

BIBLE STUDY #54 - FRIDAY, DECEMBER 11, 2020

**TITLE: THRUST IN THY SICKLE AND REAP,
FOR THE HARVEST IS RIPE**

Dr. William Soto Santiago

Saturday, June 26, 1999

(Second activity)

Cartagena, Bolivar, Colombia

Source Scripture: Revelation 14:14-20

BOOK OF QUOTATIONS (in Spanish) – Page 64

The spoken Word is the original Seed

Jeffersonville, IN, 3-18-1962

Rev. William M. Branham

562 – “Moureh, moureh, the rain, ‘former’ rain, planting rain has went forth. Now what happened? The former rain was being planted; the latter rain fell. What happened? Sodom and its Sodomites burned; Abraham received the promised son. Jesus said, ‘Let them grow together. The tares will be bound, bundled, and burned. The gar-...Wheat will go to the garner.’ See? The latter rain is just at hand. / Don’t you see the two harvests coming up here, receiving their last shower? They’ve come along to that last shower. See? Then what happened? The Angels and the Lord disappeared. Then the rain took place.”

BOOK OF QUOTATIONS (in Spanish) – Page 171

Leadership

Covina, CA, 12-7-1965

Rev. William M. Branham

1532 – “Now, you see, it’s wheat time now. It’s getting harvest time. This is not Luther’s age, this is not Pentecost age, this is the Bride age. As Moses called a nation out of a nation, Christ today is calling a Church out of a church, you see; the same thing in type, taking them to the glorious Eternal Promised Land.”

BOOK OF THE AGES

The Laodicean Church Age – Pages 362-363

Rev. William M. Branham

The wheat and the tares, which from the first age until now have grown side by side, are harvested. What Nicaea set out to accomplish has finally come to pass. With all the might of organization the false church turns from any vestige of truth and with political might reinforces herself with state backing and sets out to eradicate forever the true believer. But just when she is about to accomplish her cowardly plot the wheat is gathered into the garner. No longer will the wheat and tares grow side by side. No longer will the tares receive of the blessing of God because of the presence of the wheat, for the wheat will be gone and the wrath of God will be poured out in the sixth seal which will end in the utter destruction of the wicked.

Now I said a moment ago that the false vine came into full fruition in this age. Her fruit would mature and ripen. That is correct. This evil-spirited church, full of iniquity, will be revealed as the mustard seed that grew into a tree wherein lodged the

fouls of the air. At her head will be the antichrist, the mystery of iniquity. All this is true. And if this is true, then it must also be true that the Bride Church will mature, and her ripeness shall be an identification with her Lord by means of the Word, and her Head Who will come to her is the Mystery of Godliness, Which indeed is Christ. And as the false church with all cunning and diabolical power made up of political force, physical force and demons of darkness come against this true vine, the true vine with the fullness of the Spirit and the Word will do the very acts of power that Jesus did. Then as she nears her Headstone, becoming like Him through the Word, Jesus will come that the bride and Groom may be forever united as one.

The seed of discrepancy¹

January 18, 1965

Phoenix, AZ, U.S.A.

Rev. William M. Branham

I have chosen tonight for a short text, or short reading, the Lord willing, to give us the context of it, out of Saint Matthew 13:24 to 30. And then also I—I want to read from 36 to 40, just in a few moments. Now Saint Matthew, the 13th chapter, and beginning with the 24th verse of the 13th chapter of Saint 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.

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—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.

And we also know He interpreted, in verse 36 and—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

1 Source: branham.org

*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 fire, 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.

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—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 a 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—the seed—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.

Leadership²

December 7, 1965

Covina, CA, U.S.A.

Rev. William M. Branham

¹³⁶ The first corn of wheat, the Bridegroom, had to fall into the earth in order to rise again. So did the first Bride that was born at Pentecost had to go through that Dark Ages like any other seed, be buried. They had to die. They must do it. But it started sprouting again in Luther, in the first reformation. It didn't look like the seed that went in, but it was the Light of that day. The stalk then went on into the tassel, Wesley. And from the tassel it went into Pentecost, the shuck.

¹³⁷ When you see into the wheat, when it comes forth, the corn of wheat, a man that's raised wheat, you go out and see that wheat form in there, it looks just exactly like the grain. But if you'll take a tweezer and set down and take that wheat and open it up, there's no grain there at all. It's just a shuck. And then what? It's—it's formed there, to hold the grain. See? And then, the first thing you know, the life left the—the—the stalk to go into the tassel; left the tassel go into the shuck; it leaves the shuck and goes into the wheat. Three stages, see, of it. And then forms the Wheat outside

of the three stages (Luther, Wesley, Pentecost). Just exactly. See, no doubt. You can't interrupt nature.

¹³⁸ Now look, every three years after a Message has went forth sent from God, they organize. This has been twenty years, and there's no organization. It won't. See? Now the shuck has to pull away, give the Wheat a chance to lay before the Son, to ripen; the Message coming right back into the Church again, forming the Body of Jesus Christ just like the first original One that went into the ground. Now, to see the—the Eternal Life.

¹³⁹ The Life, sure the—the stalk back here carried the Life. Certainly, it did. But, you see, when it become the stalk and it was finished, the organization, the Life went right on into Wesley; come right out, went in. And once, each one of them...One, a big blade, don't look like the grain. But when the little pollen comes, like the...on the—the shuck...or on the stalk, the pollen of the tassel, it looks a whole lot like the grain. But when it comes down to that shuck, it's almost there.

¹⁴⁰ Didn't Jesus say, "In the last days" (Matthew 24:24) "the two would be so close it would deceive the very genes, predestinated, the Elected Ones, if it was possible"? Almost like the real thing, see. So, in the last days. Now, you see, it's wheat time now. It's getting harvest time. This is not Luther's age, this is not Pentecost age, this is the Bride age.

¹⁴¹ As Moses called a nation out of a nation, Christ today is calling a Church out of a church, you see; the same thing in type, taking them to the glorious Eternal Promised Land.

¹⁴² Now, to refuse that Person that's doing the calling, Christ, no matter if you're Pentecostal, Methodist, Luther, whatever you are, you got to...This age! Nothing against them, not at all, but in this age now you've got to accept (like they did in that age) the Person of Christ which is the Word!

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 among us,...

...the same yesterday, ...today, and for ever.

Hebrews 13:8. See, you must accept that Person of Eternal Life!

¹⁴³ Now, what Life Luther had, was justification. Wesley had sanctification, added to it. The Pentecost had the restoration of the gifts coming back in it, added to it. But now it's completing in the body, you see, the three phases of it, and out of that...Now, when the resurrection comes, the Life that lived in them Lutherans, that's went out, the Life that lived in the Methodists and went out, the Life that went into Pentecostals, will all be raptured out of the ground in the Body of the Bride to be taken in before Jesus Christ. Glory to God! Oh, it's exciting! It's the Truth!

¹⁴⁴ We've turned a corner! We're looking towards Heaven, watching for the coming; the Cap on the Pyramid, as we would say, His coming back! The Church must be resurrected soon, and we must get ready.