

# Seed of Discrepancy #1

Father, we thank You for Your Presence. We ask that You lead and guide us by Your Word, Lord, and help us to know we are being led by the Word, putting our faith in It, looking at It carefully to see that the paths are correct, and then looking at our motives to see that it is unto Thee, O Lord, and You could receive glory by it—or perhaps not so much glory by it—but be just the fact of obedience, that this is the way to go and the right thing to do. And yet we know, Lord, in these days of dark, dismal, perilous times, that You are glorified when Your children listen to the Word of Revelation, then obey that same Revelation, walk in that Light. And so, we appreciate the fact tonight, Lord, that we have this opportunity given to us, and may we neither disappoint You or ourselves or our fellow brethren. In Jesus' Name we pray. Amen.

You may be seated.

1. Now we're looking at another message of Bro. Branham's—just a short one. The second one he preached in 1965, out there in Phoenix in a Full Gospel Businessmen's meeting, is "The Seed Of Discrepancy," after he preached on "Paradox." And we want you to notice again that Bro. Branham, by 1965, was pretty well cut off from most pulpits. In fact, he said he was; and he said that the Full Gospel Businessmen had been providing the open doors for him, and actually they had been drying up and closing off, except very strong from Bro. Carl Williams. And so, he was out there at this meeting as one of the speakers for Bro. Williams and then, of course, he went back in the after...having been at Bro. Moore's, who also is a Full Gospel Businessman in the sense that he was a businessman, but also he was a minister. Yet, I think Jack was kind of an honorary pastor, because he had others there doing the pastoral work for him: a Bro. Palmer that die. And Bro. Branham spoke of him very, very highly.
2. But already there had been a tremendous moving away from Bro. Branham and his ministry, because coming on the scene as he did, he by virtue of his great ministry—which was one of the unique ministries of thousands of years—he literally put people on the spot. And in putting them on the spot, most of the time it was a matter as if he were condemning them and judging them and doing it for no real purpose, which they believed his purpose actually was to aggrandize himself. The people just never caught on that he was actually a prophet.
3. So, all during 1965, we have all the messages as preached, really have to do with the fact of the...this church age falling completely short, and the last group of people, Pentecostals, having gone into a total Laodicean and Nicolaitan complex through the people deciding that they have the Holy Spirit and they really don't need anybody. It's just the fact that you have pastors that kind of pat your back, you know, and burp you and a few things like that. But you find the congregation has come to the place in this age, under the chaff, that they want the church completely run by democracy. They don't want what would be a totalitarian concept—which when we speak of totalitarian concept—we're talking about God, and administering, of course, through Jesus Christ, so that it is actually the totalitarian or the...a dictatorship. Now of course, they did not want that.
4. So, this sermon is, then, another sermon wherein Bro. Branham is bringing out the fact of his vindicated ministry, the condition that the Pentecostal church is in, and how lacking they are, like Revelation 3.
5. So, all right. "Seed Of Discrepancy." He says:

*I've chosen tonight a short text, or rather a short reading, the Lord willing, to give us the context of it, out of St. Matthew 13:24-30. And then I also want to read from 36-40, just in a few moments. Now St. Matthew the 13<sup>th</sup> chapter, beginning with the 24<sup>th</sup> verse. Listen close to the reading of the Word, because my words will fail, but His will not.*

So, Bro. Branham starts off and he reads:

*24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field.*

Now you'll notice here that Bro. Branham is actually addressing the people from these parables and thereby being the alpha of the omega of Matthew 12. Now Matthew 12 is an omega description: when God does in the form of the Holy Spirit—which He is, through a prophet—which he uses, to replicate the ministry that Jesus, the Son of God—Messiah flesh (the flesh of Messiah), and the Great Prophet of whom Moses spoke.

Now it tells you then over here in the 12<sup>th</sup> chapter, that Jesus' disciples ate corn plucked in a garden on the Sabbath and the Pharisees criticized; and Jesus said, "Haven't you read where David, who was not supposed to eat the showbread, he and his men, unlawful to them, did it anyway?" [Mt 12:3-4] And you'll notice that David was not struck down for doing it, because literally, the showbread was actually nothing to write home about. If these Jews were looking at the showbread the way I am conceiving they're looking at the showbread, it's just like the Roman Catholics who...the old priest, consecrated the bread and that was the 'le bon'... Well, what do you call it?—'le bon Deu', 'the good God.' And so, one night the mice got in and ate the body of God. And the poor guy was hysterical. Well, come on. Transubstantiation is the stupidest thing under God's high heaven. And I don't think even the devil would even want to fool with it. It's so utterly stupid. No wonder Christianity is sneered at and mocked at. The Muslims wouldn't touch it with a 40 foot pole. You can't cut God into three pieces to a Jew; he's not that stupid.

So, all right. This bread was there and it was for the priests. But this was an emergency. And so therefore, they ate it and there was no condemnation because: what is the showbread? Something set aside for **these** people, but eaten by **these** people. Now they really shouldn't have eaten it, but no harm was done. They're not gobbling the body of God. They're not...you had a tempest in a teapot. Rather stupid. He said, "Have ye not read in the law, on the Sabbath day the priests in the temple profane the Sabbath, and are blameless?" [Mt 12:5] They did. They did things absolutely forbidden because they had to do it. It was part of their duty. Now you and I couldn't so it, but they set aside for the priesthood to do it. Where you and I would not be blameless, they were blameless.

So now, what we're looking at, if you're catching it, is a correct dividing of the Word and an understanding. And the Jews had gone to a mental concept which they carried to the place of adding their own ideas and it was patently ridiculous. See?

[Mt 12]

- 6 But I say to you, In this place is one greater than the temple.
- 7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, you would not have condemned the guiltless.
- 8 For the Son of man is Lord even of the Sabbath day.

Now the point is, these men were guiltless, by the fact that, they simply picked the corn on the Sabbath day. And now we know the Sabbath day really is a rest; and the seventh day God never had. Now we're coming to the Sabbath day here. And what Jesus is telling them, "Look," he said, "I'm Messiah; I'm the

Son of David; and I'm going to be setting on the throne in the Millennium." The Son of man that you're looking at, is Lord of the Millennium; the seventh day, the rest that they were looking for. Which can only come, as Bro. Branham said, "*Will there be peace? Not until the Prince of Peace takes over.*" And he was telling me, "*You are listening to Messiah authenticated.*"

Now the word 'authenticated' or 'vindicated' doesn't mean two whoops in a hollow. Doesn't mean even your echo coming back in your face, to people who don't see it, because it's not there for them to see. The same people stand up, that are fundamentalists, and they try to prove a book, by a book. You can't prove this book, by this book, unless the author comes out and vindicates it. Now show me any author you ever heard of—not even an historian can do it—and I doubt if an autobiographer, man who writes his own biography, could even do it. What I'm trying to tell you: that no book simply proves itself. And here was Jesus proven.

Well, if you're pedantic or you have any training, or you have a similitude of intelligence—to find a book that can come to life and prove itself because the author, in spirit form, is bringing it to pass, manifesting it—you ought to go through the ceiling!

Not the Pentecostals; they to back to the time of Solomon. They want to fall on the floor, and get some phenomena that doesn't have a thing to do with them. The falling on the floor today is of the devil. It might have been of God—and it was of God back in Solomon's day—but today it's the devil. The guy that started the whole thing has to be Loren Fox. He got so much criticism he said, "I'm going to quit." Oh, then he got such a ter-r-ible depression from God, he went back to it. Huh? Hey, did you hear what I just said? Huh? That's Pentecost. That so-called full of the Holy Ghost. They can't tell the voice of God from the voice of the devil. And we'll see that in here. My, my, what a tragic thing to make a mistake. Well, let's find out about it; let's read:

- 9       When he departed thence, he went to their synagogue:
- 10       And, behold, a man which had a hand withered. And asked him, saying, Is it lawful to heal on the sabbath day? what...that they might accuse him.
- 11       And he said, What shall a man there be among you, but having one sheep, if it fall in a pit on the sabbath day, will he not pick it up, and get it out of the ditch?
- 12       How much better is a man than a sheep? Wherefore it is lawful to do well on the sabbath day. (What are you going to do about it? I like that. See?)
- 13       Then he said to the man, Stretch forth thine hand. And he stretched it forth; it was restored whole like the other.
- 14       And the Pharisees went out, and held council against him, how they might destroy him.

Now the question is, who is the him that they want to destroy? Say, Jesus. Not really. God. Because Jesus never healed anybody. And he didn't speak these words outside of permission from God. Because Jesus is a **man**; he is a **prophet**. And he's the Son of God; the Only-begotten, in whom God began His generations, and also, he's the begotten from the dead. And he's the only one to whom is said, "Sit thou on My right hand till I make thine enemies thy footstool." [Mt 22:44] The same one who will be in complete authority and charge. One day as he climbs up the golden steps on Mt. Zion and takes over the throne, God will disincarnate Himself, and there will sit, the man, the Lamb, the Son of God. Not God

the Son. Still the Great mediator. Still the Great High Priest, King of Peace, King of Righteousness, never changing the order forever.

Now you can see how that nobody but a truly revealed person can glorify God; can't be done otherwise.

- 15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;
- 16 And charged them that they should not make him known:
- 17 That it might be fulfilled spoken by Esaias 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 show judgment unto the Gentiles. (To the Gentiles 😊)
- 19 He shall not strive, nor cry; neither any man hear his voice in the street.
- 20 A bruised reed shall he not break, smoking flax shall he not quench, till he send forth judgement unto victory.
- 21 And in his name shall the Gentiles trust.

That has to happen to the Gentiles; it did not happen to Israel—it will not happen to Israel. Nope. It is happening now. At this moment. And the reason I am saying that this Scripture here, is the omega to the Gentiles, taking from the alpha of Matthew 13, the parables—and you will please notice that 13 follows 12--the 12<sup>th</sup> chapter is a great setting for the 13 [chapter] on the parables.

- 22 Then was brought to him one possessed with a devil, dumb, and blind: he healed him, insomuch the blind and dumb both spake and saw.
- 23 And all the people were amazed. Is not this the son of David?
- 24 And the Pharisees heard it...(“Nah! Oh boy, have you idiots got discernment. My God, without us where would you be? Hoo, hoo, hoo!”)

You talk about stinking, rotten, filthy pride. Gutter reality. Cesspool finesse. These guys have it.

Why! They said:

- 24 ...This is not the son of David; this is the other guy. Why, he casts out devils by the prince of devils, Beelzebub.

You know people still believe that—that devils cast out devils. And the devil can make you think that he does. And you know I can make you think he does. Because you don't believe the Bible. Don't believe the Bible. Jesus said devils don't cast out devils. Yet I can take one of the greatest books written on demonology in this world, by Dr. Nevius—and he had me fooled too, sucked in— and he will tell you how he dealt with devils. And how the devils have a hierarchy. And one devil fights the other devil—wants to get control. That's what he makes you think. Nah! Satan's too smart for that. He's got his kingdom all lined up. It's these idiot people; they can't get it. They were trying to get in touch with God, and hate to get in touch with God; they're in touch with the devil and deny it. That's America. Politics, religion, everything. What a horrible, horrible situation. So Nevius, anyway...he began talking to these devils and they talked to him. And these devils told him that they had fights for prestige and authority. And they would actually go about kicking another devil out in order to get more power. And that sounds good. And

the devil said it. Oh, yeah. And it looked like it was done. Poor old Nevius. Well, I know God forgave him; he was from another age.

But He wouldn't forgive me if I believed that nonsense. I would be confirming to you this evening that I don't belong in this pulpit, unless you're as rotten as I am listening. Because you're right here—devils won't cast out devils—the kingdoms divided. Other words, Satan's shot his wad right there. He needs every devil he's got without them fussing around. He controls them.

Now. He said:

- 27 If I by Beelzebub cast out devils, by whom do your children cast them out? therefore you let them be your judges.

Just take that one! Hey, this man's sharp, isn't he? Got a real sense of...right to the gizzard. Huh? Right to their hearts. You bet your life. The Bible said their hearts were smitten. You bet they were.

Now:

- 28 But if I cast our devils by the Spirit of God, then the kingdom of God is come unto you. (That means Satan's kingdom is decreasing. He's getting his back to the wall.)
- 30 He that's not with me is against me...no.
- 29 Or how else can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? Then he'll spoil his goods.

In other words, Satan's kingdom can...which he got from Adam...can never be given back until you see devils being cast out in this particular manner. Now remember, Israel turned it down; it was all right. They could get by with it; they were blinded. But remember, to the Gentiles, it won't happen. There will be a Bride come out of this. Just maybe one or two, but that's beside the point. See?

Now. He's showing you this is the Omega. And when did Jesus say, "I take every spirit in this building under my control"? He could have said it. God said it through William Branham. And you can see the casting out of devils is positively a sign of the kingdom of Satan falling. Like Jesus said, "I saw Satan fall from heaven." [Lk 10:18] In other words, the marvelous works that were done, absolutely began to unseat Satan. And when God came on the scene vindicating His prophet—first of all vindicating Himself, vindicating His prophet, now His Word is vindicated—and absolutely manifested the Revelation of His Word by bringing It to pass and explaining It, the devil began to lose power. And it was seen by the fact that William Branham could cast out devils when devils didn't even want to go. And I saw him do it. I saw him challenge one dumb spirit—I think it was—or deaf, three times in a row. He told the spirit, one—he said, "He didn't come." Did it again—said, "He didn't come." Said, "He'll come this time." and he came. Instantly. The man was perfectly delivered. So the strong man is being bound; and his house will soon be despoiled.

Now:

- 30 And he that (Now watch.)...he that's not with me is against me.

Now look at...that's a tough one. "Well, Bro. Vayle, I think I'd like to stay neutral." Oh, you want to sit on the fence, eh? Well, sit on the fence. I don't think it would be much fun. I'd sooner be sitting on the solid rock. At least it's not going to saw me in two.

- 30 He that's not with me is against me; he that (Now watch)...and he that gathereth not with me scatters abroad. (In other words, if you're not in the same word, in the same life...now who are these people that are not with him, and they're not scattering abroad? That's the lukewarm Pentecostal age.)
- 31 Wherefore I say unto you, All manner of blasphemy shall be forgiven unto men: but blasphemy against the Holy Ghost shall not be forgiven unto men.
- 32 An whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor the world to come: (Now that following over here in Matthew, to the Gentiles.)
- 33 Either make the tree good, and its fruit good; or else make the tree corrupt, and its fruit corrupt: for the tree is know by its fruit.

Now casting out of devils was positively not fruit. Venerating God was positively not fruit. The fruit lies in the fruit of the lips. By the words of your mouth...by the words of your mouth you're either justified or condemned.

- 34 Oh, generation of vipers, (you snakes) how can you, being evil, speak good things? For out of the abundance of the heart the mouth speaketh.

And yet, Jesus in one place said, "If you being evil, know how to give good gifts, how much more will the Holy Ghost...God give the Holy Ghost to them that ask Him? If you being evil know how to give good gifts, how much more will God give good gifts to you and to your children?" [Lk 11:13] See?

Now:

- 35 A good man out of the good treasure of his heart bringeth forth good things: (Now with...that's right within the soul) an evil man out of the evil treasures (and down in that evil soul) brings forth evil things. (Now watch.)
- 36 But I say unto you, That every idle word that men shall speak, (There is the whole thing.)they shall give account thereof on the day of judgment. (Bro. Branham distinctly heard from God, "Your thoughts in heaven speak louder than your words on earth." So therefore, if people express themselves in words as though they know, when they don't know, they're going to be held accountable.)
- 37 For by thy words thou be justified, by your words condemned.
- 38 Certain Pharisees said, Master, we would like to see a sign from thee.
- 39 And he answered and said, An evil and adulterous generation seeks after a sign; there shall be no sign given it, but the sign of the prophet Jonas.

Now anybody, therefore, in my books at this hour—and remember Jonah went to the Gentiles—if he's looking for some sign that he needs after vindication, I want to tell you flat: I've got no faith in that man getting off this earth in the Rapture. I simply don't. Because by his own words he shows that he's not even part of it. You can't do that. See?

- 40 Now Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.
- 41 The men of Nineveh shall rise up in judgement against this generation, and condemn it: (Now remember, this generation doesn't only mean that twenty, thirty year span. That actually means 'the kind of people.' Now look up in your Greek concordance and get down to the root meanings and you're going to find something in there that tells you that. See, I've already taught on that.)
- 42 Queen of south rise up in judgment with this generation, shall condemn it: (this kind of people)

Now what kind of people are there today? Lukewarm. Lukewarm fence-sitters. "Oh, we're scattering with the Lord. Oh, yeah, we're sowing. Oh, yeah." Like fun they are! Hear Bro. Branham's sermon on end time evangelism. They're no more preaching the Truth for this hour than nothing. See? And you can't tell them that the Word of God has been fulfilled in certain areas; therefore, that Word is now drained of the Holy Ghost and the new Message must come full of the Holy Ghost.

- 43 When an unclean spirit has gone out of a man, he walks through dry places, seeking rest, and finds none.
- 44 Then he saith, I'll return unto my house from whence I came out; and when he is come, and findeth it empty, and swept, and garnished. (just all ready for him to come back in)
- 45 He goes and takes himself with seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be unto this wicked generation.

Now what about this generation? Has taken the evil spirit—which there is only really one evil spirit. But if you go through the Church Ages, you know—the age one, two, three, four, five, six, seven—every time the spirit gets worse. So now you've got at the end time the devil controlling the Seven Church Ages. And this generation is under the...this is the people—this kind of people—can't tell their left hand from their right hand spiritually. They say they know God, but they don't.

- 46 And while he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak to him.
- 47 One said, Behold, thy mother and thy brethren stand without, desiring to speak with thee.
- 48 He answered and told them, Who is my mother? Who are my brethren?
- 49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!
- 50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and my sister, and my mother.

Now I realize there are people who will say, "Well, if God was absolutely in the Son, how come then He's up in heaven?" Well, let me tell you something. The word 'heaven' only means 'a high place'—a place really of authority. And so therefore, in my books he's telling you, "Here, my Father which is not in heaven-- is way up there somewhere in the stratosphere or way beyond there in the Milky Way," (or God

knows where). He's telling you that the **Sovereign God**, in my books, has made the proclamation. Now I can be wrong here. And if I'm wrong, I'm still doing my best to understand and see: there is one God and Jesus is not his Father. He can't be his own Father. Otherwise then, the child is the husband of the mother. Now, put that one down. That's the rottenest heathenism under God's high heaven; that's where Catholicism came from.

Now:

- 50 For whosoever shall do the will of my Father which is in heaven, (In other words, the Supreme Authority, having given His voice, and how has He given His voice but through the Son.) the same is my brother, and sister, and mother.

And Bro. Branham goes in here concerning us being a part of that Word. And he makes very strong emphasis.

Now watch, and this is chapter 13: [Matthew]

- 1 And the same day Jesus went out of the house, and sat by the sea.
- 2 And great multitudes were gathered together unto him, so that he went to the ship, and sat; and the whole multitude stood on the shore.
- 3 And he spake many things to them in parables, saying, Behold, a sower went forth to sow...(Now, these aren't fables like Aesop's fables with a moral. They've got a moral all right; there's a hidden, valued lesson here.) a sower went forth to sow;
- 4 And when he sowed, some seeds fell by the way side, the fowls came and devoured them up: (Well, that's sensible.)
- 5 Some fell upon stony places, where there's not much earth: forthwith they sprung up, because they had no deepness of earth:
- 6 The sun came out and scorched them; and because they had no root, they withered away. (That's perfectly sensible. That's the way it happens.)
- 7 And some fell among thorns; and the thorns sprang up, and choked them: (That's the way it goes.)
- 8 But some fell into good ground, and brought forth fruit, (How much? Who knows?) hundred, sixty, some thirty.
- 9 Who hath ears to hear, let him hear.

Now that didn't tell anybody anything. No, it didn't tell them anything. The disciples were there; the crowd was there. The crowd was so big he had to get out in a boat, lift up his voice, travel across the water.

- 10 And so the disciples came, and said, What in the world are you speaking in parables? (Why don't you...why must you do that? You shouldn't do that. Because...uh, looks like you're kind of entertaining yourself. But what good is being done?)

- 11 And he answered, and said, Because it is given unto **you** to know the mysteries of the kingdom of heaven, but to them it is not.

Now he's telling them right there, "Don't you fuss about any single thing I have to say and how I say it, because it has nothing to do with you as to your mentality so that you can handle it; it's going to be revealed to you."

Now:

- 11 ...unto you are given to know the mysteries.

Now, this is then a mystery that the Jews had, but didn't have. In other words, it was not really clear to them what their true position and meaning was to God. They had so gone astray from the Living Word that they were in a never-never land like Laodicea is today, after two thousand years of: another Jesus, another Spirit, another Gospel. It's just pitiful.

- 12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

Now it tells you right here, in the Book of John, [chapter 8] that these people could not hear—the disciples could. He said, "Why can you not hear my word? Because there's no place in you for it." So these people will lose even what they have because body and soul will be cast into the Lake of Fire. And the Bible distinctly says, "When the light that's in you becomes darkness, how great is that darkness!" [Mt 6:23] And remember, that can only really happen at the sixth chapter of the Book of Hebrews, where they cannot repent.

Now:

- 13 Therefore speak I to them in parables: because seeing, they see not; and hearing, they hear not, neither do they understand.
- 14 And in them is fulfilled the prophecy of Isaiah, which saith, By hearing you shall hear, and shall not understand; and seeing you shall see, and not perceive. (So there's something wrong with these people.)
- 15 For this people's heart is waxed gross...

Now you hear of a moon waxing and waning. Well, the waning moon is diminishing and the waxing moon is getting fat. So when you're will fed you wax fat. So these people have fat hearts. But unfortunately, it's all gross. They end up as natural brute beasts made to be taken and destroyed.

Now:

- 15 ...and their ears are dull of hearing, their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their hearts, and should be converted, and I should heal them.

Now the word 'heal' there, I believe, is perhaps not the best word to use. It's the word *sozo*—is 'healed'. It also means 'saved'. It also means 'reconciled'. So, I believe here the fact of healing is actually not the fact—'that I should save them, that they should be redeemed.'

Now:

- 16 Blessed are your eyes, for they see: and your ears, for they hear.
- 17 For verily I say unto you, That many prophets and righteous men have desired to see the things that you see, and have not seen them; and to hear the things which you hear, and have not heard them.
- 18 Hear ye therefore the parable of the sower.

Now, this I say, Bro. Branham is fulfilling the Omega of the Alpha. The Alpha is Christ here--Messiah-flesh (because God's Messiah). You find that the word 'Messiah' is really 'deliverer,' 'anointed one,' and 'keeper.' He ends up as King, on the throne and all. So all right, we see this one here, God manifest in human flesh because God was in him. And he is strictly repudiated on the grounds of vindication. Now when you see vindication, comes in two forms--two principles: one, wherein the man speaks, and secondly, where the thing comes to pass. Now, it's got to be heard and it's got to be seen. So these people, in seeing and hearing, refuse to believe the Word of God that is brought to them at that very hour.

- 14 And in them is fulfilled the prophecy of Isaiah, hearing they'll hear, but won't understand...

They haven't got a clue when you and I tell them about Deuteronomy 18.

"Oh, yeah, it's there, it's there."

"What does it mean to you?"

"Well-ll..."

They're like a bunch of geese eating grass. You know, it seems that their lives are pointless. Ooh, sharp as a tack when it comes to attacking it!

But to say, "Look, this is Deuteronomy 18; this is Deuteronomy 13. There can't be a Deuteronomy 13 of a false prophet until there's a known true prophet. Now let's get with it!"

"Ho, ho, hum."

You can't scratch it. They look at you and they blink.

Say, "Can't you understand that two and two are four?"

"Yeah. Understand that. What's that got to do with this?"

Simple as A-B-C. It says if a man comes in this form and mold and this thing is said and the thing said is done, you are to listen to him. Another guy will come by and he will not have "THUS SAITH THE LORD." But he'll be like Balaam and a Korah. And he'll show you things; he can prophesy; he can have dreams and visions. He'll tell you things, but he doesn't have 'THUS SAITH THE LORD' now. He's not vindicated. And you know, they'd sooner listen to that buzzard. Why? Because they hope, having seen so much of that, knowing that some of that is good and they kind of believe it's all good.

"Well, you know we could have that too and, boy, we'd be marvelous Christians. Yeah."

We'd show the angels how to fly. [Bro. Vayle says sarcastically.]

Remember years ago, I was with a young kid; I loved him dearly. His name was Les Petry. He wanted to be a preacher. He stayed with my wife and me. I said, "Les, just remember one thing. What do you want to be? Great for God for Les Petry, or great for God for God." I said, "Son, there is a difference."

I wasn't very many years older than he was, but I'd already seen the malarky and the junk pulled off by Pentecostals. That's why I was so glad to know they were wrong and get out of them. See, there wasn't much point in getting out of them unless I knew they were wrong. So when I got out, I'm one of His people. "Come out of her, my people."

Now he said:

16 Blessed are your eyes, for they see: and your ears, for they hear.

Now that's switching to it a bit. You hear, you see, then you hear again. Because now the explanation comes with the Word. But they don't believe it. That is, these people. But the disciples did.

17 For verily I say, many prophets and righteous men have desired to see the things which you see, and have not seen them; but to hear the things that you hear, and have not heard them.

Now he's telling you right here: the very prophets that prophesied about this, and the righteous people with the Spirit of God that knew about it—and they saw it coming—all they did was look to the future, and they missed it by being in another age because it wasn't for them. Now how would you like to be in this last day, hear a lot of things that you're not going to be heir to? If there was prophecy down the road, believe me, I'll tell you what, this would not be the time of the Millennium. Forget it. Be for somebody else. But this is why I love that this is the omega—William Branham, the omega—giver of the parables, the Word of God. Explaining it, showing it just like Jesus did according to Matthew 4 and Matthew 12.

So all right. We took a lot of time on that, but you see it's worth it.

24 Another parable he put forth saying, The kingdom of heaven is likened to a man which sowed good seed in his field:

25 And while he slept, his enemy came and sowed tares among the wheat, and went his way.

He done his dirty work. That's all he needed to do. All the devil needed to do was sow that tare and, man, he could take off and just stand back. So what happened in the Garden of Eden? What did the devil do that just had a continuity, and he could just stand back and watch his kingdom flourish? If you can't see serpent seed there, brother/sister, you can't see nothing. I know it's not easy, but the point is, your eyes are open. See?

26 And when the blade was sprung up, and brought forth fruit, then appeared the tares also. (Remember the tares look an awful lot like the wheat. You'll find the Italians will tell you that because they got the same thing in Italy.)

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said, an enemy hath done this. (Well, the servants got upset too.) The servant said, Wilt thou then that we go and gather them up?

29 Oh no, no, no, no, no. No, don't do that. Lest while you gather up the tares, you root up also the wheat with them.

Now, that tells you something right there: that there's no way that God is able to deal with the tares until the last moment. I think that's why Bro. Branham often thought of a show-down. Maybe a little different from what actually happened around us. We had our Mt. Carmel—don't worry—when those three hundred preachers were going to attack Bro. Branham and they all backed off. That was their show-down here. They had it in India when Elijah, Bro. Branham, saw the man had no eyes and his sockets completely healed. The Muslims saw it especially. What did they give a rip about it? They saw nothing.

29 Nay; while ye gather up the tares, you root up also the wheat.

So, there can be no dealing with the tares, the children of the enemy, the kingdom of the enemy. There's nothing you can do until it's harvest time. And harvest time is what Bro. Branham is going to look into in this message.

30 Let them grow up together till the harvest: and in the time of the harvest I will...(uh, what he...) Say to the reaper...(say he...Bro. Branham says, 'send forth,' really but it's 'say to the reapers') Gather ye together first the tares, and bind them into bundles and burn them: but gather the wheat into the garner. (Well, it really says, 'into my barn.' Which Bro. Branham is quoting from the...Matthew, I guess, the third chapter.)

Now Bro. Branham said:

[ ] *Did you notice, "Gather the tares first, and bind them into bundles."? (He says here, "Gather the tares first, and bundle them.")*

The actual fact of the matter, is that the original way it is put is better than his paraphrase. Gather the tares first, collect them. You collect them. And of course, if you're collecting tares and somebody's doing it, the tare doesn't have very much to say about it. Because at the end time he's a collectible item. And he is going to be collected. And he may say, "I am not collected; I am free." He's a liar. He's collected. And you'll find, shortly, history is going to prove it. Because there's going to be a great takeover.

[ ] *"Gather the tares first, and bind them."*

That means, tie them up. Not into a bundle (although that's true) and bundle them. The word 'bundle' means, 'to shackle.' Now at the end time, who is chained? Tells you that in Revelation 20. That old serpent, the devil. He's chained and thrown into the pit. And these people here, are gathered, they're collected. They won't believe it, but they are. They're tied with shackles. They're complete prisoners. Bro. Branham said their ear has been put to the doorpost and the awl has been punched through the lobe, so they'll never hear any other word.

What I can't understand, is how people are critical of us who believe 'live, die, sink, swim.' Don't they know their ear is already punctured? No, they don't want to admit it. They don't want to admit that they can't come to this message: 'live, die, sink, swim.' Because believe me, when you get your ear punctured having made a decision, that you cannot make this decision—'live, die, sink, swim'—your ear is punctured. Let us 'live, die, sink, or swim.' But the 'live, die' is taken out. I mean, the 'live, swim' is taken out. Now it's going to be tough to swim, because the swimming we're talking about, brother/sister, is not just in water. It's a stormy, spiritual sea that we're looking at. I had a dream along that line. Very strange.

Gather the tares first, collect them. Tie them. Shackle them. Make them prisoners. We've had enough of them.

[ ] *Now, reading this, there was something strange came to me while I was sitting on top of the Catalina Mountains the other night in prayer. Then I thought, where*

*could I gather a word that I could use for this that I wanted to speak on tonight?  
(That's up here. This is the Omega of the Alpha. This is Elijah.)*

[ ] *And I went down and found the word of 'discrepancy.'*

The word 'discrepancy.' Now that's strange, isn't it? How do you think that William Branham thought about this and used the word 'discrepancy'?

[ ] *And it means 'sowing discord,' or 'being contrary.'*

Now, I got *Webster's Dictionary* and I didn't find that. 'Being contrary' is more like it. 'Sowing discord' could barely qualify under the thought of completely caught off of guard and, "Where have my plans gone? What's going on here anyway?" Well, that's 'discordant.' So we could...you know, we could pass on that.

[ ] *'Being contrary.'* *'Sowing discord, something different.'* *'Being contrary to what's already been.'*

That's actually the real definition when they put that in the dictionary. Now, so, the definition I like best is 'something contrary from the original.' A 'discrepancy' means something is wrong. Either the thing has been changed or not carried through according to the plan, like adding or taking from it, or thinking you know something better and you're messing around with it. But you better believe 'discrepancy' means there is a change, there is an error. There's something wrong here. See?

Now, Bro. Branham speaks of sowing discord, because this is about seed that has been sown, and one of the seed is in the wrong place; it doesn't belong there. And the only way to get rid of the problem is to destroy that seed and everything with it. So 'discord' is there. And of course, we'll see more in a minute. 'Sowing discord'...because this is about the seed has been sown and one of the seeds is in the wrong place—by intention, this wrong seed in the wrong place, by the intention of an evil being. And the owner and the servants and the wheat now all have a problem.

Now let's just take a look at the word 'discrepancy' to begin with. Well, I guess it's taken from the French and also the Latin. *'Discrepans.'* It means, 'to sound differently,' 'to rattle,' 'to chatter.' So when Bro. Branham talks of 'discord,' he doesn't even go back to the root in the French and the Latin because *'dis-*' means, you know, 'pulling away from it,' 'against it.' And the *'crepans'* means, 'to rattle' or 'to chatter.'

And you know, the Bible distinctly says there are so many voices in the air and none of them without some significance or signification. [1 Cor 14:10] They're there. They mean something. You better watch it. And when John turned to see the voice, he turned to see it was a Scriptural voice. [Rev 1:12] Now the point is, in what we saw in William Branham, was there a Scriptural voice? And the answer is: yes, there was--by God Himself, a Scriptural voice. And that voice is still here. So therefore, the seed of discrepancy is also a voice. It's a chatter; it's a distraction. It's a taking away from the real Word, the real Voice. And I have a hunch that Bro. Branham was actually led by God to say what he said here. Because really, I cannot see in *Webster's Dictionary* what he saw.

But I can see from the root words that this man is telling you, very plainly, like Jesus, "I'm speaking to you the Truth. I'm going to give you a parable now. It won't mean one thing to you, and I'm going to tell you why. Because I won't tell you; because you have seen this and you won't listen. Forget it. You and I are finished." And William Branham knew the day had come when he and the Full Gospel Businessmen were finished because they'd organized. So I see in here, by looking into these words, something very, very, very outstanding. Very outstanding.

[ ] *I went down and found the word 'discrepancy,' so I got the dictionary and looked what the word 'discrepancy' means. It means 'a sowing discord,' or 'being contrary,' as Webster says, 'sowing a discord, something different.'*

But you see, he's talking about the Word. He's talking about the parable; that's a Word. He's going here with the Scripture. So what is the evil seed doing by this evil sower? Coming bang-slap up against the Word of God. And rattling around. And Paul warned them. He said, "You talk in tongues. What good does it do anybody? Unless there's an interpretation, how do you know you're going to get it? When you come to a place, shut up. And don't talk in tongues unless it's in complete order. And three is the most you can even look at." Now he said, "People coming in, they won't know what you're saying, and they'll say you're crazy." [1 Cor 14] Do the same thing with William Branham, with Jesus Christ in a parable. Or even go so far as to let Jesus Christ or William Branham, by the same Spirit of God, lay out the Revealed Word of Almighty God to the true...the truth that's in it, revealed by God as God meant it by God Himself. They're crazy. And you know what you do? You end up speaking in the air. You've got a strange tongue to these people here.

Now, when we finally...and will we ever come to the place, where their tongue will be completely strange to us? My God, I wish it were. Some of you have got a good chance here, because you really knew nothing-from-nowhere. And you've been brought straight up in the word of William Branham. Quote, quote, quote, reference, reference, reference—tracing through the Word of God. But I'll tell you what: it's very difficult to not ever, ever build something Bro. Branham said on a previous knowledge, which could be in error.

See, that's what I'm telling you Jesus-Only did. They said, "Oh,...?...Bro. Branham—Jesus-Only. Oh hey, we're fine." Oh, God. Don't you understand the biggest revelation was: there is one God. And the Seven Seals corrected the errors. So therefore, Godhead as one God had errors. And that's Jesus-Only. And the Trinitarians all fell for it. Some people have an idea that, if I were to write the *Church Age* book all over again, I'd have to change the portion on Godhead. Like fun I would. I'd just add one more or two more chapters so you'd really know what was going on.

I never did deny the Son. Never did. Never did make him Almighty God. But I knew God was in the Son. And I knew that One who was Elohim, or Immanuel—'God with us' walking in flesh. I knew that was the One that left him in Gethsemane. But I never understood the depth I understand today, that Jesus was not sovereign; that he was not omniscient; he was not omnipotent; and he isn't even now. If he had that, God wouldn't be down here putting everything under his feet.

I mean, let's face it; you have so many pitiful things. But you know, I guess we should be happy and not excoriate them. I have a terrible...a terrible way of doing that, and I realize that it's not good.

Okay. Gather the tares and bundle them. All right, let's find out how it is done, because this is very, very nice. And what I'm going to do is, I'm not going to do it. I'm going to stop right here. And tomorrow morning we'll go into it, because it's a good place to make a quick recap.

And again what you're seeing is the backgrounding—the backgrounding of this message. Try to enter into William Branham's spirit as much as we can in order to know what the prophets and wise men, the righteous, wanted to know and couldn't know, and we do know. And what they wanted to be by being here. And that knowledge consummated which, we being here now in the knowledge consummated, we are it. And you're going to find Bro. Branham brings that out.

I want to ask you a question. If you know anything about Pentecost or the Catholic Church, or the Methodist or the Baptist, or the Presbyterians or the Amish, or the Mennonite or the Nazarenes, or the Church of God--would they have a clue? No. The only clue they'd have would be to run with what the prophet said, to their own destruction. That's right. But that's the way it is.

Let's bow our heads in prayer.

Heavenly Father, we come to You now for the communion table of the Lord. And we know that this is a marvelous time to renew our communion with You, Lord, and our fellowship with each other. And remove everything out of our hearts by the Blood. It's been removed, anyway, from each of us by the Blood. So therefore, we ought to recognize the...that we also have the privilege of standing in grace with You, Lord, in Your magnanimity. To also forgive and completely loose and free everyone here from anything that we might feel is in error, or is some prejudicial thing or some insult, or some thing not understood. And some...mostly something which is utterly stupid and ridiculous in the Light of the glory of God and the future that faces us and the privileges we have in You.

So, Lord, as we look at the magnificent, momentous death of Jesus, and how we celebrate until you come back here with us and we come with You and we drink anew—and we realize that this is what we are looking at—then surely, Lord, we don't have any time to look at any nonsensical, foolish things that we do look at. To simply forgive and forget—wash the slates clean—and love each other with an unfeigned love. Because that love has got to come out of the Word, right straight into our souls and then right out of these warm bodies of ours—these living bodies—and we truly are temples then of the Holy Spirit. Marvelous to know these things, Lord. But You said, "Happy are you if you do them." And we know the word means 'prosperous.' We'll never get where we should be—prospered, endowed, and literally indulged—until we do this. Help us to do it tonight, Lord; to see the magnitude of Truth and the pitiful, negative, lukewarm, rotten lie. And kick the lie forever out of our lives and walk in the Light of the Truth—noble creatures that You have assigned us to be through predestination. We ask these mercies in Jesus' Name. Amen.