The Seed Of Discrepancy

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1 I have chosen tonight for a short text, or short reading, the Lord willing, to give us the context of it, out of St. Matthew 13:24 to 30. And then also I want to read from 36 to 40, just in a few moments. Now St. Matthew, the 13th chapter, and beginning with the 24th verse of the 13th chapter of St. Matthew. Listen close to the reading of the Word. My words will fail, but His will not.

> *Another parable put He forth unto them, saying, The kingdom of heaven is likened to a man which sowed good seed in his field:*
>
> *But while he slept, his enemy came and sowed tares among the wheat, and went his way.*
>
> *But when the blades was sprung up, and brought forth fruit, then appeared the tares also.*
>
> *So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? from whence then hath it tares?*
>
> *And he said unto them, An enemy has done this. And the servants said unto him, Wilt thou then that we go ... gather them up?*
>
> *But he said, Nay; lest while ye gather up the tares, you root up also the wheat with them.*
>
> *Let them both grow together until the harvest: and in the time of the harvest I will send forth the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into the garner.*

2 Did you notice, "Gather the tares first, and bundle them?" Now, reading this, there was something strange come to me while I was sitting up on top of the Catalina Mountains the other night, in prayer. And then I thought, where could I gather a word that I could use for this that I wanted to speak on tonight?

And I went down and found the word of discrepancy, so I got the dictionary and looked what the word discrepancy means. And it means it's "sowing discord," or "being contrary," as Webster says, "sowing a discord, something different," or "being contrary to what's already been." So I thought, the text tonight, I'd call it: "The Seed Of Discrepancy." And trust that the Lord will bless His Word now as we approach it.

3 And we also know He interpreted, in verse 36 and to 43, how that this seed matured. And while we're at it, let's just read that also, verse 36 now unto 43.

> *And when Jesus had sent the multitude away, he went into the house: and his disciples came unto Him, saying, Declare unto us the parable of the tares of the field.*
>
> *And He answered and said unto them, He that soweth the good seed is the Son of man;*
>
> *And the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;*
>
> *The enemy that soweth them is the devil; the harvest is the end of the world; and the reapers are the angels.*
>
> *As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.*
>
> *The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity;*
>
> *And shall cast them into a furnace of fire: and there shall* (be weeping, or) *be wailing and gnashing of teeth.*
>
> *Then shall the righteous shine forth as the sun in the kingdom of their Father. Who has an ear let him hear.*

4 That's Jesus giving the interpretation of the parable, Himself, therefore we know then what the interpretation means. And now as we approach this, of this sowing of the seed and the reaping, now He interprets it. And then I believe that Jesus was speaking this parable in His day, but was meaning it to be at the end of the world, or, the end of the age, which is this day. And I believe this little text tonight is very appropriate for the hour that we're living in, because Jesus distinctly said here that the gathering

would be at the end of this world, that that's when the end would be; the gathering of the wheat, and also the gathering of the tares and burning them, and to take in the wheat into the Kingdom. And I believe it was this way.

And another scripture leads me to believe this way, I have written down here, is Matthew 24:24, where it said that, talking about the seed of discrepancy, Jesus said that the two would be so close together till it would deceive the very elected if it were possible. Almost exactly the same.

5 Another place in the Scripture where it's written, that the rain falls on the just and the unjust.

I remember my first experience of ever coming amongst the Pentecostal people. I was at Mishawaka, Indiana. And I was at a great convention, a hall about like this, where the North and the South had come together. Because of them days, of the segregation, they had to meet up there. They were two great orders of the Pentecostal brethren. I had never heard of them or met them before. The first time I ever heard speaking in tongues. And at the end of the row of the convention, Me being not a member among them, I was just a young Baptist minister, I sat way back in the back. And I remember the first time I heard anyone speak in tongues, I didn't even know what it was all about. And then these two men, mainly, sat up in the front, one would speak in tongues and the other would interpret what the man said. Well, I just started studying my Bible as hard as I could, there then and found out that that was scriptural. That's exactly what the Scripture, the Holy Spirit would do.

6 Well, about a day after that. That night my heart was so stirred. I slept in a corn field. I didn't have enough money to get me a bed, so I just had enough money to get home on, and I got me some doughnuts, couple days old, or rolls, it was, for my breakfast. I was welcome to eat with them, but I didn't have no money to put in. In them days, that was in the depression, 1933, so it was pretty hard going. And so I thought, "Well, I'll ... I don't want to eat with them, but I want to know what they've got. They've got something that I haven't."

So that morning they asked me, "All ministers come to the platform and just identify yourself, who you are, where you're from."

Well, I just said, "William Branham, evangelist, Jeffersonville," sat down. Well, at that time I was the youngest minister on the platform. And the next day they called me to the platform to speak. And then after I spoke, why, we had a great time, and then I begin to meet different people inviting me to their churches. Then after they...

7 After that, why, I thought, "If I could only get where these two main men was that spoke in tongues and interpreted!" That was burning me up in my heart, I wanted it so bad. Well, as I've told you at the beginning, a little gift that you pull over. You know, gifts and callings are without repentance, you have them all your life, see, you're born with them, if they're gifts of God. So, always, since a little bitty baby, it always happened to me, people who knowed me all my life know that's true. Well, if I thought, I didn't know what it was then, call it a vision, I just didn't know what it was. But I thought, "If I could ever talk to them!" Well, and the spirit that was in the building felt like it's really the Spirit of God.

So I got to talk to one of them, and I asked him a few questions, and he was a real genuine Christian. There was no doubt about that, that man was a real believer. And the next man, when I talked to him, if I ever met a hypocrite, that was one of them. That man was actually. His wife was a blond-headed woman, and he had children by ... two children by a black-headed woman. And I thought, "Well, now what? Here it is, I'm all mixed up. I'm a fundamentalist; it must be the Word, or it isn't right. And here's that Spirit, one rang out, according to all I know, genuine, and the other one was no good at all, and the Spirit falling on both of them. Now, how can that be?" It had me puzzled.

8 Two years later, I had been praying in a cave where I would go to pray. Got dusty in the cave, and one afternoon I walked out, laid my Bible on a log, and the wind blowed it open to Hebrews, the 6th chapter. Which said, that in the last days, how it would be if we fell away from the truth and renewed ourselves against unto repentance, there was no more sacrifice for sin, and how that thorns and thistles, which was nigh unto rejection, whose end is to be burned; but the rain cometh upon the earth, often, to water it, to dress it; but the thorns and thistles would be rejected, but the wheat would be gathered. And I thought, "Well, it's just the wind happened to blow that open." Well, I just laid the Bible down again. And I thought, "Well, now I'll just...." And here come the wind and blowed it open. That happened three times. And I thought, "Well, now, that's strange."

And then as I raised up I thought, "Lord, why would You open that Bible for me to read that, when I get down to that where, thorns and thistles, which is nigh unto rejection, whose end is to be burned?" I thought, "Why, would You open that to me there?" And looking out across.

9 Now, these real visions come without pulling into any gear. That's just God. See? I looked and I seen an earth that was turning out in front of me, and I seen it was all disked up. There was a man dressed

in white, went around sowing wheat. And after he went around the curvature of the earth; around come a man that looked horrible, and he was dressed in black, and he was throwing weed seeds all over it. They both come up together. And when they did, they both was thirsty, because a rain was needed. And each one looked like was praying, with his little head bent over, "Lord, send the rain, send the rain." And the great clouds come up, and the rain fell upon both of them. When it did, the little wheat jumped up and begin to say, "Praise the Lord! Praise the Lord!" And the little weed jumped up right at the same side, and said, "Praise the Lord! Praise the Lord!"

Then the vision was interpreted. The rain falls on the just and the unjust. The same Spirit can fall in a meeting, and everybody rejoice in it: hypocrites, Christians, and all together. Exactly right. But what is it? By their fruits they are known. See? That's the only way it can ever be known.

Then you see that now, since wild oats, or wild wheat and grain sometimes impersonates a genuine, domestic grain, so close that it would deceive the very elected. I think we're living in a timely age, when these things should be preached on and talked about.

10 Notice in verse 41, the two also very close, so close in the last days till He didn't do.... He could not depend on some certain church to separate them, say, the Methodist or the Baptist, or the Pentecostals, to separate them. He said, "He sends His angels to separate them." An angel is coming to bring the separation, the segregation between the right and the wrong. And no one can do that but the angel of the Lord. He's the one that is going to tell which is right and which is wrong. God said He will send His angels at the last time. Not angels down through here, but angels at the last time, and would gather together. We know that this is the coming harvest time now. Now, an angel is actually interpreted a "messenger." And we see that there is seven angels of the seven churches through the church ages.

Notice who He said that the sowers were, and also what the seed was. One, the sower was He, the Son of God, who went forth sowing seed. And an enemy came behind Him, which was the devil, and sowed the seed of discrepancy, behind the sowing of the right Seed. Now, friends, that has happened through every age since we've had a world. Exactly. All the way from the beginning, it started the very same thing.

11 Now He said, "The seed of God, the word of God." Jesus said, in a certain place, that the Word is a seed. And every seed will bring forth of its kind. And now if the Christian, the children of God, the children of the Kingdom has become the seed of God, then they must be the Word of God, the Word of God manifested in the age that they're living in, for the promised Seed of that age. God gave His Word at the beginning, and each age has had its Seed, its time, its promises.

Now, when Noah came on the scene, and he was the seed of God, the Word of God for that age.

When Moses came, he could not come with Noah's message, it wouldn't work, because he was the Seed of God at that time.

Then when Christ come, He could not come with Noah or Moses' age; it was His time, for a virgin to conceive and to bring forth a Son, and He would be the Messiah.

12 Now, we've lived through Luther's age, Wesley's age (Methodist age), all down through the ages, and the Pentecostal age, and each age is given a promise of the Word. And the people of that age, that manifest that promised Word, is the Seed of that age, according to what Jesus said right here, "They are the children of the Kingdom." That's right. The manifestation of the Holy Spirit operating through His children is those Seed of the Kingdom at that age.

Notice, the tares was the enemy, Satan, who sowed discord, or the seed of discrepancy, he was the one guilty of doing this horrible thing. Satan sowed his seed from the beginning, when God placed His first harvest of human beings upon the earth. Adam, of course, as yet knew that there was a knowledge of truth and of right and wrong, and he had never come to that as yet.

13 But we find out, God gave His children His Word for their defense. We have no other defense than the Word of God. That is our defense. There's no bombs, no shelters, no hiding places, no Arizonas or Californias, or wherever it is; there's only one defense we have, and that is the Word. And the Word was made flesh and dwelt among us, which is Christ Jesus, He is our only defense. Being in Him, we are safe.

Not even sin is imputed to a genuine believer. Did you know that? He that's born of God does not commit sin, he cannot sin. See? It's not even imputed. Why, David said, "Blessed is the man who God will not impute sin." When you're in Christ, you have no desire to sin. "The worshipper, once purged, has no more conscience of sin," you don't desire it. Now, to the world, you might be a sinner; but, to God, you're not, because you're in Christ. How can you be a sinner when you're in the sinless One, and God only sees Him who you are in?

14 Now this harvest time. At the beginning, when God sowed His Seed upon the earth and gave it in the hearts of His children, His family, to keep that Word, that was their only defense, keep that Word! Here come the enemy in and broke that barrier, by sowing the seed of discrepancy, contrary to the Word of God. If that was discrepancy in the beginning, it's still.... Anything that'll add anything to the Word of God, is still the seed of discrepancy! I don't care where it comes from, if it's from organization, if it's from military sources, if it's from political powers, anything that's contrary to the Word of God, is the seed of discrepancy!

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

15 We notice that the first sower of the seed of discrepancy was branded "the devil," and we know it was in Genesis 1. Now we find out, that over here in the book of Matthew, the 13th chapter, Jesus still brands any discrepancy to His Word as being the devil. And this 1965, anything that sows discrepancy, contrary to the written Word of God, or puts any private interpretation to it, is the seed of discrepancy. God will not honor it. He can't. It won't mix. It certainly will not. It's like mustard seed; it won't mix with anything else, you can't hybreed it, it's got to be the genuine thing. Seed of discrepancy!

16 Now we find, when God sowed His Seed in the garden of Eden, we find out that it brought forth an Abel. But when Satan sowed his seed of discrepancy, it brought forth a Cain. One brought forth a righteous one; one brought forth an unrighteous one. Because that Eve listened to the word of discrepancy, contrary to the Word of God, and it started the ball of sin rolling right there, and has rolled ever since. And we'll never get it all out until the angels comes and segregates the thing, and God takes His children to the Kingdom, and the tares will be burned. Notice those two vines.

If we just had more time on this subject, but just to hit the high spots, so we can go right into praying for the sick in the next few minutes.

17 Notice, their seeds grew together just exactly like God said over here also in the 13th chapter, of our text tonight, of Matthew, "Let them grow together." Now, Cain went to the land of Nod, found himself a wife, and married; and Abel was slewn, and God raised up Seth to take his place. And the generations started moving on, between right and wrong. Now, we notice they gathered, each one of them, time after time, and God had to.... It got so wicked till God had to destroy.

But they finally came forth until both of those seeds, the seed of discrepancy and the seed of God, put forth their genuine heads, and that wound up in Judas Iscariot and in Jesus Christ. For, He was the seed of God, He was the beginning of the creation of God, He was nothing less than God. And Judas Iscariot was born the son of perdition, come from hell, returned to hell. Jesus Christ was the Son of God, the Word of God made manifest. Judas Iscariot, in his discrepancy, was the seed of the devil, come to the world for deceit; just like he was at the beginning, Cain, his former father.

18 Judas only played church. He wasn't really sincere, he didn't actually have faith (he'd have never betrayed Jesus). But, you see, he sowed that seed of discrepancy. He thought that he could make friends with the world, mammon, and also have friendship with Jesus, but it was too late for him to do anything about it. When the dead hour came, when he did this evil thing, he crossed the separating line between going forward and returning back. He had to go on in the way that he went, as a deceiver. He sowed the seed of discrepancy, he tried to find favor with those great organizations of that day, with the Pharisees and Sadducees. And thought he'd make himself a piece of money, and would be popular among the people. If that doesn't cause so many people to get in that discrepancy, trying to find favor with men! Let's find favor with God, not with men. But that's what Judas done when this discrepancies headed up in him.

19 And we know that Jesus was the Word, St. John 1, said, "In the beginning was the Word, and the Word was with God, and the Word was God ... And the Word was made flesh and dwelt here among us." Then, the Word is the Seed, then the Seed become flesh and dwelt among us.

If Judas was the seed of the enemy and the discrepancy, it also become flesh and dwelt among us in the person of Judas Iscariot. He never had no real, real faith. He had what he thought was the faith. There's such a thing as having faith; and a make-believe faith.

And a genuine faith of God will believe in God, and God is the Word, it'll never add nothing to it. The Bible tells us if we add one word, or take one word away, our part will be taken from the book of life, Revelation 22:18, the last closing chapter.

20 In the first beginning, the first book of the Bible, God told them not to break one word of that. Every word must be kept. They must live by that Word. Jesus, in the middle of the Book, come along and said that ... in His age, and said, "Man shall not live by bread alone, but by every word that comes out of the mouth of God." And in the closing age of Revelation, foretold to us, that "Whosoever shall take one word out of the Book, or add one word to it, his part will be taken from the book of life."

Therefore there can be nothing shadowy, just a genuine, unadulterated Word of God! That's sons of God, daughters of God, who's not born by the will of man, or by shaking a hand, or some form of baptism; but born in the Spirit of God, by the Holy Ghost, and the Word manifesting itself through them. That's genuine seed of God!

21 The enemy joins church and becomes very orthodox in a creed or something. But that's not.... That's discrepancy, anything that interferes with that strain of genuine truth of God's Word.

And how do we know? We say, "Well, have you got a right to interpret it?" No, sir! No man has a right to interpret God's Word. He's His own interpreter. He promises it, then He does it, that's the interpretation thereof. When He promised it, then He fulfills it, that's the interpretation of it. Anything contrary to God's Word is a discrepancy! Absolutely!

Now, as I've said, Judas has no real faith. He had a make-believe faith. He had a faith that he thought that that was the Son of God, but he didn't know that was the Son of God. He wouldn't have done it. And a man who will compromise on this Word of God being the truth, he's got a make-believe faith. Genuine servant of God will hang on that Word.

22 A few nights ago a certain minister of Arizona, of a great, famous school here in this city, came to me and said, "I want to straighten you out on something (I said...) when you get a chance."

I said, "This is the best chance I know of. Come on over."

And so he came over, he said, "Mr. Branham, you are trying...." Said, "I believe you're sincere and you're honest, but you're trying to introduce to the world an apostolic doctrine." And said, "The apostolic age ceased with the apostles."

I said, "The first thing I'd like to ask you, my brother, do you believe that every word of God is inspired?"

He said, "Yes, sir, I certainly do."

I said, "Then, would you show me in the Word where the apostolic age ceased? Now, you show me where it is, I'll believe with you." And I said, "The writer of the apostolic, the one that had the keys to the Kingdom, on the day of Pentecost when the apostolic age was introduced, they said, 'Men and brethren, what can we do to be saved?' He said, 'Repent, every one of you, and be baptized in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost, for the promise is unto you and to your children, and to them that's far off, even as many as the Lord our God shall call.' Now, how can the Word contradict itself?"

The man said, "I have an awful cold tonight."

I said, "I think so, too." See?

Now you tell me, is God still calling? If God's still calling, then the apostolic age is still in existence. Certainly! As many as the Lord our God shall call, ever call, ever will call, as many as He shall call, it will still be the apostolic age, for Jesus Christ is the same yesterday, today, and forever.

23 Now, we find today that this discrepancy has been sowed through every age. If it was possible to get it in the next ten or fifteen minutes, I would do it, but you can't. Down through the ages.... We are all, most all of us read the Bible. And now like when Jesus come, and He found that discrepancy, contrary. He was the Word made manifest, He was God's interpretation of the Word, because He said, "Search the Scriptures, for in them you think you have eternal life, and they are they that testify of Me." There you are. He was the interpretation of the Word. And every born-again son and daughter of God of this age is the interpretation of the Word. You are written epistles, read of all men. Yes.

Notice, He said, "In vain they do worship me, teaching discrepancy for doctrine. In vain do they worship me, teaching for doctrine the discrepancy, doctrine of men, creeds of men, teaching that to be the Word of God, when it has nothing to do with the Word of God."

24 Look, each age produce such a crop, every age has did it, and ours is no excuse. We have the same thing, and a greater age of it than all the other ages put together, for this is the ending of world's history. This is the great discrepancy that's ever been upon the earth, is on the face of the earth today. Discrepancy in other ages pulled them away from the true and living God, to idols. Today, Jesus

said in Matthew 24:24 that it would be so close till it would deceive the very elected if it was possible. Talk about discrepancy! Oh, it's so cunning. Satan is among the people, and just such a theologian, such a doctor of divinity, can teach that Word almost perfectly. Jesus said so. But just watch him, they'll be somewhere, say, "Well, now, that wasn't for this...." Oh, yes, it is, too, see, because God said it was.

25 Look what it did. Them same discrepancy brought God's wrath upon the days of Noah, when God sent His prophet out and preached as a flaming fire, called repentance to the people, and the discrepancy drowned out. Then what did Satan do? Come right behind, in Ham, and started sowing it again. That's exactly right.

Along come Moses, the great prophet, to bring the children of Israel up out of the wilderness. What happened? Moses, the great prophet of God, bringing them the absolutely truth, vindicated truth. He had met God. God proved that he had met Him. How those people back there, those priests, they had their religion, the rituals, and rites and everything, but Moses stood as a vindication of the interpretation of the Word. Don't forget that! Moses was God's interpretation of His promise. He said, He would do it; He was God's interpretation.

26 What happened? The church just got started out of Egypt, on its feet a few days, and what happened? Satan come along with his discrepancy in the person, the second Cain, which was Balaam, and he sowed discrepancy amongst them. We know that's right. That Balaam—the teaching of Balaam, that we're all the same, we serve the same God you do. Fundamentally, he was right, because he offered a sacrifice that God offered; seven rams, seven bullocks on seven altars, and prayed to the same God just as perfect as Moses did down in the wilderness, just exactly the same. But they were not the same! Foreshadowing to us what would come to pass. There was, again, Cain manifested in the person of Balaam. And there was God manifested in the person of Moses, interpreting His words through a human being, making Himself known and His promise, through a human being. And the discrepancy raised up.

So did it do it in the time of Judas, there he come with his discrepancy.

27 And, remember, this sin that those people believed, that we're all the same, we worship the same God, we should all belong to the same church, we should be the same people. That sin was never forgiven Israel! Jesus said, Himself, they all are dead!

They perished, all but three of them, and that was the ones who held on and believed the promise. When the weakling said, "We cannot take the land, it's too much for us," and so forth; Caleb and Joshua stilled the people, and said, "We're more than able to take it, because God promised it to us! I don't care what the opposition is!"

And we still can preach divine healing, and the baptism of the Holy Ghost, and still have the power of God to separate us from the things of the world. God said so! The apostolic age has never ceased, and it will not cease, it goes on.

So, we find the same old sower of discrepancy. And remember, that sin was never forgiven. Now, brother, if it was never forgiven then, what about now when the real seed of all the ages is coming together?

28 Notice this great thing that Balaam did, it went on and on, and finally ended in the coming of Judas Iscariot, and Jesus. What was it? Judas and Jesus was just exactly a figure of Cain and Abel. For, as Judas was religious, so was Cain religious. Cain built an altar, he made a sacrifice, he worshipped God, he was just as sincere in it as the other one was. But, you see, he didn't have the revelation of what the Word was. He thought it was Adam and Eve had eat some apples or some fruit. And Abel, by revelation, knowed that was wrong; it was the blood that brought them out, and he offered a lamb. And God testified his offering was right. Then he got jealous and tried to kill his brother. And as he killed his brother upon the same altar that his sacrifice died on, the lamb died upon the altar, so did Judas Iscariot betray Jesus Christ upon the altar of God, and killed Him just as Cain killed Abel. Because, Cain was the seed of discrepancy.

And so was Balaam, the hireling prophet, a man who ought to've knowed better. And God warned him through signs and wonders, and even a mule speaking in unknown tongues, and still he went right on just the same. He was born to be a sower of the discrepancy.

29 And if Jesus predicted this age to end up in the greatest discrepancy that ever was, the Laodicean church age, lukewarm, to put Him out of the church, how could it be anything else but that? Discrepancy! Certainly, it is. It ends in that age.

And it was Cain and Abel again on Calvary.

Now notice, as ever, as soon as Jesus went away, went into Heaven, the Holy Spirit was sent back. That was the Seed, the life-giver unto the Word, as we spoke last night. It's the one that quickens the Word. Quicken means "brings to life." The genuine Holy Spirit only brings to life the Word that it is. It won't bring a creed to life, it can't, because it's nothing of the creed. It is the life of the Word of God, for it is God, see. And it quickens that body.

30 Now notice, as they did. Then, as the Bible said, and John spoke to his children, and said, "Little children, you have heard of the antichrist which was to come into the world," said, "which already is in the world, and is working in the children of disobedience." Now, that was along about thirty years after the coming of the Holy Ghost. We find, when the Holy Ghost come, the real Seed, the real life-Giver to the seed, then here comes that discrepancy in again. And notice, on it went.

The real Word had been vindicated, them prophets of old had vindicated the Word of God to be the truth as they went down. If anybody ever read "The Nicaea Council," or "The Pre-Nicaea Council," them fifteen days of bloody politics, when them bunch of Romans down there wanted to bring in and make a denomination out of that church. Prophets came in, wrapped in sheepskin, eating herbs, and stood for that Word! But what did it do? It had to be like Cain, it had to be like Abel, one had to die. Certainly, it did. And the Word lost its influence amongst the people, and they all voted out the true Word and took in dogmas of discrepancy of the early Catholic church. They added a pope, they added a bishop, they added this, that, the other. They taken away the real true meaning of Peter, and of Mary, and all the rest of it; and made idols, and made nothing but just a pagan ceremony out of so-called Christian religion. What was it? Seed of discrepancy! And organized, organized, for the first time on earth, a church. What was it? That seed of discrepancy which started sowing, something adding to, taking away.

31 Who ever heard, in the Bible, not eating meat on Friday? Who ever heard, in the Bible, of anything of sprinkling instead of baptizing, immersing? Who ever heard of those things, a "Hail Mary," or something? Who ever heard of some of this rotten tommyrot of these Protestants, too? Pot can't call kettle greasy. Right! Just, guilty of the least is guilty of the whole! Who ever heard of God ever dealing in an organization? Show me one time that one ever organized and ever stayed alive. They died immediately, and never did rise again! It's time that something takes place, it's time for God to move. They kill the influence amongst the people.

Same thing has been done today. They kill the influence, say, "Oh, that bunch of holy rollers, there's nothing to them." Why, it's discrepancy! Meet the Word face to face and see what it is, see if God interprets His own Word. God's able of these stones to rise children to Abraham. Amen.

32 The Word had been thoroughly vindicated by them early Christians, how God delivered them from everything, and diseases, and they had prophets, and they spoke in tongues, interpreted, and gave messages that's proved to be exactly the truth every time. But in the face of all that vindicated Word, the people voted it out, and voted a denomination. That's the mother of all organizations.

Both are fully matured now. They started seeding again. It died out, but it bloomed again in the days of Luther, as we know from the former message here on the morning of the breakfast. It bloomed out in the day of Luther. Now what did they do? Immediately after that great man died, they made an organization.

It bloomed out. And again in the days of John Wesley, when them Anglicans, with all their eternal securities and everything had bound it up into a place to what's almost universalism, and what happened? God raised up a man named John Wesley, and slayed the whole thing. And as soon as he died, him and Asbury and them, what happened? They organized, and now you got all kinds of Methodists. Then along come one or the other, Alexander Campbell, John Smith, and whatmore.

33 Finally, out broke the Pentecost, coming out of all of it. What happened then? They did run well, what did hinder you? You went right back in the same mud you come out of, right back in the same slop, went back to discrepancy and to make organizations, you had to compromise on the Word. And every time God would send something new, you couldn't receive it. That's right! Discrepancy again! And, notice, as I said the other day, that first little husk that come forth from the root, comes up into the leaves and up into the tassel, then back into the stalk again, and comes out. That little husk of wheat almost looks like the grain itself, and we thought it was, but when you open it up, there's no grain there at all. It's only a supporter for the grain to grow by, and it dies also, and the life goes right out of it and goes into the grain. Notice, so they call the churches that sowed...

34 We find out today that our so-called churches, even to our Pentecostals, we went out, we couldn't be satisfied, we had to make groups of our own. Everything come up, we had to have this, we had to have this, we had to have another group. And this fellow raised up, said, "He's coming on a white cloud." Another one say, "Uh-huh, He's coming on a white horse." "All right, we'll make two groups." See, what is it? Sowing of discrepancy! When He comes, whatever it is, He'll interpret His own Word when He

comes. Let's wait till that time. Catch the.... Talking about that, you don't even get the message of the day. Always pointing to what God's going to do, or what He has done, and ignoring what He's doing. That's the way we get discrepancies in it.

35 Now we notice that today our churches, all of our churches has sowed to the winds, and are reaping the whirlwind. We don't have the prayer meetings, we don't have the services we used to have. What's the matter? We've let down the bars on everything. Look, even our Pentecostal churches, sitting full of bobbed-haired women. That used to not be permitted. Painted faces, wearing fingernail polishes, all kinds of stuff; getting men out here like Rickies and so forth; married three or four times, and deacons; oh, what a discrepancy! It's filth! How do they do it? God wouldn't have it in His church, they have to go to an organization to get into it. Somebody afraid to say something about it, 'cause they'd be kicked out of the organization. God, give us men who's not connected with nothing but God and His Word, that'll tell the truth about it. That's exactly what we need. What have we done? Sowed discrepancy. We've sowed to the winds, and now we're reaping the whirlwind.

36 Notice that they're now being gathered together for the burning. Did you notice, Jesus said, "First, gather them together, bundle them, and then put all the bundles in one pile, and I'll burn them." There's a little bundle called Methodist, Baptist, Presbyterian, Lutheran, they're all gathering together in the World Council of Churches. What is it? "Gather them first!" Hallelujah! Did you notice, He gathers the tares first, gets them away from the wheat, separates them. "Gather them together and burn them." They're all to be burned with the judgments of God, for sowing discrepancy among the people, things that they.... Having a form of godliness, and denying the power thereof, denying the Word, just to hold up some religious rites and some dogma that somebody's injected in, trying to put in the Word of God. It won't work. It's a discrepancy.

37 I scream today, as it was, the great prophet of long ago, Amos, when he come down into that city, said, "I'm not a prophet, nor a son of a prophet. But if the lion roars, who can but fear!" He said, "When God speaks, who can but prophesy." He predicted judgment upon that generation, said, "The very God that you claim to serve will destroy you."

You put this, it's on tape, and you remember. The very God that.... These people now that's gathering all this great big harvest of World Council of Churches, and you're going to have to go into it. You can't stay out of it. You're either going to individually get out of it, or you're going into it. There ain't going to be no middle ground. It'll be the mark of the beast. No man could buy or sell, except he that has the mark, or has got the discrepancy. Now, stay out of it! Get out of it! Flee it! Stay away from it! The God that they claim they're serving will destroy them. The great God of love who won't....

Said, "Well, Jesus prayed that we should all be one."

38 Then He also said, "How can you walk together, two walk together, 'less they be agreed?" He said, "one," like He and the Father are one. And the Father was the Word, and He was the Word made manifest. He was one with the Father, because He was the manifestation of God's promised Word. And so is it today, or any other day. Yes, sir. That God is one, He wants us to be one.

How can this be one, this one denying the virgin birth, and this deny divine healing, and this, that, all of them in a mess like that? Some of them even don't even believe in God—believe He was the Son of God; believe He was the son of Joseph, called the Son of God. Certainly. The twin brother to the Lutherans, Zwinglis, believe that, that He was absolutely just a good man. The Christian Science said He was a prophet, just an ordinary man, He wasn't divine. Why, if He wasn't divine, He's the greatest deceiver the world ever had. He was God or He was nothing. He was divine! He was deity, Himself, made flesh among us, in the person of the Son of God. Certainly, that's what He was.

39 Now we see the discrepancy has come in. We know that it's here, nobody can deny it. Oh, my! Just notice. He will destroy that group that claim they're serving God. You watch it.

God planted His Seed. I'm closing, 'cause it's time to start the prayer line. God planted His Seed, and His Seed is Christ. I'm going to preach on that in a few nights, where God decided to put His name, the Lord willing, maybe at one of the breakfasts when I have a little more time. Look, He is the only way of escape. He is the only true potentate. He's the only true God, there's none other besides Him. "I am God, and God alone," He said. Jesus said, "This is the commandment: Hear ye, O Israel, I am the Lord your God, just one God. I am He. Why do you look for another? Another will come ... I come in My Father's name, and you receive me not. But another will come in his own name, and him you will receive." And they did it at Nicaea.

"Are you a Christian?"

"I'm Baptist."

"Are you a Christian?"

"I'm Pentecost."

"Are you a Christian?"

"I'm Methodist," another name.

40 But when it comes to that name of Jesus Christ, they walk just as far from it as they can, they don't want nothing to do with it, for He is the Word and the Word declares itself. Notice, the only way of escape! He is the Rose of Sharon, the Bible said He was. Every title (in the Bible) of God belongs to Jesus Christ. He was Alpha, Omega, the Beginning and the End; He that Was, which Is, and Shall Come; the Root and Offspring of David, both Root and Offspring of David; the Morning Star, the Rose of Sharon, the Lily of the Valley, the Alpha, Omega, Father Son, Holy Ghost, all in Jesus Christ! He was the full manifestation of Jehovah God made flesh to dwell among us. That's exactly what He was!

He was the Rose of Sharon. What did they do with the rose of Sharon? They squeezed it out, mashed it out, to get the perfume out of it. A beautiful rose has to be squeezed down to get the perfume from the rose. And that was a beautiful life, there never was a life lived like it, but it had to be squeezed out on Calvary.

41 See, they took the anointing of the rose of Sharon and put it upon Aaron, he had to be anointed with that for to go in before the Lord in the holy place, in the holy veil. He had to be anointed with the rose of Sharon, to go in to sprinkle the mercy seat each year. And that anointing must be upon him, a sweet-smelling savor unto the Lord, packing the blood of the lamb before him, after he had also been sprinkled by the lamb. Pomegranates and bells around his garments, he had to walk a certain step, playing "holy, holy, holy unto the Lord."

42 Notice, He is that Rose of Sharon, that sweet-smelling savor, the anointing upon His people. You cannot come before Him with any creed, any other thing, but anointed with that rose of Sharon, the Word. He also is the Lily of the Valley.

Now, how do you get opium? You get opium when you take a lily and squeeze it out, you get the opium. Doctors use it in their laboratories. Take a man that's nervous and flusterated, or a woman, she feels like she's going to go crazy, she's walking the floor and screaming, she's in hysterics, a doctor will take a little of his lily opium and push it into her arm or vein somewhere, or his, and they quieten down. It's all over for a while. But just as soon as that opium dies out, here they come again, worse than they ever was.

43 But I'll tell you, friends, that's only a type of the genuine opium from the lily of the valley that I know of. He is the Lily of the Valley. He was squeezed out on Calvary. He was wounded for our transgressions, with His stripes we were healed. In that, that squeezing out of the flowers, He was a flower. He was the greatest flower that ever growed, was this Lily of the valley, and this great Rose of Sharon. Now He hangs tonight, spanded between heavens and earth, I believe, He was that time, rather, to take away the sin of the world and to bring healing back to the world. And the Bible said that He's the same yesterday, today, and forever.

44 Friend, when God told Moses, in the wilderness, which was a type of Him, to lift up a brass serpent. And brass represents sin judged, the serpent represents ... the brass serpent represents sin already judged, as brass is divine judgment. Like the brazen altar where the sacrifices was laid. And also Elijah looked up and he said, "The skies was like brass." Divine judgment upon an unbelieving nation that had backslid from God. Brass represents judgment, divine judgment. And the serpent represented sin already judged; and Jesus was that serpent made sin for us, and took the judgments of God upon Him. He was wounded for our transgressions, bruised for our iniquity, the chastisement of our peace was upon Him, and with His stripes we are healed.

Oh, God's got His cabinet full of opium, tonight, for you. Christian friend, you are sick and suffering. Oh, you're weary, it's just too hard for you. You can't stand it much longer, you'll go wild in this modern day that we're living.

45 Did you just hear "Lifeline" tonight, what they said, that Russia says, in '55, that they'll absolutely take full control of the whole world? Before that can happen, the rapture has to come. So how close is it, friends? It's right here close now at hand.

Won't you seek Him tonight with all your heart. He is the Lily of the Valley, and He's the same yesterday, today, and forever. He's here tonight to lift Himself up among His people, just like Moses lifted up the sin sign, judged. And not only sin, but sickness. Remember, Jesus said, "As Moses lifted up the brass serpent, so must the Son of man be lifted up." What did Moses lift it up for? For sin, unbelief, and for sickness. Jesus was lifted up, also, for sin, sickness, and unbelief. He was the same thing.

46 Now, tonight, in the days when we got this great discrepancy, Jesus Christ promised in Luke, that in

the days before the coming of the Lord, would be like it was in the days of Sodom, when the Son of man would reveal Himself. Like the Son of man revealed Himself to Abraham down there; Elohim, God, made flesh among people, and dwelt there with Abraham and showed him ... told him what Sarah was thinking of (sitting behind him) in the tent, that He had never seen. Told her what she ... and called her name, "Sarah." "Abraham," not his name Abram he started out with, but Abraham. Not Sarai, S-a-r-a-i; but S-a-r-a-h, "Where is thy wife, Sarah?"

Said, "She's in the tent behind You."

Said, "I'm going to visit you according to the time of life." And she laughed. He said, "Why did she laugh?"

Now, Jesus said, "Just before this great discrepancy is gathered and burned, that the Son of man will reveal Himself in the same manner as He did then." And that's.... What is it? It's a lifting up, afresh, before you, that Jesus Christ is the same yesterday, today, and forever. Do you believe it? Let us bow our heads then for prayer.

47 Dear God, we love You. Your Word is so foodful with us, Lord. We just love it! We live by it, Lord. It seems that our capacity is never sufficient. We just love to sit at Your table, around Your Word, and enjoy the blessings, Lord, when we come together like this, brothers and sisters who's been blood-bought by the Son of God, who is the purchase of Your blood. And we come here tonight, Lord, we've dedicated these nights for praying for the sick. And according to the Scriptures, You said that "by the stripes we were healed." It isn't necessary to pray then (only confess our sins), for by Your stripes we were (past tense) healed. Oh, what a day of salvation! What a promise by Emmanuel! That it's certainly truth.

You said, "A little while, and the world won't see Me no more, yet you'll see Me, for I (the personal pronoun of "I") I will be with you, even in you, to the end of the world." And at the end of the time, this great consummation, You said, just before it happens, 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.

48 And I pray, God, as a crude little thing, (if I said wrong, forgive me), pulling into a gear. I love them, Lord. I pray that they won't miss it. Let this be one of the great nights, Lord. May every sick, afflicted, blind, whatever it is in here, Lord, be healed tonight. May every sinner be saved. Right in their hearts now, if they're an unbeliever, may they accept Christ at this moment. Grant it, Father. It's all in Your hands. We commit ourselves to You, to see You come among us.

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 was that prophet that Moses said that would raise up. They hadn't had prophets for hundreds of years, discrepancy was on every hand, but yet the Word of God had to be fulfilled; so the Word become flesh, and so did the discrepancy. And, Father, we see it again today, the discrepancy becoming one great big bundle; and we see the Word coming the same way. Bless us tonight, Father. We commit ourselves to You, with Your Word. Whatever You have need for us to do, do with us, Lord. In Jesus' name. Amen.

49 [A sister speaks in another tongue. Blank spot on tape.] ... real reverent. We don't know what He said. He may be wanting to tell us something, so just be real reverent just a moment. [Blank spot. A brother gives an interpretation.]

Amen. Did you ever read [blank spot on tape.] scripture where the enemy was coming, and they were all gathered together, and the enemy was such a great force. And the Spirit of God fell upon a man, and told him, and he prophesied, and said where to go and lay in wait, and they destroyed their enemy. There it comes again. There's the place to destroy your enemy, see, take the hand of God. The hand of God is Christ, of course, the Word, so take that in your hearts tonight while we call the prayer line.

50 I believe Billy give out prayer cards again today. B, B's, let's take B-85. We had fifteen last night. We usually try to get about fifteen a night. And then hold your cards, we'll get them, now. Let's try about fifteen. Eighty-five. B, like Branham, you know. B, eighty-five to a hundred. Let's see. Who has B-eighty-five, raise up your hand. You're sure.... Oh, in the back. All right. Eighty-five, come up.

Now, my son.... So that there might be strangers here, wouldn't know how this was done. My son comes down here, or someone; if he isn't able to come, Brother Borders, somebody else. Some man will come down, and take these cards, a hundred of them, and send them before the people and mix them up together. So therefore he gives you a card, he can't tell you you're going to be up here on the platform, he don't know that. And neither do I know. I come at night, just pull out about ten or fifteen, somewhere along, in the cards. That doesn't have one thing to do with your healing. You can sit right

there. Look last night. How many was here last night, let's see your hand? How the people was just healed all out through the meeting!

51 Now, that was eighty-five, eighty-six, eighty-seven, eighty-eight, eighty-nine, ninety. Let's have them come right now. B, eighty-five, eighty-six, eighty-seven, eighty-eight, eighty-nine, ninety. That'd've been one. Surely, we need somebody's... Here's another one, yes, that'd make it right. Ninety, ninety to a hundred now. Ninety, ninety-one, ninety-two, ninety-three, ninety-four, ninety-five, ninety-six, ninety-seven, ninety-eight, ninety-nine.

If you can't move, if you're.... I see we've got a couple, three wheelchairs here now, four of them, I believe, I can see. If you got a prayer card, that's your number's called, you can't move, just raise your hand, we'll wheel it up here.

52 And if you haven't got no prayer card, just sit there and pray, and say, "Lord Jesus, let it be me tonight." How many here doesn't have a prayer card, raise up your hand. Oh, my! All right. Now let's just say this, I hope it don't sound sacrilegious. But there was a little woman one time that didn't have a pray card, we'd say. She went pressing through the crowd, she said (now listen close), "If I can touch that Man's garments, I'll be made well." How many knows the story? All right. And what did she do? She touched Him, and went over and sat down. And Jesus turned around, He knew where she was at. Is that right? He knew what her trouble was. Is that right? 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? Because why? She had touched Him.

53 Now, how many Christians here tonight that know, according to Hebrews, the book of Hebrews, that Jesus right now is a high priest, the High Priest that 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 the same as He did then. Do you believe that? He would act just the same as He did then, if you can believe that. All right. How many believe that, raise up your hand, say, "I actually believe it"?

All right, before they form the prayer line, let's have a prayer line out there. I know He's here. I feel His presence, and I know that He's here. (Is the prayer line ready? I was going to call out there.) You just pray, just look this a-way and pray, just believe.

54 A little lady sitting here looking right at me, sitting next to a lady that's got glasses on. Can't you see that hanging over that woman? Look here. See? She's suffering with heart trouble. Do you believe that God will heal you? If you do, raise up your hand. That's what your trouble was. That's right. Now if that was your trouble, raise up your hand so the people can see. Raise up your hand like... Now, you don't have it no more now. Your faith made you well.

He's the same yesterday, today, and forever. Oh, there is a discrepancy; but Jesus Christ is the same yesterday, today, and forever. Now just keep praying, see, you don't have to be up here, that you might know.

55 Now, this is a lady. As far as I know, I never seen her in my life, she's just a woman standing here, and got a prayer card, and didn't know whether you was going to be called or not. Somebody just give you a prayer card, and your number was called, so you just come up here. Is that right? And I have no way of knowing what you are, who you are, where you come from, what you want, nothing about it. I'm just a man, you're the woman. That's right. This same picture come one time in the Bible, St. John, the 4th chapter.

Now you say, "What did you do, Brother Branham, just then, a while ago." Just pulled over in that little gear, see. I don't know, see. He has to do it. I don't know. How did that woman out there? I never seen that woman in my life. She's a total stranger to me. I believe it was a woman. Who is the person that was healed just now out there in the audience? Will you...? We're strangers to one another? If that's right, wave your hand like this, see. I never seen the woman. But she was sitting there, believing. Now, she touched something, didn't she? It wouldn't do no good to touch me.

56 But now can't you see that the Bible is exactly the Word of God? He's the same yesterday, today, and forever. We become tabernacles of that Holy Spirit which is Christ, see. That's the real Seed. Then if that real Holy Spirit gets into the real Seed of the Word, not... It 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, see. And that's what takes place.

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

food.

57 How many races of people are there in the world? Three. Ham, Shem, and Japheth's people. We all come from Noah. 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). And that's all the races that's in the world, see, just three.

Everything in God is perfect in three. Just like these three I was talking of tonight: three stages of discrepancy, three stages, the Word made flesh, so forth. See?

Now, He that talked to the Jews, told Philip, when he brought Nathanael up, that where he was, and said, "I seen him when He was under the tree." He told.... 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." See? Now, them was all Jews.

But here He goes to a Gentile ... not a Gentile, but a Samaritan.

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.

But He sat down there, and here come a half Jew and Gentile out, a woman. And He said to her, "Woman, bring me a drink."

She said, "Why, you shouldn't ask that, so much. We are.... There's a segregation here. You're a Jew, and I'm a Samaritan."

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 had five."

58 Now, look, when the Pharisees seen Him do that, right ... that discrepancy right amongst the Word, what did they say? They said, "This man is Beelzebub, a fortuneteller." See?

And Jesus said, "Whoever spoke that on the Holy Ghost when it come, to do the same, would never be forgiven." There's your discrepancy. See? But He said He would forgive them then, because the Holy Spirit hadn't come; the sacrifice, the Lamb hadn't died.

But then the woman didn't think that. The woman said, "Sir, I perceive that You are a prophet." They hadn't had a prophet for hundreds of years. Said, "I perceive You're a prophet. Now, we know that Messiah, which is called the Christ, when He comes, that's what He's going to do."

Well, if that's what He did, then He's the same yesterday, today. That's how he made Himself known then, is 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 the Son of man would be revealed.

59 Now, not knowing you (and you know that's true), we're total strangers, and you are standing here. There's maybe something wrong with you, maybe there's not, I don't know. But if the Lord Jesus will reveal 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? This is just a hull the tabernacle that God uses, any who He has chosen. He does that by sovereign grace and election. So, but you believe. You will?

How many in the 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 than I ever seen that woman down there in my life. But, see, here's what I'm trying to get you to do: get that discrepancy away from you now, and believe the Word when the Word is made flesh right here among us. The Word becomes alive in our own flesh, that shows the presence of God.

60 Now may He grant it to her. She's wanting a worthy cause. She's childless, she wants a baby. She's about forty years old. That's certainly not impossible.

They're sitting right out there now, women who were barren all their life, and come to the platform like this, and the Lord give them children. Some of you raise your hand out there that know. See? I picked up a little darling girl the other day, Sunday, after I left here, Sunday afternoon; that her mother was barren, the Lord spoke. And the little girl, the sweetest little thing, is she here? Where is she at? Here she is right here, sitting right there, the mother sitting there. Here's the little girl, herself. See her? She was a spoken Word from God.

Now, will you believe Him with all your heart? Do you believe that that blessing that you have, that

you feel in you now, has been God answering? If God would tell me what your name is, so you could name the baby, would you believe? Then, Mrs. Thompson, you can go home and have your baby, if you'll believe it with all your heart.

61 Do you believe with all your heart? Just have faith, don't doubt, just believe God. God is God.

How do you do, sir? I suppose we're strangers, too. The only time I ever seen you in my life, as I know of, is when you was coming there. And I thought you were Brother Shakarian's uncle ... Mushegan, Brother Mushegan, the singer, when you come by. And then I seen you was going to the prayer line. Now, being a stranger with you, or to you, and I a stranger, each way. Now, if the Lord Jesus will tell me something that you're, maybe what you're wanting, let's just say that; tell me what you're wanting. Now, He's already give it to you. Only thing is just enough faith to believe it.

Now, how many understands that? Just enough faith to believe that you get what you ask for! See?

62 Now, now, if you're up here wanting something, and He can tell me what your desire is, then you know I don't know your desire, then it has to be something here that's doing it. Now, according to the Word, He promised to do that. He knows the thoughts within their hearts. Is that right? All right.

You have a great desire to be healed. One thing, you're suffering with a nervous condition, real nervous. That's right. Another thing, you got a back trouble, and that back has been very bad for some time, you've even had an operation on it. That's "THUS SAITH THE LORD." That's true. See. That's right. And here's another thing, your deep desire, is, you want to receive the baptism of the Spirit. That exactly right. Come here.

Dear God, in the name of Jesus Christ, may this man be filled with the Holy Ghost, for his needs be granted, in Jesus' name. Amen. Just have faith, don't doubt.

63 How do you do? I suppose, as far as I know, that we're strangers one to the other. If that's right, why, so that people will know, just raise up your hand so they see that we're strangers. I never seen her in my life, knowingly. I guess she never seen me, 'less it was out in the audience. Because the heavenly Father knows, and here's His Word laying here, that I have never seen the woman, knowingly, in my life. Therefore, I wouldn't know what you're here for, have no idea who you are, what, or nothing about you. I couldn't tell you one thing.

Only thing, it's just a gift. If I can.... As you heard me explain that a while ago. Just move over, hear what He says; what I see, I can say it. What He doesn't say, I cannot say. I'd say that in myself, and it'd be wrong. See? It'd be wrong. But if He says it, it's absolutely right. It can never... it never has been wrong. It never will be wrong as long it remains God. See? See, because God cannot be wrong.

64 But if God can tell me what you want, what your desire is, or what you're here for, or something you've done, or something like that, or who you are, where you come from, or whatever He wants to tell me you'd believe? Thank you.

One thing, you have trouble with your feet. Your feet bothers you. That's right. Raise your.... You have a lady's trouble, female disorder. And you've got a great desire in your heart, because you've just lost somebody or something. It's a boy, and your boy has left home, run away, and you want me to pray that he'll return back.

God in heaven, send her child to her. Let the Holy Spirit stop that young man on the road tonight, Lord, send him back to his mother. In Jesus' name. Amen.

He who knows will send him back to you. Don't worry. Believe now, don't doubt. Just have faith, all your heart. You believe, and God will grant the rest of it.

65 Now, just those three or four discernings, whatever it was, see, I just went till it gets blind to me. I can't explain that, there's no way to explain it. You say, "You mean, just that was worse than you preached there for forty-five minutes or more, you think?" Yes, sir. If it was three hours, it wouldn't be that much.

A woman touched the garment of our Lord Jesus. And them people are not touching me. Why, this woman here, look here, she could.... She could just touch me all around, wouldn't do a thing, I'm just a man. But she has to touch Him. And I, by a gift, just.... It just ... all myself goes away, and I just say what I see. See? And that's all. See, touching me doesn't mean a thing, but she touches Jesus through me. That's how that woman touched God through Jesus, when.... He didn't know what was the matter with her. She just touched His garment, went and sat down. And He said, "Who touched me?"

And the apostles said, "Why, everyone is touching You. Why do You say that?"

He said, "But I perceive that virtue has gone from Me."

Now, you know what virtue is? Strength. He got weak on one woman touching Him, and He was the Son of God. What about me a sinner saved by His grace. You know why it's more? Because He said, "These things that I do, shall you do also. More than this shall you do, for I go unto my Father." "Greater," it said there, but the right Greek interpretation is "more than this shall you do."

66 Now, the lady I know not. I know nothing about her. She's just as total stranger to me as the other people were. We're strangers to one another. Just so that the people know it, you might raise your hand, say we are strangers. Now, the Son of God, if He one time met a woman in a little panoramic like this, by a well, and He talked to her just a moment, and He knowed where her trouble was, and He told her what her trouble was. And so she knew by that, that that was the Messiah. Now that you've touched me, I've touched you, and nothing happened. But if my faith (by a gift) and your faith (by believing in it) can touch Him, and He can speak through us, through me to you, then you know that He's here like He was at that well at Sychar. See? He's the same yesterday, today, and forever. Do you believe that?

You have so many troubles, so many afflictions, complications. One of the main things that you want to be prayed for is arthritis. That's right. Isn't that right? You're stiffening up by arthritis. When you see you raise your arm....

67 And you did walk out kind of slow, the best of my remembrance. Maybe just wait just a minute, maybe something else can be said that'll take the.... Out here, you feel things; people, you know, like a breath coming against it. They say, "Why, he guessed that," or, you know, like that.

But, you seem to be a fine person, just talk to me just a moment. Let's stand here just a bit, because I do think there's something else that's in your heart that you're wanting from God. Now, I could not answer your prayer, but He can re.... Because, if you believe it, it's already answered. But if you just want to believe; to make you believe. Now, I tell you, it's concerning a loved one that's not here, and that is a brother, and that brother is not even in this country. He's in kind of a wet country, a lot of lakes. I'd say something like in Michigan or some.... Michigan is where it's at. And he is suffering with a deadly killer, and that is an incurable kidney trouble that he's bothered with. That is right, isn't it? That's "THUS SAITH THE LORD." Now, the handkerchief that you've got in your hand, that you raised to God, send that to your brother and tell him not to doubt, but to believe, and he'll be healed if he'll believe it.

68 Do you believe with all your heart? See, then, if you believe, there's only one thing to do, that's, absolutely accept it. Is that right?

Now you say, "He's looking at them people. That's what he's doing, looking at them." You see that so much!

But that you might not know this.... This lady here, come up this a-way, lady, here, the patient, ever who you are. I'm not looking at her. Do you believe that God can reveal to me what's your trouble? Raise your hands, if you do, this lady here, this lady here, the patient. All right, then if you'll believe that with all your heart, that asthmatic trouble won't bother you anymore. All right, go home and believe it if you would.

69 Look, here it is. See, you look this way, the vision is there no matter what takes place. Amen! Can't you see it? Just perfectly as God can be perfect!

Do you believe, too? Asthma can leave you, too, couldn't it? Do you believe it would? All right, go tell the Lord Jesus that you believe Him.

Some day you'd have to pack a little cane around if that arthritis cripples you up, but it ain't going to do it. You ain't, you don't believe it is, do you? Do you believe you're going to be all right? Go on your road, and Jesus Christ make you well.

Heart trouble kills people, but it don't have to kill you. You believe that God will heal it for you, and make you well? Go believing it with all your heart, say, "I truly believe for it."

70 You speak English? You understand English? Somebody come. [An interpreter comes to the front.] All right. Will you speak to her what I tell her? Tell her if she'll believe, the stomach trouble will leave her. She will believe it? Your back trouble will leave you, too, so now you can go on your road and be healed.

How do you do? Do you believe?

That man sitting there with back trouble, looking at me when I said that. He can be healed, too, if you believe it, sir. All right, sir.

That lady sitting right next to you there, you got neck trouble, haven't you, lady? Do you believe that God will heal you? You want to lay hands on the little boy for his knees that he'll get well, too. Do

you believe it? You had female trouble, lady's trouble, you don't have it now. Your faith healed you and made you whole.

71 Do you believe Jesus Christ, the same yesterday, today, and forever? Then let's put our hands on one another and pray this prayer of faith, each one of us, pray the prayer of faith.

Dear God, while we're so covered in Your divine presence, to see You moving out through the audience, healing the sick everywhere. Thou art God. I pray that You'll heal this entire audience. Let the breath of God fall fresh into their hearts, and let them know that time is running out. We're just a little while longer to be here, then we're going to be with Him who we love. And may now His presence bring healing to everyone.

We condemn Satan, we condemn all of his acts. In the name of Jesus Christ, Satan, come from the people.

All that will believe Him now, and accept your healing, stand up on your feet, say, “I now stand up to accept my healing. I believe it.” Regardless of your condition, if you really believe it, stand up to your feet. Now raise up your hands, and say, “Thank you, Lord Jesus, for healing me.” God be with you.

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Sermons By
William Marrion Branham
"… in the days of the voice …" Rev. 10:7