. Roger Smith. Down here, the nearest neighbor we've got here with Lee Millar and Bro. Brian Kocurek. And, you know what? From then on, ...[I don't know]?... anybody outside of Jack Bell. I'm not saying there aren't some around. Well, Bro. Luke down there, I guess, in Florida ... maybe a couple more. Very difficult ... very difficult.

All right: [Jude]

- (2) Mercy unto you, and peace, and love, be multiplied.
- (3) Beloved, when I gave all diligence to write unto you of the common salvation ... (that's, you know, whatever it is that we're heir to), it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once (for all) delivered unto the saints.
- (4) For there are certain men crept in unawares, who were before of old ordained to this condemnation...

19. Now, it's actually they were written about. When God writes something, you had better believe it's going to take place, even when it's bad. There are a lot of things written in this book here that don't sound too good, especially when they're going to gnaw their tongues in pain and curse the God of heaven and say, "Save us from the wrath of the Lamb." Suddenly they'll know He's an angry Lamb, and ...[everybody]?... , "Oh, hallelujah, praise God. I can get to God through Jesus Christ. Well, never mind the Word, just talk about Jesus. Hallelujah, hallelujah, hallelujah!" Oh, hallelujah Jesus, my foot! Do you think that God loves that? Jesus is not some cover-up. He was a scapegoat once. That's enough, and it's all over. He's soon going to be King of kings and Lord of lords. As the Father incarnates Himself within that blessed vessel, we'll crown Him King of kings and Lord of lords, at the Wedding Supper. Don't denigrate God, brother/sister. Just don't do it; ...[it isn't]?... right.

- (4) ... who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness ... (now, notice) and denying the only Lord God, and our Lord Jesus Christ.

So, if there's only one Lord God, then Jesus Christ is not Lord God. Where are they getting this nonsense from? You don't get it reading the Bible. You get it reading creeds and dogmas, and these stupid preachers. Well, let's find out how stupid the preachers can get.

- (5) I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not.

20. Hey! "Do you think for one minute that God" ..., as Bro. Branham said, "God saves something just in order to lose it? Or loses something just in order to find it?" How stupid can people get? It tells you, right here, they entered into a salvation. They came out. There wasn't one sick person. There was nothing amongst them that was bad. They had gotten away, and He killed

them! Do you know what? They weren't part of Israel. He wanted a pure people in a beautiful land. And He said, "Kill all the inhabitants. Don't you dare mix with them!"

Why do you think we've got AIDS? Men mixing with men. See, they've got it coming to them. Praise God! I've got no pity, I'm sorry. I've got no pity for those guys that mess the world up, and could give it to me by a blood transfusion or sitting on a toilet or even breathing it, pretty soon. Or a mosquito getting it, and they develop enzymes that can take care of it ... phzzzt! Get you and me. Don't tell me to love that kind of stuff. Why should I love what God hates? God should say, "I hate your sin, so I'll knock your sins off and that, but I'll love you and I'll take you in." Find me [that] in the Bible! He said, "Destroy them!" Not trying to be mean. Just trying to point it out. Get this stuff out of your heart, all this gooey, gooey love, that God is some dotie old grandpa. I'm a grandpa, and I sure ain't dotie. Then how could God be, if a bum like me couldn't be?

(6) And the angels which kept not their first estate but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

(7) Even as Sodom and Gomorrha ... (so, he's talking about this hour), and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh (men with men, women with women ... every ... [such]? ... nonsense in bestiality and such horrible things) are set forth for an example, suffering the vengeance of eternal fire.

21. Now, when you see those things, like the day ... "*the fire is here,*" like Bro. Branham said. The fire of Malachi presages White Throne because "neither root nor branch" ... these bunch die, and there's no future except Lake of Fire, and it's over. You tell me White Throne isn't on now? Come-on, come-on, smarten up. You know, you've got to start believing. If you start believing it'll work out. Just take it by faith. I ...? ... everything Bro. Branham says, I have to take by faith, then He shows me what it's all about. And I'm no different from you, don't think for one minute. This is across the board.

(8) Like wise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

(9) Yet Michael the archangel when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. (That shows we go to God to get our deliverance and help.)

(10) But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

(11) Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam ... , and perish in the gainsaying of Core.

(12) These are spots in your feasts of (love), when they feast with you, feeding themselves without fear: clouds ... without water, carried about of winds;

trees whose fruit withereth, without fruit, twice dead (that's Lake of Fire), plucked up by the roots;

- (13) Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.
- (14) And Enoch also, the seventh from Adam, prophesied of these, saying, "Behold, the Lord cometh with ten thousands of his saints.
- (15) To execute judgment upon all (... notice, 'execute judgment'. This is 2 Thessalonians, unh? 1st chapter, 2nd chapter), and to convince (all men) all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

22. Do you think it's going to do any good? No! The sentence is passed. And after the Tribulation sets in, they're going to gnaw their tongues in pain and curse God. So, do you think this has done any good? No! They don't smarten up. They haven't smartened up now. That's a scientific picture [Bro. Vayle points to ?] He's here! They don't believe it. [Bro. Vayle, in a mocking tone, says ...] "Oh, He's in my heart!" Well, He can't be, if you don't recognize that! [Bro. Vayle points to the picture.] Little baby penguins recognize their parents, or their mother. No penguins, I guess, not even ...[now]?... .

- (16) These are murmurers, complainers, walking after their own lusts, and their (own) mouth speaketh great swelling words, having men's persons in admiration because of advantage.

I will never forget the time a certain brother said, "Why aren't you with the 'big shots'?"

I said, "Well, I'm not a big shot."

He said, "Bro. Branham mentioned you." I said, "So what. He mentioned other people, too."

- (17) But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ.
- (18) How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.
- (19) These be they who separate themselves, sensual (going by the senses), having not the Spirit.

23. Do you notice something here? That this man uses the same word that Peter does. He said, "They told you the last day there would be mockers in the last time." The word 'mockers' is the same thing over here in the book of 2 Peter. We go to 2 Peter 2, and it says in here:

- (1) But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

Now, the word, there, is ‘teachers’. Now, what is the theme of this whole paragraph, whole subject here in this book? In this chapter, the theme is what? False teachers, right? Not false prophets, false teachers. Right? False teachers.

Now, let’s go down to the 3rd chapter. That’s a continuation of the second chapter, because there are no chapters in the Bible. And it says in [2 Peter 3:] verse 3,

- (3) Knowing this first, that there shall come in the last days scoffers ...
(there shall be scoffers, and) walking (in) their own lusts.

24. And over here: [Jude verse 18,] “There shall be mockers ... walking in their own lusts.” Same Holy Spirit said it. Do you know why? Because the word ‘mockers’ and ‘scoffers’ is the same word. And by extension, in the Greek, it means ‘teachers’. And why shouldn’t it, because they’re talking about teachers. Then, if they’re talking about teachers here, they’re talking about teachers over here. Now, see, these guys here that are false teachers, they’re teaching a very terrible brand of teaching which is entirely off the Word of the prophet. And these over here, the best they can do, because they can’t refute it, they sneer and they scoff at it. Like they said down in ...[Jeff]?..., “This is garbage. Teaching the Presence is garbage.” They haven’t got a clue! They can’t be like some guys up north, and they can tell you a little bit about the Presence. Ask about the Judge, they don’t have a clue, as far as I know. I should maybe sit down with some of them some day and find out.

25. Like a guy that moved into Canada from down here. And he made a statement not long ago. (I think Bro. John heard him say it.) “Why,” he said, “You know, if we had only prayed, God would not have had to send Bro. Branham.” Now, just a minute ... now, just a minute. Let’s get to the bottom ... I’d like to have two or three men (if I could trust you. In other words, I could but I won’t, because I’ve got faith in you) to come up here and tell these people what it really means when that man said that. Number one, I’ll tell you: he never was in the message. He isn’t in the message, and he never will be. Because, you know what he’s telling the people? “Hey, we’ll pray and we’ll get the Spirit of God moving in this great and marvelous, wonderful way that the prophet had. Oh, yes we will! We’ll show the world we’ve really got it. We will produce positively the ministry of the Son of man.” Where else could they go? Oh, you say, “Watch me...”, like this man [?Lorry?] from India. He said [that] on moon-landing day, God came down inside of him, and he’s God to the people. He’s dead now, too, with the rest of them. False teachers, and the rest that sneer. If I’m sarcastic and I sneer, may it be that I sneer at what the devil is pulling off. I want you to see these things and know where you’re at.

26. [Jude]

- (19) These be they who separate themselves, sensual ...

They’re natural. What’s a natural man? He’s not full of the Holy Ghost. Come-on, Romans 8! Put your Bibles together. You know, I’m dumb when it comes to Scripture. People beat me off the wall. But I’m not stupid when it comes to this Word, here, that the prophet taught. Natural means ‘flesh’. Said, “You are not in the flesh if you are in the Spirit.” And those that are sensual in the flesh are not in the Spirit.

- (20) But ye, beloved, building up yourselves on (the) most holy faith
(How? Piling Word, upon Word, upon Word, upon Word), praying
in the Holy Ghost...

How can you pray in the Holy Ghost except by the Word, tell me? “Well, Bro. Vayle, I’ll sit here and I’ll contemplate and I’ll pray in the Holy Ghost.” Don’t you know that some man wisely said, “Praying to God is giving back to God His Own Word.”? What do you...[have]?..., to give to God? “My word, Lord ... Lord, I’d like this.”

27. We were with a sweet little lady. She sat under [?Abernathie’s?] out there in California. And I want to tell you, that lady is a jewel. My wife knows her, and we know her, and she is absolutely a jewel. And she sat and saw when Abernathie prayed, a gold crown came on a woman’s tooth. [Bro. Vayle sings in a mocking tone ...] “Ah, Lord, send the gold just now. Oh, Lord, send the gold just now. Oh, Lord, send the gold just ...?... the teeth. Fill up my wallet and a bucket or two.” Yeah, she saw it. “I can’t believe it”. I do. You say, “Who did it?” I don’t know ... I don’t know. Maybe God answered their prayer and gave them a lean soul. I don’t know. She saw it. You know, I’m glad I talked to her, and she told me. You know why? Because I had heard of it. I like Daddy Bosworth. You came to him and said,

“Daddy Bosworth, I’ve got a bad tooth. Would you pray for my tooth?”

He would say, “Son, I’m sorry, I don’t know where Jesus prayed for a bad tooth, so I can’t either.”

You say, “Well, Daddy Bosworth, he said, ‘All things’.”

“Yeah,” he said, “But ...[just a minute]?... I just say, ‘with His all things’. So I’ll tell you what, you’ve got a radical mastoid, you’ve got no ear drum, you’ve got no ear bones? Yeah! Well, I can pray for that. And some of you will get it.”

And they got it. Why? Because Jesus prayed for the deaf.

28. Now, if you like praising the Lord and singing and shouting ... I do. I could dance around and bless God and lead you in a hallelujah march. There’s nothing dead about me; you guys just think so. I’m a teacher. You don’t teach by running up and down the isles and screaming and getting a march going. You teach by this Word, here. And hopefully anointed by the Holy Ghost, that doesn’t fall upon deaf ears, and gets people looking to the Lord. Yeah.

(21) (Keeping) yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

(22) And of some have compassion, making a difference.

(23) And others save with fear, pulling them out of the fire; hating even the garments spotted by the flesh. (There’s Mr. Jones with his adultery and fornications and polygamy.)

(24) Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.

A-hah! 2 Thessalonians. You and I didn’t even know what was happening, did we? Nobody did. Because, if the prophet hadn’t have told us, and we were seed to receive it, we wouldn’t have an idea of what went on with that man. Because, always God reveals himself and vindicates himself to the prophet. He vindicates the prophet to the people. And then the people have the vindicated

Word, then the prophet stands back and explains it. And after him comes the anointed five-fold ministry. And after that come all [the] rest. And they become glad vessels spreading the Good News. Yeah ... yup, new wine poured into new bottles. Yup.

(25) To the only wise God our Saviour, be glory and majesty, dominion and power ...

29. The same one he said over here ... “the wise God”. So, there you’re looking at this thing what I’m talking about here. Okay.

It is time for the burning of the tares, and the gathering of the wheat into the garner. Now, at that time – which is this time – we are in the fulfillment of Lk 17:30, which is the manifestation of the Son of man, the days of the Son of man come again. And with that, we go back to page 28 [18], which I read before. And I’m going to go back, now, to just three little lines in paragraph 92. Bro. Branham is talking about this great ministry of the Son of man and he said:

[96] ... *You said, just before it happens* (that’s a Sodom and Gomorrah condition, the catching of the Bride, the burning down), *it’ll be just like before the fire fell in Sodom and burnt up the Gentile world, that there would come a revelation again of the Son of man just like it was at Sodom. Father, may the people not miss it.*

And the people say right now, “What do you mean ‘a revelation’?” Well, it is a revelation. That’s what it is. Because, the Son of man Himself is not here. It’s in the form of the Holy Ghost doing the very same ministry amongst the Gentiles.

[End of side One]

And then he prays to the Lord that the people will not miss it. And he said:

[97] ... *It’s all in Your hands. We commit ourselves to You, to see You come among us.*

Now, notice he says, “*We commit ourselves to You.*” And he’s talking about himself. And the other people are included on the grounds of what he desires for them. Which is the ministry of the Son of man to them, and showing to them and all the world that this is a Scripture fulfilled, and he is that one that God sent. You see, you’re just looking at it.

30. Now,

[98] *And You said, in St. John 14:12, “He that believeth in Me, the works that I do shall he do also.” How we know that You made Yourself known to the people, for You (were) that prophet ...* (Which he certainly was. And that’s Jn 14:12, that he’s repeating that very verse, there.)

Now, Bro. Branham is actually praying. Now, another place ... oh, back here he mentions the fact of the Son of man ministry, and he says, here, again ... “*We commit ourselves to You ... You, among us.*” You coming. And “You coming”, in Jn 14:12 ... “The works that I do shall (you do) he do ... even greater works, because I go to my Father.” That’s what he’s quoting.

Now, what is Bro. Branham doing? Is he actually simply preaching, as it were, to the people by praying? And the answer is, “No.” And you will find, time after time, when I’m concluded up here, I will take Scripture in my prayer. I’ll go over things as though I were actually preaching again.

It is not so! What the minister, like Bro. Branham, and the five-fold are doing, they're presenting themselves to God with what God gave them, and the position they are in, the ministries they have, and saying, "Here I am, Lord." Then, God anoint and bring forth that which lies within that vessel. And that's exactly what Bro. Branham was doing. And he presented himself as that one who would be responsible for the days of the Son of man upon this earth. And he said, "*Now, watch for it. We're committing ourselves to You now, Lord, for this ministry, which is a greater than what You had it, when You were here upon earth.*" Well, let's watch. We're going to go down the road on these things here.

31. All right. Now, we're going to swing right over to page 31 [20], where we were before. And here is where the woman ... he's talking about the woman in the crowd that touched Jesus' garment. And she said (... she's the one that had the issue of blood):

[105] ... "*If I can touch that Man's garments, I'll be made well.*" How many knows the story? All right ... *She touched Him, and went over and sat down. And Jesus turned around, He knew where she was at ... (He knew her trouble) He knew what her trouble was, so He told her what her trouble was. And she felt in her body that the blood issue had stopped. Is that right? ... Why? (Because) she had touched Him.*

[106] *Now, how many Christians here tonight that know, according to Hebrews, the Book of Hebrews, that Jesus right now is a High Priest ...*

32. Now, you see, right there they understand the High Priest and they're willing to concede that. But they will not concede it on the fact that he is not God, and part of a Godhead. They will not concede it on the fact that he said, "*A man ... I touched a man, I touched a man.*" Go and touch any man. Touch a dozen men. Have them file by, whap each one on the shoulder and say, "Hey, fella! Hi, bud!" And then with great stir of penitence or deepness of sacredness in your heart, lightly reach out and touch ... touch any number of men, you'll get nothing. And her touching Jesus as a man wouldn't have got anything either except God was in him. Because, no man has that ability. To stir up any gift within us is merely to lay ourselves open on the altar of dedication for the principles that God has laid down whereby those gifts could operate within us. And then it's God doing it.

33. As Bro. Branham could not tell the girl a dream or a vision, He said, "*Look, honey, if I guessed at this thing now, and I was wrong, and you really needed help, could you ever trust me then for the hour in which I could give you help? Well, you couldn't do it.*" He said, "*I don't know anything about your dream or what you're talking about. But if God shows me some time, I'll let you know.*" He said, "*I'm not guessing for anybody.*" (See?) That's what they tried to do to young Joe Branham, too. To get him ...? ... A lot of things happened to the young man's life until he said, "Listen, you kids, lay off of me." (See?)

... the High Priest can be touched with the feeling of our infirmity.

Did the people in that group realize that Bro. Branham was saying, "*Do you believe Genesis 18 to be Heb 13:8?*" No, they said, "Oh no, Heb 13:8, that's Mark 16!" That is not Mark 16, because Mark 16 follows the Words of Jesus. He said, "Go into all the world and preach the Gospel; lay hands upon the sick, they'll recover; pick up serpents (and things like that), and cast out devils. And all these other things ... they'll happen." That followed Jesus' Word. And it was directly a prophetic Word that happened. But this is not so! No way, shape and form; it is not so. It is not Mark 16. That belongs to the church, and everybody in the church.

34. Remember, Bro. Branham was praying at a meeting in California (I believe it was), and a woman in a gallery ... and the baby was crying. The baby was sick and the woman was upset. And a lady, there, next to her felt the Spirit of God say, "Go and talk to the woman, and pray for the baby." Why, she said, "I can't do that. William Branham is here. He's the one that's going to pray for the babies and the sick. I can't do it." And she said, "I couldn't get away from it, Bro. Branham, and I went over there." And she prayed for the baby. The baby quieted right down. And Bro. Branham (as I understand), he picked her right out and he said, "*You did exactly right. You were led of God.*" Now, that's Mark 16. That's not Genesis 18. Genesis 18 is that [Bro. Vayle points to ?] – God appearing in a human form, discerning and telling the hour in which the Son coming in flesh is to appear. It's the Son appearing ... was appearing without flesh. (See?)

35. Now,

... [He] can be touched by the feeling of our infirmity? Is He? All right, if He is the same High Priest, the same office, High Priest, how would He act then? He would act just ... as He did then. Do you believe that?

Now, what is he referring to? Discernment. Abraham and Sarah, that's what he's referring to. And he's referring to the fact, he said, "Who touched me?", and he picked her out. Same thing. That was another picture of Genesis 18 when that woman pressed forward. Because, she just slunked back and he picked her out and told her about it. (See?) Now what is Bro. Branham doing? He's putting them on the spot concerning his own ministry. Now what's happening? It's going right over their heads. Now, people like me sitting there, it didn't go over my head. I didn't know it as I know it today, but I knew his ministry and I knew who he was. There's a difference there.

[107] *All right, before they form the prayer line, let's have a prayer line out there. I know He's here.*

36. He said, "*I know He's here.*" Well, just a minute, let's go back to page 29 [19]. He said, "*I know He's here.*" Now, what am I looking for? The top of page 29 [19]. He said:

[97] *... We commit ourselves to You, to see You come among us.*

He said, "*We commit ourselves.*" Now he said, "*You're here.*" And do you know what he did? He proved He was there after He was there, or they wouldn't have known. You and I wouldn't have known. We would have said, "Oh, a phenomenon! Oh, great isn't it? Hey! I like this. This is great!" I loved it. I admit, there's nothing like Bro. Branham's meeting and there never will be again till we see Jesus ... or he comes back and does what he's supposed to do amongst us. And that will be the greatest thing in the world, of course, because we'll have our change. And what he's going to do, don't ask me. I do know, if he's just like Jesus Christ, he will tell us the things of the Kingdom. And I would expect that anyway. So, I know that much.

37. Now, I want to tell you something else, too. Many times I've told you how I visited Sister Branham when I felt I had to go and visit her. And we'd talk to her and she was so grateful because she saw many answers she hadn't learned before. Especially, Who was the One that descended was not using His Own voice. That was Jesus Himself. That was Elohim that came down. Remember, the Father and Son had the same Name. That was the Father coming down, using William Branham. We went back and forth, talking these things, and we had a great time. And then she turned and said to me, "Bro. Vayle, the last thing Bill told me was that, '*Meda, I'm going to have that tent, and*

don't you forget it ... even if it's just for one meeting. Bro. Vayle, I don't know if it's for a series or just one." Do you know something? I needed that, to reconfirm my faith never to say anything the prophet hasn't said, to never go back on anything he said no matter what it is. Because, you and I don't know what lies behind it. We didn't know what laid behind this Scripture. We had not a clue that Genesis 18 was Heb 13:8. We never had a clue to the Son of man ministry. We didn't have a clue to the Appearing. We didn't understand anything! We just thought we did. We were carried away with our own stupidity. And we'll show you more things before we get out of here tonight, if we get time to show you ... how gross we were, and how enlightened we are. And so I thank God that I found out a few weeks ago, months ago, that my trip down there was for me, maybe more than for her. But that's how the Bride works together anyway. There's always somebody for somebody. There's always help for those that need help. God never ever lets us down.

38. [107] *... I know He's here. I feel His Presence ... I know that He's here. Come. Prayer line ready? I was going to call out there. You ... just pray, just look this way and pray, just believe Him.*

[108] *A little lady setting here looking right at me, setting next to a lad that's got glasses on. Can't you see that hanging over that woman? Look here ... ("Can't you see That"... which means the Pillar of Fire) Look here ... She's suffering with heart trouble. You believe that God will heal (her?)*

Not can heal her, but will heal her? Now, he said:

... (Do) you believe that God will heal (her)? If you do, raise up your hand.

Now, what does the raising of the hand mean? It means, "I'm confessing what you're confessing. I'm saying the same thing; furthermore, I'm surrendering to it. That's right. I agree. Now we're one." Now we're one – that's what He wanted. Do you know why? Because Bro. Branham always believed. I never knew that until it was too late. When he prayed, he believed. He fulfilled what Spurgeon said, "It is my job to believe God for the impossible and leave the results up to him." William Branham was that kind of a man. In other words, he embodied all the great things of the men before him. Well, he had to ... come-on! Come-on, God doesn't cut off anywhere. Huh? You have a baby forming and God says, "Well, I'll just cut off from the belly button and leave six inches down here. Then I'll start over again." Why, you wouldn't think God would be that ridiculous, would you? Well, He isn't. He isn't. Everything from the ages building up, up from the feet. Nothing is taken away. And that which was taken away, at the end-time has all been added. And anything in the genes that were wrong had been corrected. We're going to bring forth a beautiful, pure Bride, glorious within and without.

... That's right. Now if that was your trouble, raise up your hand so the people can see ... (So, she's confessing and surrendering, so the people can see) raise up your hand like that. Now, you don't have it (any) more...

He told her flat, "*You don't have it.*" She had to just raise her hand. How easy! He said, "*If you only had believed who I am, you'd all be healed.*" He said it twice – once in Florida, and the other time it's on a tape. My wife heard it the first time. I forgot if I did hear it. She reminded me; then we found it on a tape. Just think, you'd all be healed.

39. Do you know something? Years ago ... well not years ago. Yeah, years ago Bro. Branham was with us, and he was the voice of God to lead us. You know, the shepherd puts his sheep forth and he leads them and the sheep hear the voice. And that's good. There's a voice in front of us leading us. But not any more. The voice is behind us. The Scripture now applies that said, "You hear a voice behind you saying, 'This is a path; walk ye therein'." Just keep going. Just keep moving; keep moving with this Word. And if any time you need correcting, believe me, you'll be corrected, and say, "Oh, hold it, hold it, hold it!" It'll come right from the voice that God used, that is stilled in death but is right here in print and on records. Don't worry, you were in safe hands tonight. No man will pluck us out of the hands of God.

Now,

... *Your faith (has) made you well.*

[109] *He's the same yesterday, today, and forever. Oh ... (Genesis 18:) there is a discrepancy; but Jesus Christ is the same yesterday, today, and forever.*

Notice, he's right back there, the discrepancy. There's another voice, instead of Genesis 18. There's a little bunch of people. There's a presbyter, there's a president, and there's a pope, and there's (what do you call him?) ... a metropolitan, and there's this and there's that. And there's a body of presbyters and deacons. And there's a conference and there's a congregation. And there's the Covenant Keepers and there's the Full Gospel Businessmen and there's the Fishers of Men, and there's this and there's that.

And there's this guy in Canada, "Let's all come together ... oh, ho-ho, we'll hear the voice of God. In fact, we'll be the voice of God." Tell me, what's the difference between the pope claiming to be the voice of God, and a bunch of businessmen saying the same thing? Except one thing: the pope doesn't have to worry what anybody else says. He's got the wrap on them. The rest of these idiots have to sit there and batter back and forth until they come to some consensus between "Well, anything goes, bless God. As long as I get my way, you can have yours, too. How about that, Lord?" "Never heard you."

40. I just want to let you know how foolish this whole thing is. I don't feel extra spiritual talking this way, don't think for a minute. Oh, there's a discrepancy. It's out of order. There's a variable. There's a chameleon. And the chameleon is part of the reptile family; changes colors any time necessary. Change your creed and dogma, like the poor little old lady down south. She hated divorce and remarriage, but her lovely sister had to divorce the lousy scum she was living with and it was time to marry somebody else. Because, she was a lovely girl. She said, "Sister Vayle, we have to change our doctrine." [Laughter] Well, let's change the sentence of death, and let's live forever, hallelujah! I don't want that. I want to live on the other side.

[110] *Now this ... lady. As far as I know, I never (saw) her in my life, she's just a woman standing here, and got a prayer card, and didn't know whether you (were) going to be called or not. Somebody just (gave) you a prayer card, and your number (was) called, so you just came up here ... I have no way of knowing (you), who you are, where you come from, what you want, nothing about (you). I'm just a man, you're (a) woman. That's right. The same picture (as in) the Bible, St. John, the 4th chapter.*

[111] *Now you say, "What did you do, Brother Branham, just then, a while ago." Just pulled over in that little gear ...*

Now, the thing is this: can these people change their gears, which means, can they repent? Now, that's the whole thing you're looking at. This man is not standing up, here, simply a spectacle and showing you God can do it, because anybody knows God can. The next thing is, will. Yes, sir, God will because He did. Now, what's it all about? To change the mind.

41. There's one message to the Laodicean age, and it's to every age: Repent, repent, repent, and get back to the original faith. So, these people are called upon to repent. (See?) That's what he's looking at. (See?) Get in that gear, see.

... I don't know, see. He has to do it. I don't know. How did that woman out there? I never saw (her) in my life. She's a total stranger ... I believe it was a woman. Who is the person that was healed just now out there in the audience? ... Yeah, are we strangers to one another? (Is that right? What's she doing? Wave her hand ... she's confessing again, telling the truth.) See? I never (saw) the woman. But she was (sitting) there, believing. Now, she touched Something, didn't she? It would do no good to touch me.

[112] *But now can't you see that the Bible is exactly the Word of God?*

You say, "Yeah, Bro. Branham, that's exactly right. I'll believe a hundred percent down" He said, "*Now, hold it, hold it, hold it! I wasn't meaning that.*" How often I read the prophet according to my own stupid understanding. How often I read him according to what I thought I knew, until one day I realized (that's before he died, thank God) he's not talking my language, and I'm not talking his. We had better get an interpreter or somebody here to help us. And that's when the Holy Spirit stepped in. And that's the only time the Holy Spirit will step in, is when you begin to make up your mind [that] you don't know but God does. And the prophet knows, because he's God's man and he's vindicated. So he says, here, now:

... can't you see (that's) ... exactly the Word of God?

42. What Word of God? Sodom and Gomorrah condition, and Genesis 18 – God in human flesh discerning and talking to this people, "Are you a seed of discrepancy like chapter 8 in the ... 6, 7 and 8 in the book of John, or are you true seed of Almighty God?" The judgment right there ... the Word separating, because God is the Word. Separating! Absolutely separating. Matthew 24, Luke 17 – caught away in a rapture.

... He's the same yesterday, today, and forever. (There's your [Heb] 13:8, Genesis 18.) We become tabernacles of the Holy Spirit which is Christ.

In other words, if you don't see that, you're not full of the Holy Ghost. Confess it, [and] watch God come into your life. You people sitting here, you're in doubt tonight whether you have the Holy Ghost, do you understand what I'm saying? Can you honestly before God confess this? Then you will receive the Holy Ghost. And don't try to kid yourself or anybody else. Because he says right here, "*We become tabernacles.*" You know you are. You know you're a part of God. Nothing outside this message comes to life. Heb 13:8. Genesis 18. "Well, you know, I" How many times I've got that. How many times I've done it. But, you see, when you believe, the Bible opens up. (See?) You ...? ... use it.

... *That's the real Seed.* (Now, the real seed is Holy Spirit. If you're a part of God, you have the Holy Spirit. Not the baptism, but the genuine seed in there.) *Then if that real Holy Spirit gets into the real Seed of the Word (that's the conduit)... just won't take part of It (because, the Devil uses That), you've got to take It all, see, every Word of It; 'cause He's not half God, He's all God.*

43. Remember that saying, 'He's Lord of all or He's Lord of nothing'. ...?... they're going to eat their own words. "By your words you are justified, by your words you're condemned." I can tell you flat, He is Lord of all, but not necessarily in my life. I certainly wish He were. I wish I could say, like Bro. Branham, "*I always do what I want. I always want to please Him, and I do.*" Oh, my God! I think I've got a lot to look forward to. I'm on the bad side of the ledger, if you'd want to know the truth. I don't figure myself too pleasing. I would hope that I was a little bit pleasing. Give Him a little tiny bit of glory somewhere.

... *See? And that's what takes place.*

See, ...?... , He becomes all God to you. He! Who's he talking about? The One that's there! The One in Genesis 18. The Living God. The Person ... see? My! We should be screaming right now with joy. Nobody's against emotion. I just keep myself in check because I wouldn't know where to stop, I don't think. (I don't know ... see.)

[113] *Now, here's a woman, I've never seen her. Jesus found a woman (just) like this one ... maybe not the same condition, I don't know. And He was setting at a well. He had need to go down to Samaria. And we find out Samaria was under the hill. And he was going (down) to Jericho, rather, and He went around by Samaria, and come to a city of Sychar. And He sat down (by) the well, and sent His disciples away for food.*

[114] *How many races of people are there in the world? Three. Ham, Shem, and Japheth's people. (Then came) Noah.*

44. Remember, Noah was the last perfect man. How did the serpent seed come over? Through the woman. You say, "I don't understand that." Well, how did the serpent seed come in the beginning? Through the woman! That's flesh. Every flesh should be like Adam's and Eve's, and it wasn't. Thank God, the Holy Ghost is going to give us the real flesh – and glorified, at that. (See?)

... *We all come from Noah. And the rest of the world was destroyed at that time. Only three races of people, (that's) Jew, Gentile and Samaritan (which was half Jew and Gentile) ... that's all the world, see (– Jew, Gentile and Samaritan).*

[115] *Everything in God is perfect in three. Just like these three I was talking of tonight: three stages of discrepancy, three stages (of) the Word made flesh, (and) so forth.*

[116] *Now, He ... talked to the Jews, told Philip, when he brought Nathanael up, (He told him) where he was, and said, "I (saw) him when he was under the tree." ... Andrew had brought Peter up, He said, "Your name is Simon, and you shall be called 'Peter' from now on." Said, "You're the son of Jonas." ... Now, that was all Jews.*

[117] *But here He goes to a Gentile ... not a Gentile, but a Samaritan.*

[118] *Now is the Gentile's time. He never performed that one time to Gentiles. Search the Scriptures. Never. But He promised, in Luke 22, that He would do it just before the Coming.*

45. Now, I looked to see if I could find that, but I don't know if I did any good or not. I looked at Luke 22, and [verses] 24-27 might be it. I don't know.

(24) And there was also a strife among them, which of them should be accounted the greatest ... (unh, that wouldn't do it either).

(25) ... the Gentiles exercise lordship ... (ah, well maybe it is, but he said)...

(26) (You'll not be that way), but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

(27) For whether is greater, he that sitteth at meat, or he that serveth? ...

Maybe that's what he had to talk about there. Or, it may be down a little further, I don't know. I could not find what Bro. Branham was saying, but I do know where I can find what I need based on what he said. And that's over in Matthew 12, which we'll look at in just a minute.

[119] *But He sat down there, and here come a half Jew (-half Gentile) ... woman. And He said to her, "Woman, bring Me a drink."*

[120] *And she said, "Why, you shouldn't (so much as ask me. We've got) segregation here. You're a Jew and I'm a Samaritan."*

[121] *He said, "But if you knew Who you were talking to, you'd ask Me for a drink." What was He doing? Contacting her spirit. And as soon as He found what her trouble was, well, He told her to go get her husband. She said she didn't have any. He said, "That's right, you've (already) had five."*

46. Now, you see, right away people will say, "Well, now, just a minute. Why would Bro. Branham say he was contacting her spirit?" Because he wasn't God! He was a prophet. God was in him; that made no difference ... that made no difference. He could only say what the Father told him to say, and do what the Father told him to do. So, he had to stand still and contact her spirit, and see what God would do. Bro. Branham said sometimes he [Jesus] spoke on his own. Sometimes he never spoke on his own; it was God speaking through him. He had lee-way, but he never took opportunity to do anything which was incorrect against the things of God. Like, his mother said, "Could you give these people help." So he said, "Woman, what have I do do with you. My time is not yet." But it was okay for him to turn water into wine, a little previous thing symbolizing the Wedding Supper and things like that ... (the Marriage Supper; things like that). But, he was allowed to do some things, because he could do them. When it came to the Word of God, ho! He just stood right there, flat. He would never budge.

[122] *Now, look, when the Pharisees (saw) Him do that. Right, that discrepancy right (there) amongst the Word, what did they say? ... "This man is Beelzebub, a fortune-teller."*

[123] *And Jesus said, "Whoever spoke that on the Holy Ghost when It come to do the same (thing), would never be forgiven."*

Now, Bro. Branham places this right with the Gentiles. And he said, *“This is for this end-time wheat and tares, the seed of discrepancy manifested. And it will manifest them through my ministry the same as it will manifest the wise virgin.”*

47. All right, I’m going to go to Matthew 12, because that’s where it is. He’s not quoting any place but Matthew 12. Now in Matthew 12, it says here in verse 15, Jesus had healed the man with the withered hand. They got so mad, they were going to try to kill him, because he did what they couldn’t do. And then he said it was God. And because of the ministry he could prove it was more God than they had. So therefore, they’ve got to get rid of him. It was his word, now, against theirs. And they had no way to prove they had any power at all. Just get rid of him ... get rid of him. Kill him! Kill him! Kill him! That will do it. So what happens?

(15) But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

Man, he really turned the knife in! When he stuck the knife in, he turned it. Not just one person ... the whole bunch of them. Like Bro. Branham did that night in Canada.

(16) And charged them that they should not make him known:

(17) That it might be fulfilled which was spoken by (Isaiah) the prophet, saying,

(18) Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. (Did he? Not at that time.)

(19) He shall not strive, nor cry (Is that a fact? He sure did); neither shall any man hear his voice in the streets. (How about that? He stood in the streets, and yelled and preached the Gospel.)

(20) A bruised reed shall he not break (he sure did), a smoking flax shall he not quench (he sure did ... Now), till he send forth judgment unto victory.

(21) And in his name shall the Gentiles trust.

48. It tells you, right there, that this is positively to the Gentiles! Now, what was previous in the healing, the manifestation that he was of God, and that this was God, brought forth the response. And this is what he said. Now, go a little further:

(22) Then was brought unto him one possessed with a devil, blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

(23) And all the people were amazed, and said, Is not this the son of David? (“Is this not the Messiah, the one to come?”)

(24) [Paraphrased]... The Pharisees said, “Don’t be ridiculous! This is the other fellow. This is Beelzebub. The only reason he casts out devils is because he’s got the devil working on his side to fool the people. And when the devil and he get together, and cast out enough devils, they’ll make you believe that this fellow is right. Hogwash! He’s the devil himself!”

The devil can't cast out devils; his kingdom's divided. No way. The sign of casting out devils ... Jesus said, "The Kingdom of God is come nigh unto you by the casting out of devils." And Bro. Branham's ministry was noted for the casting out of devils. And he revealed every devil in the place – cancer and otherwise, blind, deaf and dumb spirits, and so on. Took authority over them. He said, "I'll take under my authority every spirit in this building." Five thousand, five million – there wasn't one [that] could hide, and one get away. The Kingdom of Heaven was nigh to the Gentiles.

49. Why, he said,

(25) And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

(26) And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

Jesus knew that. The devil came and said, "Hey! Bow down and worship me. Come-on, I'll give you it all; I'll give you all the kingdoms. They're yours for the taking." He didn't do it. But do you know what happened? The church took it, didn't it? Paul said that, "by Christ and the church, God should get glory." What has the church done today? They've taken His name and cast out devils. And all the time they're idolaters, Satan-worshippers. They're idolaters in adultery, spiritually. (See?) Do you know what I'm saying?

Jesus forbade Satan, and Satan didn't get the worship. Now, the point is: if they're worshipping false gods – and false gods are of Satan – and using Jesus' Name to cast out devils, is not Satan getting worship by Jesus Christ, inadvertently, and against the will of God, and people are going to pay for it?

What a mess the church is in! Just think about it. I'm not saying this too perfectly and too clearly, but I'm just giving you the thought right here. The Bride doesn't do that. The Bride doesn't sell herself for gifts. She's under the Word. She's under obedience. She's under vows. The foolish world-church isn't.

50. Now, [Matthew 12:]

(27) And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges.

(28) But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. (There you are.)

(29) Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? And then he will spoil his house.

In other words, Satan's kingdom cannot be brought down until this ministry of the Son of man returns to earth, right? And it has returned. Satan's house is falling. But there, as ...?... said, "Oh, look at what's happening? The devils are obedient. Everything is coming in line to us." And he said, "Jesus just turned like a stone, and he said, "I saw Lucifer fall from heaven." And Bro. Branham said, "That was that new-born church casting out devils." Satan's fallen right now. His kingdom is divided, whether he knows it or not. The Kingdom of God has come nigh unto us. The

strong man is bound by the stronger man. Soon we shall look upon him narrowly, and say, “Who was this, anyway? You don’t tell me that that bluff did all of that? That he bluffed millions of Protestants and Catholics, billions of them. Billions of Muslims who had the nerve to say that Abraham offered Ishmael and not Isaac. Who had the nerve to take the devil’s name and apply it to God, and say it’s God. Who had the nerve to take the first five Books and claim that they were theirs. Is this the man that controlled the popes?” Yeah, you’d better believe it.

51. Now, he said,

(30) He that is not with me is against me;

Hey! We’re talking about the Gentiles! I don’t want to scare you. I want to wake you up. “He that is not with me is against me.” Else, how can there be a judgment, and condemnation? I want you to tell me. I’m a good listener. If you’ve got something to tell me, [and] I want to ask a question, I’ll sit there like a bump on a log and listen, listen, listen ... but don’t you try to steer me wrong. I’ve got a man inside of me, called Christ. You say, “Bro. Vayle, I don’t believe it.” I do. I don’t care what you believe. Not by works of righteous that I have done, now, [but] by the shedding of the Blood and the baptism with the Holy Ghost.

(31) Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

(32) And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

(33) Either make the tree good (... or not) ...

Then go back to Matthew 7 and then take it right down to Matthew 24, and you’re going to find that tree is the tree of the knowledge of good and evil, and perversion of the Word of Almighty God that men are living off of, while the life that God gave it, they got to live on that life. Yeah! A bunch of lemons living off an orange tree, taking their life, which wasn’t their life to use. (See?)

52. Now, it tells you right here that this is to the Gentiles. This is the chapter to the Gentiles. And the Gentiles, now, are doing the same thing – crucifying to themselves the Son of God afresh, not the Son of man. No, that’s why he said ...?... to the Son of man. Do you know why? They’re not going to go against the Son of man; they’re not going to do that. They love the miracles, everything. They can’t do that. They come against God and say, “No, that’s not God ... that’s not God. That’s not what God does. That’s not how God does it. We know, because we’re of God, and He does it this way.” See, they blaspheme. That’s Hebrews 6. Hebrews 6 is now in divine order from Matthew 12.

As I say, I don’t know where Bro. Branham was talking about Luke 22. It might have been a slip of the tongue. Maybe I can find it sometime. I really don’t know. But I want you to know right here, it’s the Gentiles. And its in Matthew 4 and in Matthew 12. (See?)

[123] ... *“Whoever spoke that on the Holy Ghost when It come to do the same, would never be forgiven.”*

“Never be forgiven”...that’s right. Why? Because there’s no repentance under Hebrews 6. This is Hebrews 6 to the Gentiles! How do I know? Because Israel gets a chance to repent – a hundred and forty-four thousand. Come-on ... come-on, get your facts lined up. Get your chronology right. (See?)

... But He said He would forgive them then, because the Holy Spirit hadn’t come; the Sacrifice, the Lamb hadn’t died.

53. See, ever since the first age they’ve been on dangerous ground. And the great danger is the end-time when the Son of man ministry comes through Almighty God Himself. Never mind the man, never mind the prophet, get rid of William Branham if you want to. But you can’t get rid of what was done and what was said, because the man was under compulsion. He was under compulsion. That’s how prophets are. (See?)

[124] *But then the woman didn’t think that. The woman said, “Sir, I perceive that You are a prophet.”*

Now, how could a woman living with her sixth husband, living as a prostitute, siphoning off men’s welfare for a little bit of sex, living like a hobo and a bum, she’d say, “Hey, you’re a prophet!”? Didn’t Jesus say the harlot goes in ahead of the Pharisees and Scribes – the wise men, the good boys, so thoroughly organized? Bro. Branham said the same thing.

“... Now, we know that Messiah, which is called the Christ, when He comes, that’s what He’s going to do.”

Do what? Stand there and discern, and tell her all things. That’s why you’ve got Samuel in Acts 3 ... beginning at Moses and all the prophets, then it goes right to Samuel. And Bro. Branham always identified himself with whom? Samuel! *“Have I ever told you a lie? Have I ever taken your money? Have I ever done this; have I ever done that?”* He was always identified with Samuel, because Samuel was the prophet of the Word which had been revealed but must be kept before the people, or brought back to the people, and showing categorically that he was that one – prophet, high priest. That’s a big type of the Holy Ghost right there – Holy Spirit revealing from the High Priest, see. And we’ve got it right today. William Branham stood right for Jesus Christ as though he were here in the flesh.

54. [125] *Well, if that’s what He did, then He’s the same yesterday, today (and forever. He’ll do the same thing; he’ll discern). That’s how He made (Himself) known then, isn’t it the same thing today? Has to be! Now, here is a woman and a man meets again. She’s not that woman, I’m not that man. But yet the same Holy Spirit is here, and made the promise that the works that He did, we’d do the same thing in the days that Son of man would be revealed.*

[126] *Now, not knowing you (and ... that’s true), we’re total strangers, and you are standing here ... Maybe something wrong with you, maybe there’s not. I don’t know. But if the Lord Jesus will reveal (it) to me, by His Holy Spirit, what is your trouble, will you believe then that It is the Son of God, and not a human being?*

The ‘Son of God’, of course, that’s always the turn of term of the Holy Ghost. You’ve got to watch some of this terminology. Bro. Branham uses that in another place. I forget where it is, but ... it’s actually in the Bible. It’s in Romans, the first chapter.

... will you believe then that It is the Son of God, and not a human being? This is just a hull, this tabernacle that – that God uses, any (one) who He has chosen (to use, He'll use him). He does that by sovereign grace and election ... but (will) you believe. You will?

[127] *How many in the audience will believe it? Here we both stand right here before the Lights ...*

55. Now, you see, this is the thing, where they're going to say they did, but they didn't. Because, they never had an ounce of understanding. This is the tough part in his ministry. Until you really knew what he was dealing with, there wasn't a way that you could really fathom this. You **had** to know this.

How many in this audience will believe it? Here we both stand right here before the Lights, that we've never met in this life, have no more idea who that woman is, what she is, where she come from, what she wants. I've never seen her in my life, no more that I ever seen that woman down there in my life. But, see, here's what I'm trying to get to do: get that discrepancy away from you now...

Discrepancy? What? You say you believe the Word, but you believe it wrong. He said, *"I'm not saying you don't believe the Word. But you really don't believe the Word, because you don't believe the Word as it is manifested and revealed. Because, God is His Own revealing. And God reveals and makes clear, interprets His Word by manifesting it. And I'm manifesting to you what Genesis 18 is, which is Heb 13:8 which is not Mark 16. That's for the church."* And it's not a five-fold ministry. It's above the five-fold ministry, is what you're looking at, see. All right, now:

... (trying to get) discrepancy away from you now, and believe the Word when the Word is made flesh right here among us.

William Branham says, *"I am the prophet, as the Word of God made manifest."* God in human flesh promised ...?... once more.

... The Word becomes alive in our own flesh, that shows the Presence of God.

See? Now we're going to have to go back over this here, and then take it down to here (if we ever get back tomorrow morning), take it right back to here, to show you the continuity. And the continuity is what? It is absolutely chapter 12 of the book of Matthew. All right, let's bow our heads in prayer.

Heavenly Father, again we thank You for Your kind consideration, giving us strength of the hour to come together, Lord. And the blessed hour of Your Spirit dealing with us, helping us with the Word, which we feel we've had a wonderful time together, just talking about these things which are so near and dear to us, Lord. And just keep bringing out the impact of that Word, coming into us. Full hour of power – which, Lord, we even feel we're a part of Matthew 12. We believe it.

We know it by what you might call the actual numerics of the Bible. We know, Lord, it's there. We know it's written. We know it's right down there in front of us, a matter of mechanics. But we also know now that this is what we believe, and this is what we stand for. And we see that this is right. And we have all the ramifications of truth in there, so we're praying and believing that this is the reality we asked You about, and getting more and more in depth in the godliness, and not being ashamed of it, to show it, or anything else.

But just walking in the Light, and the Light expanding all the time within us until the darkness is all gone and the flesh is under complete control, ...?... no longer sensual, no longer in the flesh, but in the Spirit, which is what You long for,[and] what we long for. All the minds merging together with the mind of Christ, and the dead coming out of the ground – a rapture taking place. Perhaps, Lord, that merging of the mind will not be perfect until Bro. Branham comes back, and the dead with him in that first age. We do not try to set any times or limitations. We just know, Lord, that’s the Word, and we’re praying to be part of it. And we accept that tonight from what we read and what we have seen of the prophet’s ministry, and know. And we thank You for it, in Jesus’ Name. Amen.

[Bro. Vayle continues with the Communion Service]

Communion Service:

All right, we’re going to go ... I had some thoughts on Communion a while ago (that is, before I left here), and they all slipped my mind. But the slipping of my mind isn’t anything too bad, really. But we’re going to just take a little look here, and we want to go to a very strange place. And the strange place, believe it or not, is Revelation 13, which is the United States – thirteen colonies, thirteen stars, thirteen stripes, thirteen everything.

- (1) And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

Names of blasphemy and blasphemous names. They are blasphemous names – Pentecostal, Baptist, Methodist, Jehovah’s Witnesses, Seventh Day Adventists ... you name it.

- (2) And the beast which I saw was like unto a leopard (Daniel’s vision repeated), and his feet were as the feet of a bear, and his mouth as the mouth of a lion, and the dragon gave him his power, and his seat, and great authority.
- (3) And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. (Of course, we know that was the Roman Empire that came back to life under papal Rome.)
- (4) And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?
- (5) And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.
- (6) And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.
- (7) And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

- (8) And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.
- (9) If any man have an ear, let him hear.
- (10) He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

Now, you notice in there, there's a little interjection of something which is very wonderful and vital. And it says, "All that dwell upon the earth shall worship him (Now, that goes with the verses above, and it's pretty horrible), whose names are not written in the book of life of the Lamb slain from the foundation of the world."

Now, I'm putting the Lamb's Book of Life and the Blood together. And you know, except that we had the definitive revelation from the definitive God Who vindicated Himself to the prophet, vindicated the prophet to us, and vindicated the Living Word of God as to be the real and perfect revelation of that Word, so that that which is Perfect is come, we would not be anything but a part of this. We would be a part of that. And the reason we are not a part of it is because it tells you here, "the book of the life of the Lamb slain from the foundation of the world". And that's what we're looking at.

We are looking at a man named Christ Jesus, who is the tabernacle of God until the Garden of Gethsemane. Who, when he was with the disciples just previous to entering the Garden, took bread and broke it and passed it around and said, "This is my body, which is broken for you. Eat this in remembrance of me." And then he took the wine and he gave each one a drink from the goblet, and he said, "Drink this. This is the life that was shed forth, and spent for you. And you are to drink this in remembrance of me." And he said, "I won't drink this again until I drink this anew with you in the Kingdom." And there's a promise there.

Now, you'll notice in here, that every single thing which is in the book of Revelation – all these plagues, all the judgments – every single thing devolves upon everybody but those whose names are in the Lamb's Book of Life, slain ... [End of tape].