

# Identification #10

*Pertinency of Seed*

*Placement of Borne Ones; Need for Rebirth*

July 3, 1999

Shall we pray. Heavenly Father, we thank You for Your Presence tonight, Lord. We glory in the fact that You have come to us, Father. We did not even know You were coming, we didn't realize, we didn't understand the Scriptures of prophecy, we didn't know the hour. We realize that people guessed at it, and many people had thoughts which were fairly good, as far as human reasoning is concerned, but they did not know for sure until You sent a prophet to vindicate Your Word for us, to let us know this was the hour that such a Word was coming to pass, even, Lord, as we saw in Matthew 4 and Matthew 12, how the ministry of the Son of man would return to this Earth again, the very prophecy of Lk 17:30 being fulfilled.

And we realize that that is only because You sent a prophet and showed us the way. We had a light leading to the Light even as John the Baptist was a light leading to the Light, and we thank You for that, that we can honestly say that Bible days are here again in the sense of that great ministry that You had given to Your Son and You, Yourself, being in it and indwelling him to that extent. Once more we've seen that ministry and seen the glory of God.

And so, Father, tonight may we are very solemn in our thinking and very happy to know that we have a true Word, a true revelation, and we can walk in that light, and in that light, Lord, there is no darkness, there's no veil, there's no shadow of turning. It is all truth, absolutely the truth, because You are the truth and the way and the life. So, may we give You honor and glory tonight as we study and may the honor and glory be true from our hearts and may our hearts be one with Yours. In Jesus' Name we pray. Amen.

You may be seated.

1. Now we're continuing tonight in the message of Bro. Branham's on "Identification," and, of course, we understand very thoroughly that this is a subject wherein he is dealing with the identification of the believer and, in some respects the unbeliever, according to the Word of God.

So, in studying this message, one does not need to read very many pages before one realizes that Bro. Branham actually is referring to the second parable mystery, the parable mystery of Mt 13:24-30 and 36-43, wherein Jesus defines the whole, so-called human race as being one lump of humanity formed from two sources, who are physically indistinguishable—at least at this time even more so than at any time in history. And their two origins are known only to God. Only God knows the difference. Nobody else knows: "the foundation of God standeth sure, having this seal, the Lord knoweth them which are His." [2 Tim 2:19a] And God will forever separate them at the great White Throne judgment where the true seed of God goes on to the New Heavens and Earth, and the seed of the devil, the enemy, goes to eternal, eventual annihilation.

2. So, we can go to the Book of Matthew, and what we're doing is repeating a lot of what we've already said, but trying to get a clearer emphasis upon it and continue as rapidly as we can. So, in Mt 13:24-30:

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

Now you'll notice in the kingdom of heaven here, and the kingdom of earth, most students will tell you that, positively, they're indistinguishable. But to me, this Scripture here, when he talks the kingdom of heaven, It let's you know that God Himself is absolutely concerned about this and revealing to us what goes beyond the earth, because this takes you right to the end where there will be no earth left and nothing there.

So, we can keep that in mind and look at this, not as merely the kingdom of earth, the kingdom which is of God on earth, but we're looking at that which is over and above all, so you can see a beginning, and you can see an ending.

- (24) The kingdom of heaven is likened unto a man which sowed good seed in his field:
- (25) But while men slept, his enemy came and sowed tares among the wheat, and went his way.
- (26) And when the blade was sprung up, and brought forth fruit, then appeared the tares also.
- (27) So the servants of the householder came and said, Sir, didst thou not sow good seed in thy field? From whence then hath it tares?
- (28) And he said to them, An enemy hath done this. The servants said to him, Wilt thou then we go and gather them up?
- (29) And he said, Nay; lest while ye gather up the tares, ye root up the wheat with them.
- (30) Let them both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather together the tares, and bind them in bundles (and) burn them: but gather the wheat into the barn.

3. Now you'll notice in there, if you know anything much about, and I'm sure we all do, we know quite a bit about gardening. And when it comes to gardening, you plant your plants that are good, and there are certain plants that grow up that we call weeds. And a lot of them have a deep taproot. They grow way down. A lot have a fibrous root; they spread way out, but they're a nuisance. Now, what they're doing is: they're taking the nourishment out of the soil. They're taking the moisture out of the soil, and they're crowding out the wheat. And they're actually a detriment to the crop that you planted. They cause problems.

But I have a friend, who I used to know many years ago, and I've known over the time, and he has an organic farm in Pennsylvania. And I would marvel at him how that he would put the good fish oil and the good products on his soil to have good food there, organically grown food, and you could see these weeds nourished. Man alive, I never saw weeds in my life that had so many seeds! They were luxurious—absolutely fantastic. And I thought, “Now, that's kind of stupid. He doesn't pull 'em up. He doesn't bother. It wasn't worth his while.” Now, that's what the Bible said: “The rain falls on the just and the unjust.” And the weeds can rejoice in the goodness of God in nature and the goodness of God in His Kingdom.

4. Now this is the kingdom of heaven we're talking about. And it's a mixed bag. You've got wicked seed; you've got good seed. And God is over it all, and it's all His Kingdom. And so, you can't say to Him, like these servants said, “Why don't you tear up these weeds and get them out of the way? And, if you get them out of the way, the wheat is going to flourish that much better.” “No, it doesn't work that way.” He says, “Let them both come to the harvest.

And so, I see these weeds in there. And you can tell that, with no time at all, they'd beat the stuffing out of the wheat and out of the vegetables when it came to harvest, because, ooh, they just exploded in seed. They were just all over the place, and they're growth was phenomenal. Now, that's what David saw, the wicked spreading—spreading like the great green bay tree. He couldn't understand how they seem to have everything fall in their laps.

5. And so, anyway, we go to the next portion here, and we start at verse 36 to get the revelation.

- (36) Then (when) Jesus sent the multitude away, the disciples say, Declare unto us the parable of the tares of the field.
- (37) And he answered and said, He that soweth the good seed is the Son of man;
- (38) The field is the world...

Now remember; the Son of man, he's referring to himself there now. But remember; he goes way back to being the First-begotten of God and, through him, God creating all things. And also, you've got the understanding: Son of man refers to a prophet, too. So, you really got Word involved here and creative Word and whatever Word there else is there, predictive, and so on. And he answered:

- (38) (And) the field is the world; (and) the good seed are the children of the kingdom; and the tares are the children of the wicked *one*.

Well now, if the good seed are the children of the Kingdom, then they've got to have some kind of a father, because you don't say, "Well, these are children of the kingdom" without having a king. There wouldn't be a kingdom without a king. So, these are the children of the King.

- (38) And the tares are the children of the wicked *one*. (And who's the wicked one? Well, there's only one great personage outside of God and that's the devil. Now we're not talking about Jesus; we're talking about creation.)
- (39) The enemy... (Now, here he tells you the truth.) The enemy that sowed them is the devil; the harvest is the end of the world; the reapers are the angels.
- (40) As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.
- (41) And the Son of man shall send forth his angels, and they shall gather out of the kingdom...things that offend, and them which do iniquity;
- (42) And shall cast them into a furnace of fire: (and) there'll be wailing and gnashing of teeth.
- (43) Then shall the righteous shine forth as the sun in the kingdom of their Father.

Now you've got the Kingdom entirely divested of every plant the heavenly Father hath not planted. And he's talking about people. You've got to understand this: these are people. See?

6. (43) Who hath an ear to hear, let him hear.

Now there's no doubt at that time their ears to hear were fine, but they weren't in tune for the end-time message. And even the day of Paul, who understood this very thoroughly, John the Revelator had the revelation they understood, but they merely gave it to the people in the form of that hour which was the sowing for the reaping. But we at the end time know the mystery because, as men of authority, political, historians, will tell you, if you don't understand history, you don't understand the present. You've got to look back, and as you look back, you see everything coming up, coming up, and you've got a pattern.

Well now, we're the only ones that can look back at the time of the harvest. And so, we have a tremendous revelation of this subject. It's no longer in doubt. There's no longer any misunderstanding or miscuing, wrong interpretations. We have "THUS SAITH THE LORD," because this is the hour of the reaping according to a vindicated prophet, which we know to be Bro. Branham.

7. The question now rises: Who are these seed according to the Scripture? Are they identified as to their source from whence they came? How do they come into being? Now, it's told here. Jesus tells it. But, let's go over to 1 John 3 and hear what John has to say, who also was a scribe when he wrote the Book of Revelations. 1 John 3:8:

- (8) He that committeth sin is of the devil; for the devil sinneth from the beginning. Now for this purpose the Son of God was manifested, that he might destroy the works of the devil.

Now, when you talk about the works of the devil, and you talk about the destruction of seed, you're getting right to the place where you understand Jesus said, and John confirms it, "This is the work of the devil." The work of the devil is a mixed people, hybrid humanity.

- (9) (Now,) Whosoever is born of God doth not commit sin.

And we know what sin is: sin is unbelief. But nobody would know that except for a prophet like William Branham because you could have a hundred ideas of what this is all about when It says here that "Whosoever is born of God doth not commit sin;" and you get to where the Nazarenes were and some Methodists who have seduced themselves to believe that they're sanctified, holy, the root of sin is taken out, and now, they can never sin. Well, that's the biggest sin they ever sinned when they said they don't sin because, now, they have crucified Jesus Christ the second time, and not only have crucified him, they've killed him—dead, dead, dead—with no resurrection, because they don't need the intercessor to keep them in. So, they destroyed Him and His ministry off. See?

That's your Nazarenes and your Methodists—Free Methodists. And remember; Luther never preached that kind of garbage. I've read Luther. I can't find one place where he believed in eradication. There's no way. Bro. Branham was right, "*You sin a thousand times a day, backslide a thousand times a day.*" And, if it weren't for Jesus, through the sacred Blood, the high priest office, we wouldn't have access to God. We need that now at this time. Later on we simply worship around the throne glorifying God with Him. But at this time we'd better have an intercessor as high priest.

8. So, what is sin? Unbelief. Sin entered, and death by sin. What was it? She didn't believe; Adam turned on It. So, it's gone. You've got sinners right there.

- (9) (Now, watch.) For his seed remaineth in him: and he cannot sin, because he is born of God.

Now the question will be, then: when did that birth take place, or when will it take place (if we haven't got it now) to get to the place (if these people are right) that you can come to the place where you won't sin? Now sin to them is what Bro. Branham called "attributes of sin." Smoking, drinking, having a great time in the filth in the world. You see, why I'm saying this is to keep you well aware of how we

differ so conclusively from everybody else. And I'm not talking about this church. I'm talking about the doctrine that Bro. Branham gave, which was vindicated by God. And we are a part of it.

9. (10) In this the children of God are manifest, and the children of the devil:  
whosoever doeth not righteousness is not of God.

Now the interpolation in there is "neither he that loveth not his brother..." and so on. Forget that. That's an interpolation. That's something that is extraneous in the sense that is not a part of the individual, specifically and essentially, as to his essentiality of seed of God. It's just how he acts. You follow me? Sure. A tiger acts a certain way, but, essentially, he is tiger-life. Right? Then there's a life of God, period, and it acts a certain way. But don't get mixed up in the acting because, at the end time, the two spirits are so close that you might find one outshining the other as far as actions are concerned. So, you've got to have something else in there. And remember; the seed of God does not have unbelief. But the seed of the devil has unbelief; see, he's a liar from the beginning.

10. Now It says:

- (12) Not as Cain, *who* was of that wicked one.

It tells you right there, the wicked one starts with Cain. So, he definitely is the seed of the devil. Now he's categorized as that. He's not born of any sperm the devil has. No way, shape, and form, because at the end time, it's "brute beasts." It doesn't say 'devils, devils, devils' and the 'devil, devil, devil'. It says "brute beasts." So this, the start here, is with a beast, because the end is with the beast. And it's the beast in the garden and the beast at the end that starts the whole trail of the serpent and ends the trail, which is the kingdom of the devil or the tares. Do you follow me? It's very, very simple. Just let your thinking go.

- (12) Not as Cain, *who* was that wicked one, and slew his brother. (Now, notice the brother there, is after the flesh, because they're both children of Eve.) Wherefore slew he him? Because his own works were evil, and his brother's righteous.

Now, what was the evil work of Cain? Refusing the blood, because he refused to believe that he was serpent seed. He could not take it. He said, "No, I am not the son of the serpent. I am not the son of the beast."

And we'll go in and show you some of the things about that.

But verse 12, "His brother's was righteous." He said, "Yes, I am a child of God; I am in sin, and I need a blood offering."

See? One acquiesced entirely to the Word of God; the other turned his back and fought and became a murderer.

11. So, now you can see here that, positively, when you are talking about the children of the Kingdom and the children of the devil, or the children of this world, their origin is in Cain and Abel. Now, remember Abel gets killed, but the continuation goes to Seth. And Abel is dropped out of the genealogy, because he has no children. He's a beautiful type of Christ, because, as the blood of Abel called from the ground, and having no children, the blood of Jesus Christ called forth, too, and brought his children up. So, you've got a type in there. The Scripture calls it a type.

So, there are two children here. And, of course, they are named right here; and It says:

- (13) Marvel not, my brethren, (that) the world hate you.

Now, remember that Cain hated Abel. So, Cain is of the world; so, he's a child of the world. He is not a child of God. Now, if he's a child of the world, and he's a living force and entity, then he must be some type of creation and falls in line of some type of creation which produces itself and would be able to produce itself in the human race to such an extent that it would be close—so close to the individual, that God breathed the life into; that, now, they could intermingle. Because, remember; I started out showing you, there's one lump. And you'll find that all through the Scripture: the one lump. And you can't tell who is who except under very certain conditions, which we'll go into. Bro. Branham went into it, and we'll go into it, also, here according to the Word that he brings to us.

12. Now, both Cain and Abel are in the Genesis account of the beginning of the earth's population, and they are two different seed according to John. That's just, absolutely, what It says here. And you're going to find the Pentecostal, who don't know anything much, except their experiences, will try to argue with the rest of the legalists that this 'of' is not indicative of it, being paternity. See? That's why they'll never understand what Bro. Branham preached and what I'm preaching. They can't understand seed. It isn't in them. Now we'll be a little while tonight on this subject here, but I want to go and show you some things that are so very, very pertinent as we go along.

So then, both Cain and Abel are in the Genesis account of the beginning of the earth's population, because they're the two progenitors named. And they are two different seeds according to John. Now John wrote this according to the Holy Ghost, so this is the Word of God. Since this is unequivocally so, and both were born of Eve, one child could not have come from Adam, because in Gen 2:7...

13. And, let's read It now. Let's just find out what the Bible says and just stick with the Bible. Of course, people aren't going to stick with the Bible, because there's no way they'd believe in vindicated revelation. You know why? Because they're of the devil. You can't convince the devil's seed they're of the devil, and they'll prove it by killing you! Oh, yeah. Or screaming you down. Genesis 2:7:

(7) And the Lord God formed man *of* the dust of the ground, and breathed into his nostrils the breath of lives; and man became a living soul.

Now It tells you right there where Adam got his soul and where the body got the life. It all started right there, when God breathed into his nostrils. And Bro. Branham categorically said, "*This is not just human breath, or wind, this is the Holy Ghost.*" So, God breathed into Adam, gave Adam a portion of the Holy Ghost, which made him a living soul, which qualified him now as the bearer of the life of Almighty God to bring forth children unto God. The populator of the earth was to be Adam. And remember; Eve came out of Adam, and so she is—at one time was—joint heir with him over creation, everything else, right along side of him, and a sacred vessel unto child bearing which women still are today.

14. Now we go to Lk 3:38 and we read the account given by God to Luke. And remember; Luke is a scribe, and he was a good friend of the apostle Paul. He was a physician. And the verse I want is verse 38. Now It says:

(38) Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

Or you can put it in plain English: this one, Cainan was of Enos, Enos came from Seth, Seth came from Adam, and Adam came from God. So, all right. You have here, then, positively, one person who is a seed of God, mentioned by John, which is Abel; and you have one which is a seed of the beast, because when it is all over, at the White Throne, they are called natural brute beasts, made to be taken and destroyed. You have a beast race, and you have a God race. And only God knows the difference; the kingdom of God standeth sure having this seal, the Lord (and nobody but the Lord) knows who are His.

But we can know by the Word test. And you're going to find everybody wants to give the Word the Spirit test, but we're discerning enough to give the spirit the Word test. Even our children know that. How old's Jared Lusk? Six? Even... Seven? He knows. Even he knows that. Who'd he give the Word test to John? Somebody. [Bro. Vayle chuckles.] I think it was Jared. Even our kids know that.

There's a generation coming up, brother/sister, going to make the Rapture, and you better believe it. And they're sitting amongst us. Yes, they are. Or there's some kind of a peculiar God out there that I thought I knew and thought belonged to Bro. Branham—Bro. Branham belonged to Him. But, what happened? See? You've got to know. I'm with Bro. Branham: *"But if we're not Bride, there's a Bride out there somewhere."* There's a Bride out there somewhere.

15. Now the next question is: How did Cain get here? for he is certainly not the seed of God. He is not in the genealogy. So, he cannot be. He's extraneous. He's outside. He's from some other source. And the Bible says he is of the wicked one, and the wicked one is the devil, and the devil sowed the seed. And the devil cannot create. He does not have his own creation. He does not have his own kingdom. All he can do is use every single thing that God Almighty created through Jesus Christ. And, remember; the thousands of fallen angels that went with Satan and fell were not his. They were God's, possessively (I'm using the term God's, G-o-d's, showing possession). And he talked them into going with him.

So now, he will use, no doubt, and we do know, the beast, which was the smartest of all creation. Now you know that Satan sealed up the sum of wisdom—brilliant, beautiful. So, who would he use? Some little stupid muck-raker down there like a worm as science tried to tell you came from a worm or a pollywog? Hah! Stupid. They came from the beast. Clever, brilliant, smart, beautiful. See? So, no genealogy. No predestination. It is only 'written of them'.

16. The answer's evident in Scripture, if one is willing to believe the Bible record. So, let's go to the Bible record, and I'm going to tell you what I see, because I'm basing it upon what Bro. Branham taught. And It says over here in the Book of Genesis 2:7-9.

- (7) And the Lord God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; (or the breath of lives) and he became a living soul.

Now, if he became a living soul, what will he propagate? Living souls. Just that simple. And the Mormons got an idea the souls are all going to come down from heaven, so all the men have their lustful idea: we'll have a great big harem, we'll have thirty wives or forty wives, we'll have a thousand kids and please God by bringing all these spirits and souls down. You talk about rubbish. You talk about degradation! I get repulsed, and I hope you get repulsed at what I say, so you'll understand how repelling it is to me. It is nauseating.

It tells you right here, this man had the life. It says here, "God breathed into him the breath of lives, and he became a living soul." If he was a living soul, what will he propagate? Souls. That's why Bro. Branham said, *"You were in your father."* And he said, *"You were in God."* Then here's the line, children of God, seed of God. Follow me? It's very, very simple.

We keep reading.

- (8) And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed (in that garden).
- (9) And out of the ground made the LORD God to grow every tree that is pleasant in the sight, (So, the seed must have been there already; he planted the seed.) and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

17. Now, over here in that same chapter, Gen 2:15:

- (15) And the LORD God took the man, and put him into the garden of Eden to dress it and keep it.
- (16) And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:
- (17) But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day (of the eating) thereof thou shalt surely die.

Now, let's compare verse 9.

- (9) And the LORD God made... And out of the ground the Lord God made to grow every tree that's pleasant to the sight and good for food.

Now, that's a period right there, really. Then, as an afterthought It says, 'Oh, there's something else I've got to tell you.' "The Tree of Life is in the middle of that Garden. I've placed it there and also the Tree of the Knowledge of Good and Evil. They're there, too." Now It says here that "Every tree that came out of the ground was good to eat." Now, that's what It says. I'm not making that up. That's the Bible. "Very good. You can eat it. Fine, pleasant." But It says over here, "the Tree of the Knowledge of Good and Evil." Not the Tree of Life now. You can eat it if you want to; that's yours if you want it. Over here, you'd better be careful, because you shouldn't take this one. This is your testing ground—your proving ground. I don't want you to eat this Tree of the Knowledge of Good and Evil, because if you eat it, in the day of the eating thereof, dying, thou shalt surely die." Nobody's ever lived a thousand years.

Now, if that tree will kill you, it never came out of the ground. So therefore, it wasn't apples, apricots, or prunes or anything else. It did not come out of the ground. It's purely symbolic. The Tree of Life that was there will also be in the New Jerusalem. You don't find the Tree of the Knowledge of Good and Evil, because nothing that defiles will be in that kingdom. This can defile. This is bad. Whatever this is, this will kill you. And it's a Tree of the Knowledge of Good and Evil; it is not the Tree of Life. So therefore, life does not come by the knowledge of anything good or evil. Do you follow me?

18. Now, let's keep this in mind, because if I ever get to Bro. Branham's sermon, you're going to have this thrown right at you. Life doesn't come any other way but by a very certain way. And you can study all the mechanics of biology and every thing in this world, but unless there's a sperm and an egg there, and the sperm has life, and the egg is able to take the life, there won't be any babies. That has nothing to do with knowledge. That has everything to do with reality: Is it there, or is it not there? And your knowledge doesn't have one thing to do with it.

But when you let knowledge come in, you can actually corrupt every single thing that's in this earth that is real, except you can't get down to the intrinsicity of the life of God. That's incorruptible, because that can never be deceived or changed. But anything on the exterior, anything where that life is or any other life, there can be a problem there. So, you notice in here, those two trees, life and knowledge of good and evil, did not come out of the ground. They were simply placed there; they were there.

19. Now in Gen 3:1-20:

- (1) The serpent was more subtil than any beast of the field which the LORD God had made.

Now there's no doubt about it: God made that beast, and he made him very, very subtle.

Now you notice right in here that if the Tree of the Knowledge of Good and Evil to kill you, there has to be a relationship between this beast and the tree of the knowledge of good and evil, because you're



going to get killed by partaking of the Tree of the Knowledge of Good and Evil, and this rascal right here is the fellow that does it. So, now you've got a connection. The connection is an animal of the most brilliant abilities: subtle, cunning—perhaps amazingly handsome.

- (1) And the beast said to the woman in the garden, Yea, hath God said, Ye shall not eat of every tree of the garden?

Now, look at the conversation. He's leading her right to the tree that you can't eat of. He's bringing a question, and with his question he's going to bring knowledge. Knowledge will not bring life, unless it's the knowledge of the Word, the knowledge of God.

20. This is where Bro. Branham gets his whole thesis on human reasoning, that Eve turned to reasoning. She left the principle of faith in the Word of the living God revealed to her, and she began reasoning, because the devil began reasoning and said, "Just a minute now. Is there a tree here that God said, 'You shall not eat?'" And she said:

- (2) (Yes, we can) eat of (all) the trees of the garden:  
(3) But the fruit of the tree which is in the midst of the garden, God has said, You shall not eat of it, neither shall you touch it, lest you die.

Now you notice the question that came up here.

He said, "Yea, hath God said, Ye shall not eat of every tree of the garden?"

And you notice that she volunteered a whole lot of information. She could've said, "There's a tree called the Knowledge of Good and Evil of which we're forbidden to eat." But no, she has to embellish it.

"Oh," she said, "We can eat of every single tree."

And she went through the whole course, no doubt, and did her little song and dance, Pentecostal style maybe; first flaming evangelist, as a certain fellow said.

21. And so, she began telling him. Now she said:

- (3) Ye shall not eat of it, neither shall neither shall ye touch it, lest ye die. (I don't know any Scripture that says, 'touch it'. She might have had some further instruction or ideas.)  
(4) The serpent said unto the woman, Ye shall not surely die:  
(5) For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

Now he's telling her right there, "Now, look; the knowledge of good and evil that's in this tree, you can have both sides of the dime. You can have one side, the tails; you can have the heads," or they say one side and the flip side. It doesn't matter. He said, "Look, I'll show you that it's a win-win, not a lose-lose."

Now God says "It's a 'lose'."

He said, "It's not 'lose'; it's a win-win. I'll show you. You can have your cake and eat it, too. You can listen to me and listen to God. There is no difference in believing God than in believing science. And your Bible calls the science..."

So-called science is philosophy and is a bunch of nonsense. Pseudo-scientists use philosophy or postulate a theorem and, then, call it a scientific principle.

22. (6) And when the woman saw that the tree *was good* for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

Now, you know, you've got metaphor in here; you've got symbology. If you go to the Book of the Songs of Solomon, you'll find sexual intercourse absolutely illustrated as eating. You find it right there. In fact the Songs of Solomon has been called the pornographic book of the Bible. And when people want to talk about pornography and say, "It's perfectly legitimate," they refer to that book and say, "Well, the Bible's full of pornography. There it is right here. Pornography is fine. It's okay. No problem."

They don't have a clue that this has to do with Christ and the Bride. And, as Bro. Branham said, "*Spiritual, sexual intercourse*," they don't have a clue to any of these things. They can't line it up with life as it is. So, they go completely overboard.

23. Now: Then when they ate

- (6) ...the woman saw that the tree *was good* for food, pleasant to the eyes, a tree to be desired to make *one* wise, she took the fruit thereof, did eat, gave to her husband; and he did eat.
- (7) And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and (so on and right down...)

It comes down to the end, where the Lord said to the man:

- (11) Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee thou shouldest not eat?
- (12) And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.
- (13) And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me (That's, 'he absolutely destroyed me morally and physically, spiritually,' right down the line, that shows complete seduction where she's morally defiled.)
- (14) And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly thou shalt go, eat dust all the days of thy life:
- (15) And I will put enmity between... (Right down the line...) Put enmity between thee and the woman. (And then, down here in verse 19.)
- (19) In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust thou shalt return.

Now you notice that this in itself would be a lie if you could make this refer to anything but the body, because nothing came out of the ground except the body. The creative part of man and woman was spiritual. And they had a spirit body that they were in. They were spirit beings. And He put them in a

body. So now, He's saying right here, "You have lost your ability to be immortal. You have now become mortal. That's what you have become." And they most certainly did become mortal.

23. Now, with what we read here in Gen 3:1-20, and we notice in here:

- (20) And Adam called his wife's name Eve; because she was the mother of all living.

And It says right there that the human race, the one lump, has one mother, but it has two fathers. And that's been proven scientifically. Bro. Branham said, "*Science will prove this message.*" About 99.999% are of one kind of a father and the other of another father. But you still don't know who's the child of Adam by descent, where that life came from, which is carried by the sperm. You can't tell, because they're so close together; there's no way of knowing. Only God knows and directs that life.

24. Now, with that we look at Gen 3:17.

- (17) And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shall thou eat *of* it all the days of thy life.

Now Gen 3:17 has been fulfilled here and is being fulfilled, because he listened to the woman which he should not have listened to. So... Now, let me see. That was Gen 3:17. I'm sorry; I've got to go back to Gen 2:17.

- (17) But of the tree of the knowledge of good and evil, thou shalt not eat of it: for the day of the eating of it, (dying,) thou shalt surely die.

That was prophesied back there and in Genesis 3:19. That's what I wanted.

- (19) In the sweat of thy face shalt eat bread, (and,) for dust thou *art*, and unto dust thou shalt return.

So, in the one place he is saying, "Here, look, if you partake of this, if you go to the Tree of the Knowledge of Good and Evil," (And, remember; it's not a tree; it's symbol. It's symbology.) he said, "You are going to go back to dust, because from dust you art and dust you shall return."

25. Now, to be the key, the true key of this is found in 1 Timothy 2, because we're looking at the fact of what was done here in the garden, which was a physical act which should have never taken place the way it took place. So, in 1 Tim 2:11-15 Paul said:

- (11) Let the woman learn in silence with all subjection.  
(12) But I suffer not a woman to teach, (Now she can learn, but she can't teach.) nor to usurp authority over the man, but to be in silence.

Now, even if she thinks she knows something, she hasn't got a voice in the matter. And she could know something, but it's beyond her pale.

- (13) For Adam was first formed, then Eve. (Now, watch.)  
(14) And Adam was not deceived, but the woman being deceived was in the transgression. (Now, notice what It says:)  
(15) Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

26. Now I want to ask you a question: What in the world has procreation or childbearing got to do with eating apples? It's got nothing to do with eating apples. Not any way, shape, and form. So, It tells you very, very distinctly here that it's not a matter of disobedience in any area as though no particular area mattered, or, eating of some particular fruit. It's a very particular strict thing that was done, because it has to do with childbearing. You don't penalize people having a tough time in pregnancy because they eat apples. So, the act itself that brings forth children, the procreative act, must have been absolutely wrong to bring this penalty, which is even here to this very hour.

27. So, okay; we go back to Gen 3:2-7, and we read It before.

- (2) The woman said unto the serpent, We may eat of the fruit of the tree of the garden:
- (3) But the fruit of the tree in the midst of the garden, God said, Ye shall not eat it, neither shall ye touch it.

Now you notice in there, she said a tree; but there were two trees there; one you could have and one you couldn't.

- (4) The serpent said, Surely ye shall not die
- (5) For (the Lord) doth know in the day of the eating thereof, your eyes shall be opened and you'll be as gods knowing good and evil.
- (6) And then the woman saw it was good for food.
- (7) And the eyes of them both were opened...and they sewed fig leaves together.

Now, that's what you see concerning this very story there of what happened. Now... [End of the first side of the audio tape recording.]

28. Since it is a natural matter that we understand, from Scripture, that the serpent got with Eve, the beast, and was the father of Cain, let's just take a look at this Tree of the Knowledge of Good and Evil to see if I can come up with something that may make this a little more lucid in our thinking.

So, at this point where we know that God said, "Don't touch this particular area. It'll bring death to your bodies." And we know that, because "Out of the dust you came, out to the dust you go." That's spoken to the flesh, to the carcass, to the tabernacle, to the body, to the house; whatever you want to call it; but not to the soul. There's no way. Not even to the spirit part, no way, because the Bible teaches us categorically, when you die, there's a separation three ways: the spirit goes back God who gave it, (Now that's allowed of God, but not of God. It's not the Holy Spirit.) the soul goes either to upper Sheol or lower Sheol, wherever it's going to go, and the body goes to the ground.

So, it was not said to the two parts of the spirit form of man, it was said to the body. And so, therefore, whatever this act is, it has to do with the body. Now you tell me how you get a body outside of sex. You don't get it.

29. Now, with this in mind I want to introduce a confirmed biological truth, scientific. No creation outside of mankind has to learn the act of procreation. No animal has to learn it, no bird has to learn it, no reptile has to learn it, no insect has to learn it, no flowers, no trees, no grass, no vegetables; nothing, nothing, nothing; but human beings have to learn how to perform a sexual act to bring forth life. Am I right or wrong? One hundred percent right.

Then, what were they talking about? They were talking about that which has to do with life and procreation. And Bro. Branham also mentioned, *“When they come to the place where science figures they really got life figured out, and they can produce it; it’s all over.”* And that’s what this smart beast was doing. No doubt setting the history and the tenor, where this woman would become the great woman of the world. She is setting the pattern. We will lead you into the great things that God has not allowed you to have and, yet, they’re here so you can use them.

And the filthy church does the same thing, because she’s a woman. She’s the one that talks with the voice of authority, tells you how to bring forth children unto God, tells you how it’s going to be done, shows you all about it, leads you right to death. Because remember; the Bible says, “Don’t fear him that’s got power to destroy the body, but fear him that’s got power to destroy body and soul in hell,” and that’s God. There’s coming a time when all bodies and all souls will be destroyed in hell, the Lake of Fire, that are not of God.

30. Every creation that procreates or brings forth life, in any form at all, any form at all, instinctively can procreate; except man. Now it’s not that they don’t want to. It’s not the woman wouldn’t want to. But they don’t come into this world instinctively knowing, though the instinct is there, the desire is there, but as far as the act of copulation is concerned, man is the only one that has to learn to do it, and he actually does learn.

So, what did the brilliant and shrewd beast do? The answer, to me, is simple. He gave Eve the understanding of sexual knowledge and procreation in a manner that brought about the serpent seed as well as the seed of God. And that has led to the perversion of all creation and all life, because—why? Man was given complete control over the universe of God, especially down here on earth; the beast of the fields, everything else. It was in his power. But listen; when the top man goes haywire, everything under the top man goes haywire too. That’s why you’ll never find God ever changing His mind, ever changing His Word, ever doing anything different. You can depend upon God when you know what He did, and a certain problem, or a certain thing that He wanted. He never, ever, ever, ever changed. He can’t or He wouldn’t be God.

31. So, that’s my understanding. And, you see, you’ve got the very thing today. Mankind would like to do right now... We’ve brought it out before, they said, “We’d like to now take the animal and the human embryo, some way, and get them together and make a slave.” And I said, “They already got them.” They had them for six thousand years. And don’t even know it. See, that’s how smart they are, but you see, there’s no person... Lincoln said this, and I suppose he got it from somebody: “Nobody is so smart he can tell a lie or lies,” because—why? You forget. That’s why God never forgets. He doesn’t tell lies. If God told lies, He’d forget. You know as well as I do, the minute you tell a lie, you walk into a trap.

You know, it’s like they said that to the fellow that took the Babylonian garment and the wedge of silver at the time of Joshua. They found out who did it, and they said, “Confess and give God the glory.”

Well, he said, “Yes, I did it. I’m the one that did it.”

They said, “Take his family out, and the whole bunch, and kill them.”

You say, “Hey, that’s a pretty severe penalty.”

That doesn’t matter. It’s going to happen anyway. No liar going to get anywhere but the Lake of Fire. The Bible says so.

32. Now, listen; David the prophet-king, type of Christ and a forbearer in the flesh line of the Lord Jesus Christ said, “I was shapen in iniquity and in sin did my mother conceive me.” [Ps 51:5] So, all right. This is spoken by the prophet king, the type of Jesus Christ. That the act of procreation meant for good and was used for evil is positively evident by the fact that Jesus said, “You must be born again and born of

the spirit.” So, if you got to be born again, and he uses the term literally, ‘begotten-over’, which is what he was talking about, ‘reconceived and brought forth’, there’s got to be something wrong with you in the first place, and that has then, to do with your birth. And so, Nicodemus said, “Well, can a man enter his mother’s womb the second time and be born?” [Jn 3:4b] And Jesus said, “Now I’m not talking about that. I’m talking about being born of the spirit.”

So, if you have to be born again, in that you were circumvented from immortality by doing a certain thing that caused every child to be born mortal, and you had the processes and immortality reversed on you because of that act, then you got to understand what Bro. Branham taught was one hundred percent right that the act in the Garden of Eden was sexual. It was a wrong use of what was there.

And remember; what was there was to bring forth children unto God, to live in beauty and harmony with no disease. And then, after the thousands and thousands of years, progressing upward, go on and on in advancement in the kingdom until we would’ve reached the New Jerusalem, and might have even had a specific hand in its creation. But no, the whole thing was lost to them. The whole thing got out of cater.

33. Now Peter explains what Jesus said—at least he talks about it—over here in 1 Pet 1:23. He talks about being born again.

- (23) Being born again, not of corruptible seed, but of incorruptible, by the word of God, which lives and abides for ever.
- (24) For all flesh is as grass, and all the glory of man as the flower of grass. The grass withers, the flower thereof falleth away.

Now, if Peter used the word ‘spora’ which means to scatter... And notice; it’s not the word ‘sperma’. Sperm is the human, male sperm, sperm that carries the life to the ovum that produces the fetus, and then eventually the child coming forth. But he said, ‘You’re just like the grass; you’re scattered.’ The same thing Jesus said planting a field. And he said the grass is today, and it goes to seed. It’s like cast into an oven. It’s very temporary, very ephemeral. It shouldn’t be that way, he said.

Now, being born again, not of the ephemeral, what does it mean? Being born again. So, it’s not through the processes of the bodies coming forth by sex, as Bro. Branham said, but God re-creating what went down, now comes up. And Peter says, “You should be born again.” So, we’re looking at the same thing Jesus said. So, if you should be born again, and you’re talking now about that body that the Holy Ghost has given you to assure you in the resurrection, then your first birth was wrong. So, that’s where it went wrong. And birth comes by sex, so it came wrong by sex.

34. And, as Bro. Branham preached in “Marriage and Divorce”, he traced the whole corrupt system of the world, all the troubles that people have in their marriages, all the troubles they have getting along together, went right back to the Garden of Eden, where Eve sold right out to the serpent and mingled the two lives, because that’s what seed is all about. It’s the bearer of whatever life is there. And so, she, being a woman who could bear the life of God, the animal came and inseminated her, and she bore this monstrosity. That’s where your giants came from. All the people want to talk about the angels cohabitating and all that stupid stuff. Never believe anything they said. They’re a bunch of liars. Bro. Branham told us the truth.

So, we know, then, that it was in procreation that it went wrong, because now the body dies, until one man said, “Write above your mirror, ‘Born to Die.’” And I think it was Browning who wrote the poetry concerning the stranger of Galilee, (But that’s not the title of it.) that this man met Jesus and he recognized that this was God manifest in human flesh.

So, we see here that the whole thing has to do with bodies, where Adam should’ve been bringing forth every child of God through Eve, and she stopped the thing in its very inception. As Bro. Branham

said, “*She should’ve brought forth Christ,*” which she would’ve brought forth, because it was going to be that spirit. If you have to be born again to bring forth a body that was brought forth in corruption, and that same body had the life in it of the Holy Spirit, you know very well it was that birth that made the whole thing go awry. So, that’s why you had to be born again.

35. Now, over here in Job, we go to look at a couple verses of Scripture. Bro. Branham used them, and Job 14:14-15 says:

- (14) If a man die, shall he live *again*? all the days of my appointed time will I wait, till my change come.
- (15) Thou shalt call, and I will answer thee: thou shall have a desire to the work of thine hands.

You show me what work on man God had anything to do with it by His hand—only the forming of the body. He didn’t have a thing to do with the spirit forming with His hands or the soul. The soul was a part of Him, and the spirit He created. The only thing He formed was the body. Now, let’s prove that that’s the truth. We go over here to Job 19:25-27, and we find it very clearly written.

- (25) For I know *that* my redeemer liveth, and *that* he shall stand at the latter day upon the earth:
- (26) And *though* after my skin *worms* destroy this *body*, yet in my flesh I shall see God:
- (27) Whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me.

And he said, “Though I go to gases and ashes and vapor,” he said, “I’m coming back in the same body I’ve got right now in a glorified state, and it’s going to be me and me alone, and I’m going to see my redeemer, and we’re going to stand upon the earth in the last day.” These are the last days. And so, Job is going to be standing upon this earth very shortly, part of the Old Testament Bride, while we are here in the New Testament Bride standing upon this earth here.

So, you have then, positively, as Bro. Branham brought out, this factor of the wrong birth. So, how was it corrected? As Bro. Branham said, “*Redemption,*” which is certainly for our bodies. It eventually has to come back on this earth in some very superior form being the seed of God, which we are.

36. So, Bro. Branham said now, we’ve got looking at redemption. You remember we talked about this several different times in this message. And he said, “Look,” he said, “there’s got to be somebody that’s worthy, somebody of such stature that is able to redeem us.” Now, if you go to Heb 9:22-24, and It says:

- (22) And almost all things are by the law purged with blood; and without the shedding of blood there’s no remission (of sin. No forgiveness, period, without the shedding of Blood. Don’t even think it.)
- (23) *It was* therefore necessary that the patterns of things in heaven be purified with these; but the heavenly things themselves with better sacrifices than these. (So, that’s not the blood of bull and goats. That’s the blood of... What is it?)
- (24) For if Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us.

So now, what have we got? We've got the shed Blood that gives us remission, and we've got Jesus standing for us. So, if you're forgiven, and Jesus is standing for you, you now have access to come back in the resurrection.

37. Now, let's also take Heb 9:11-15. This is the preface of what we read.

- (11) But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; (He wasn't made with hands. He was born through the virgin Mary, through the cells that his Father created, and he came forth.)
- (12) Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.
- (13) For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:
- (14) How much more shall the blood of Christ, (That's our... That's Messiah.) who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Now here's a man, a child of God, the Only-begotten one, with an estate, not like yours and mine, (But we came from the same source, the same Father.)—here he stands right there, and by the Spirit of God, he's a man full of the Holy Ghost—the Bible tells you that Jesus Christ of Nazareth, full of the Holy Ghost and faith, went about doing miracles and healing all oppressed of the devil, and so on. Here this man stood, and in that spirit, his own life, the life of God in him, offered himself to God. And that became the sacrifice, now, for the redemption of the body.

Now, as Bro. Branham said, *"There'll come a time when you'll realize you always were saved."* Why is that? Because, how could a part of God in you ever sin? John says that part can never sin—never be caught as a sinner. You can't do it. And so, Paul brings out very carefully that this is a matter of the redemption of the body, and that, of course, is in the Book of Ephesians.

Now Heb 9:11 is definitely the conception.

38. Now Heb 9:11; It says in here:

- (11) But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, which is to say, not of this building.

So, he's telling you right here, there's a greater and more perfect tabernacle, and it's not made with hands; it's a human body. So, this human body is not like our human body; it's different; it's superior. He's not like us. He's one of us, but he's not like us in the sense of exactly who he is and how he was qualified to be the redeemer.

So, Heb 9:11 is definitely the conception, gestation, and birth of Jesus Christ, and his ultimate sacrifice for sins, as seen in Mt 1:18-23.

39. So, let's check that tabernacle out, because the tabernacle means his body: "Know ye not your body is the temple of the Holy Ghost?" So, Jesus is the tabernacle. So, over here in Mt 1:18-23:



- (18) The birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. (She was pregnant before Joseph got to her.)
- (19) Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily.
- (20) (And) while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.
- (21) And she'll bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.
- (22) Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying,
- (23) Behold a virgin shall be with child, and shall bring forth a son, and you'll call his name God with us, which means Emmanuel,
- (24) Then Joseph (then came) from sleep...
- (25) And...(the) firstborn (was) called JESUS.

Now, that tells you right there, there was a miraculous conception—not 'immaculate', 'miraculous'. God created the sperm and the egg, and the period of gestation took place, and Jesus came forth. Well, he had a body not like ours, and that's very, very true. That the body is not like ours, and that's proven over here in the Book of Hebrews 2, where It says:

- (14) Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took a part of the same.

He took a part in it, but he didn't take it like ours, because his body was not like ours. His body was virgin born and Mary was just a chemical factory, supplying the nourishment, and that's all she did. That's all she supplied, the nourishment, so that he could come forth.

40. Now Bro. Branham described the virgin birth of Jesus on many occasions, and we have also done it according to him. He also gave us the exact revelation of the Son's birth, previous to his flesh, in fleshly manifestation. He took us back to the beginning, where nobody had a clue, except Bro. Branham, (Other prophets no doubt did, but they didn't write it down.) that the life came forth, formed from God, and this was a part of God, the Son of God, God giving birth to His Own Son, and at the same time, giving birth to His Godhead and Fatherhood that was in Him.

Now the next time Bro. Branham talks is when Jesus becomes a man or a baby. And God, now, creates a sperm, and He folds Himself in it so that, therefore, the traits of God, which would be physical, (But it cannot be seen because it's life, which is spirit.) now can come forth. So therefore, when you saw Jesus, you saw the Father. You literally saw the Father. Not just by tremendous works which were done by the fact that this was the sperm that God created and God put His genes into, and this became the image of God. That's why He said, "Don't make any image. I'm going to have my Own image." Now remember; we are the image of God. Then that image went back there to where man was put in flesh, and he's pure and clean, and he was the total vessel of God, and so was she. But they defiled it. See? Now the image come back through Jesus Christ, because we now have our redemption.

41. Now, as I mentioned, Paul agrees here with this in Hebrews. [Heb 2:9]

- (9) But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; by the grace of God should taste death for every (son). (That 'man' is not in the Scripture; it's every 'son,' or every child of God.)
- (10) For it became him, from whom *are* all things, and by whom *are* all things, in bringing many sons into glory, to make the captain of their salvation perfect through sufferings. (That's talking about God doing this through Jesus.)
- (11) For both he that sanctifieth and they who are sanctified *are* all of one: (That's the children of God and the Son of God, are all of God.) (therefore) he's not ashamed to call them brethren,
- (12) Saying, I will declare thy name unto my brethren, in the midst of the church, I will sing praise unto thee.
- (13) And again, I will put my trust in him. And again, Behold I and the children which God hath given me.
- (14) Forasmuch then as the children are partakers of flesh and blood, he also...took a part of the same; (not all of it, just a part of it—just a part of it. He was not born like we are, through physical conception, through male and female. No.) that through death he might destroy him that had the power of death, that is, the devil;
- (15) And deliver all them who through fear of death were all their lifetime subject to bondage.
- (16) For verily he took not *himself the nature of*... (that is, the form and the character of angels) but he took on *him* the seed of Abraham (which, in other words, he's made like unto his brethren).
- (17) (And) he (became) a merciful faithful high priest to God, (and he made) reconciliation (or propitiation) for the sins of the people.

So, there's Bro. Branham talked about this great one who could redeem us.

42. Now I might not get to what I want to read here tonight, but I'll just go along and get the rest tomorrow if I have to.

Bro. Branham described the virgin birth of Jesus on many occasions, which, we also described to you, and this is how Jesus was the Only-begotten Son of God, which means... He himself said that: "God so loved the world He gave His Only-begotten Son," talking about himself. And that word 'begotten' means 'unique' in that there never was nor ever will be another one like him. He is the unique one. That's what that 'begotten' means: 'one-of-a-kind'—the Only-begotten one. Because, remember; we also are begotten, but we became begotten of God through sex, down through the line of Adam. Jesus never did. Now, uniquely born. Bro. Branham described the birth of the virgin-born body.

43. Now, with what we have taken and Bro. Branham has said, (We're talking about identification.) there are two seeds: one is of God, one is brute and is of the devil, because the devil inspired the clever beast to do what he did. The beast listened to the devil, and the woman listened to the beast. And, when she listened to the beast, she listened to the devil. And now, therefore, we have the brute-race mixture. Nobody can do a thing about it.

The seed of God comes down the same as the seed of the serpent comes down. Pretty soon, they're going to crown the seed of the serpent, make him king of the whole world. They'll have to worship him, or their lives would be forfeit. And pretty soon... Before then, there'll be a Bride taken out of this earth, and that Spirit that's in our midst will become incarnate to us, no doubt in the form of the Lord Jesus Christ. We'll crown him "King of Kings and Lord of Lords." So, all right.

44. Over here in the Book of Ephesians.

- (1) Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:
- (2) Grace *be* to you, and peace, from God our Father, and the Lord Jesus Christ.

There's two people entailed there, one is God, who is the Father of the Lord Jesus Christ. And the Lord Jesus Christ is the second person, and he's not God. He's not even a part of Godhead, he's the Lord, where God has made him both Lord and Christ, worked through him to have this high position, which now he's high priest. He's got all kinds of titles.

- (3) Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:
- (4) According as he hath chosen us in him before the foundation of the world, (Now all these blessings would never come but through the fact we were in Him.) that we should be holy and without blame before him.
- (5) In love, having predestinated us to the (placing) of (his) children by Jesus Christ to himself according to the good pleasure of (God's own) will.

Now you'll notice that we were in Him. We were children. But we've got to be placed as children. Why? Because we became misplaced. We are not children of disobedience; we are disobedient children. We are not children of darkness; we were children of light lost in the darkness. See?

- 45.
- (6) To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. (In other words, we come back through Christ.)
  - (7) In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;
  - (8) Wherein he hath abounded toward us in all wisdom and prudence;
  - (9) Having made known unto us the mystery of his will, according to his good pleasure which he purposed in himself:
  - (10) That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him

What is he going to do with the rest of them? The ones that were faithful, angels and cherubim and all, he keeps; the rest He'll destroy.

- (11) In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things according to the counsel of his own will:

- (12) That we should be to the praise of his glory, who first (hoped) in Christ. (The word is 'hoped', not 'trusted'.)
- (13) In whom ye also (hoped), after ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with the Holy Spirit of promise,
- (14) Which is the earnest of our inheritance till the redemption of the purchased possession, to the praise of his glory. (It tells you right there, you're waiting for the Resurrection to get your bodies. Everything else was already there—everything else by God.)
- (15) Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints.
- (16) Cease not to give thanks for you, making mention of you in my prayers:
- (17) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: (That's the end-time spirit coming back to the church.)
- (18) The eyes of your understanding being enlightened; (you know) the hope of his calling, and what the riches of the glory of his inheritance in the saints,
- (19) And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,
- (20) Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly places,
- (21) Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.

46. Now It tells you right there that, when you get to the stage of the inheritance, which is glorification, which is the resurrection, at that time, God comes back to the Bride. He comes back and reveals Himself to her, and He tells her the things which are hers—sets her on the path of glory.

And at that time, the very power that raised Jesus from the dead is going to be here to raise us. That's where you get the shout, the voice, and the trumpet. The shout is the Message: God revealing Himself through the prophet, proving who He is; God bringing to us His true Word, the Word restored to the Bride, the Bride restored through the Word. And at that time there'll be a resurrection. And at that time, notice what happens. It says:

- (22) (He) hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church.
- (23) Which is his body, the fullness of him that filleth all in all.

So, there you find right there: God moving into Jesus doing everything he needed to have done. Jesus pouring his spirit into the Church; everything going to be there. Now at the end time, you see the New Jerusalem, the Lamb on the throne, the Pillar of Fire above the throne, the Bride around the throne, the rest are all there. Now I'm trying to put this in a nutshell, because times gone awfully fast.

47. Now you will notice in Ephesians 1, everything is based upon predestination, and predestination is based upon God. So therefore, God—predestination—down here. Down here—nothing, unless God predestinates. Every plant that my heavenly father hath not planted will be uprooted and destroyed. Predestination. Predestination! Now, if you don't want to believe it, that's your misfortune. Even as Bro. Branham just died, the big fight was on: predestination. "Can't have it; can't have it." They never came out of Pentecost. They're right back in Pentecostal spiritual bankruptcy. Predestination! Don't you ever forget it. Predestination!

The seed of God are predestinated. They have a pre-destiny. They come from glory to go back to glory. And as Jesus went back to a greater glory, so do they go back to a greater glory. And, as God poured into Christ His fullness of what became a body, Jesus now pours to the church to get the body of the church. And as God raised Jesus, God raises the Bride, and we're raised up there together. Now, keep that in mind. We're talking of predestination.

48. Now, with that comes Galatians 4. Watch what we're going to read here: Gal 4:4-7.

- (4) But when the fullness of the time was come, God sent forth his Son,  
(That's the Lord Jesus Christ.) made of a woman, made under the law,
- (5) To redeem them that were under the law, that we might receive the  
(placing) of sons.

In other words the only chance, the only opportunity, any predestinated child of God had to make the predestination that God had for them was Jesus Christ coming and dying upon Calvary, shedding His Blood and something else. Now, watch:

- (6) And because ye **are** [Bro. Vayle stretches this word out.] sons, God hath  
sent forth the Spirit of his Son into your hearts, crying Father, Father.

It doesn't say you 'become' a son; It says you 'are' a son. See? That's why **you** must be born again, **you**, the individual that came from God. **You** are born again. You were born wrong the first time, in the sense of your birth being that which led you to destruction and to death, foisted upon you, not having done it, but being heir to it. Now everyone dies in sin.

But now, through Jesus the rebirth, which is, what? The baptism with the Holy Ghost. So, it comes to sons, not reprobates, not goats, not serpent seed, not derelict, not creation. No, no; it doesn't come to creations, it comes to 'children'. And the word 'sons' should never be used 'sons' anyway. It's 'borned-ones', the borned-ones of God, which are both male and female. Uncreated-born-a part of God.

49. Now, listen to Gal 3:13:

- (13) Christ hath redeemed us from the curse of the law, being made a curse  
for us: for it is written, Cursed is every one that hangeth on a tree:
- (14) That the blessing of Abraham might come on the Gentiles through Jesus  
Christ; (What is that blessing? What is the blessing of Abraham? I'll  
read it to you.) that we might receive the promise of the Spirit through  
faith.

The baptism with the Holy Ghost is the rebirth. And it can only come to the born ones who had the wrong birth. And now you've got the right birth which is the rebirth by the Spirit of God guaranteeing you —what? Coming into the physical birth that is right that you missed the first time—God creating again, not by sex, as Bro. Branham said, but by the petroleum, the potash, and the elements that are fifty-three or how many there are (Who knows?) that comprise the human body, God bringing about a resurrection.

50. Now I don't have time to read to you all of Galatians, which continue on in the fourth chapter, but I will read part of It.

- (19) My little children, (verse 19) of whom I travail in birth again until Christ be formed in you.
- (20) I desire to be present with you now, and to change my voice; for I stand in doubt of you. (Now, listen to what he stands in doubt of:)
- (21) Tell me, ye that desire to be under the law, do ye not hear the law?

Well, if the law... Christ was born under the law to get you into the resurrection. So now, they're denying Christ, and where are you going? Back to the law. Now, keep listening.

- (22) For it is written... No...
- (21) (Do you) desire to be under the law, do you not hear the law?
- (22) For it is written, Abraham had two sons, the one by a bondmaid, the other by a freewoman.
- (23) But he *who* was of the bondwoman was born after the flesh (serpent seed); but he of the freewoman *was* (born of) promise. (Election! Predestination.)
- (24) Which things are an allegory: for there are two covenants; the one from Mount Sinai, which gendereth to bondage, which is Hagar.
- (25) For this Hagar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage (to) her children.
- (26) But (the New) Jerusalem which is above is free and is our mother. (Are you listening? Then, listen carefully.)
- (27) For it is written, Rejoice *thou* (the barren) that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. (The little bondmaid, the little girl that was used for sex, like Eve was; that's all she's used for. And,)
- (28) Now, ( ) brethren, as Isaac was, are the children of promise.

He's speaking of two seeds here! Now he said, "You Galatians, you don't understand the two seeds. You won't accept the reality of being from God and a part of God. You won't accept the truth of serpent seed. No, you've got everybody, a bunch of goats, transformed into beautiful sheep. You've got this thing all ironed out. 'We're all reprobates and such. Hallelujah! This beautiful God comes down through Jesus and transforms us.'"

Hogwash! There never has been, nor never will be, a change in species.

51. Look around you. I said the just the other day, "Look around this universe, and they try to tell us the earth has been in progress here and in evolution for five billion years. It would take trillion, trillion, trillion times trillion years to bring forth what we've got now by evolution. Hogwash! Junk! Corruption! Blasphemy! I get so sick of the whole mess, I'd like to light the fire, if it doesn't come quickly enough.

Now here is your true legalist. He can't see the two seeds. It ends up striving to be the seed of God not knowing it's either one or the other; you are or you aren't.

52. That's as far as I'm going to go. Tomorrow, we can... If I can get back in good enough shape, we'll try to get where I want to show you, that Bro. Branham is telling you exactly what I'm telling you. They simply can't get it. Two seeds: predestination. One is predestinated by God; the records are there perfectly. The others are merely written about. Therefore, their names can be taken out of the Book of Life, which they are. That's what you see at the end time because it all begins with Lamb Life, the life of God, and then the perversion enters where the body, which was made, formed, for the child of God, becomes a vehicle of death instead of immortality.

But we must get back to immortality because that's the lot of the child of God. And we found tonight how it was done. And we know it has been done, and we're in the process, even now, of entering in through the Seventh Seal to eternity and the new heavens and the new earth, because that's where the Seventh Seal, evidently, takes its fullness...I don't say its conclusion, though it could be. I'm not that learned, but we're into it now.

Let's bow our heads in prayer.

Heavenly Father, we want to thank you for the time we've spent together, Your goodness and Your mercy, O God, which endures forever. We just ask You, Lord, to bless each one to understand what Bro. Branham was trying to bring to the people there, no doubt in a hostile congregation or, at least, in a congregation that didn't understand or didn't care—or perhaps came only to see miracles or hear something in the sense of discernment, as it were, like you even told the prophet, it was too much like a side show, which we know, Lord, is a pitiful thing to realize that the God of glory, the great God, could be so humbled, as it were, before the world. But tonight we pray—that somehow as we get a hold of the truth and preach It, that somehow this same truth, Lord, takes a hold of us in a way to give You a greater glory or more sincerity and honor that we've ever done before and that would satisfy us as nothing else ever could or would.

In Jesus' Name we pray. Amen.