

Seed

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Heavenly Father, we're again grateful that You've given us not only liberty in this land to come together to worship, but You've given us also the ability to finance a place to worship in, Lord. But above all that, we're glad that You have put the desire in our hearts by the Baptism with the Holy Ghost to come to hear Your Word, Lord. And we trust that it shall be Life unto us this morning, O God. That the very Life of the Word, the very Life-Giver that gave the Word, released a portion of His Own Life within us in this season, O God, that not only is able to surmount every problem in this life, O God, (which is certainly fine) but rather to give Thee glory, Lord, in a way that just the surmounting of problems do not do -- excepting those problems [that] be surmounted be within our own hearts and souls as we give way to the Holy Ghost.

Help us to yield ourselves to You in all respects, dear Lord. Help us in our study this morning doctrinally, Lord, that we might understand more Christ, the great Mystery of God. And we'll give You the glory, in Jesus' Name. Amen. You may be seated.

1. Now, the Message this morning is simply entitled Seed. And in speaking of 'seed' -- that's s-e-e-d, seed -- I want to turn to Mt 13:24-30 and then read the explanation, or the interpretation of the parable that he gave, here, in "The Sower and the Seed". And he says here:

- (24) Another parable put he forth unto them, saying, The Kingdom of heaven is likened unto a man which sowed good seed in his field:
- (25) (And) while men slept, his enemy came and sowed tares among the wheat, and went his way.
- (26) But 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 unto him. Sir, didst not thou sow good seed in thy field? from whence then hath it tares?
- (28) (And) He said unto them, An enemy hath done this. (And) The servants said unto him, Wilt thou then ...

we go and gather them up? (That's, 'rip them up',
see ...)

- (29) ... he said, Nay; lest while ye gather up the tares, ye
root up also the wheat with them.

- (30) Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather ye ... first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.
2. And in [Mt 13:] 36 you see the revelation, the interpretation:
- (36) Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us (... or thoroughly tell us ... you know, in words, because the words had been veiled in the parable. In other words, "Lead this forth clearly by words.") the parable of the tares of the field.
- (37) He answered and said unto them. He that soweth the good seed is the Son of man;
- (38) The field is the world; (and) the good seed are the children of the kingdom; but the tares are the children of the wicked one;
- (39) The enemy that sowed them is the devil, (and) the harvest is the end of the world; and 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) 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;
- (42) And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.
- (43) Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.
3. Now, many things could be said about that, but I don't intend to go into the parable itself except to say that there can be no doubt that these verses that I have read refer to Gen 3:1-16 and also 1 Jn 3:12. So let's go to Gen 3:1-16.

- (1) Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, (You) shall not eat of every tree of the garden? (Now, we know who Eve was. She was taken from the side of Adam and she is a child of God, as even Adam was the son of God.)
- (2) And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:
- (3) But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.
- (4) And 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.
- (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.
- (7) And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.
- (8) And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.
- (9) And the LORD God called unto Adam, and said unto him, Where art thou?
- (10) And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.
- (11) And he said, Who told (you, you were) naked? (Have you) eaten of the tree, (which) I commanded thee that 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 (it) that thou hast done? And the woman said, The serpent beguiled me, and I did eat. (He seduced her.)
- (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 shalt thou go, and dust shalt thou eat all the days of thy life.
- (15) And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.
- (16) (And) Unto the woman he said, I will greatly multiply thy sorrow (with) thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

4. And now it says in 1 Jn 3:12.

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

So, what you're seeing here is the beginning of creation of the human race and the interjection amongst the children of God of a sub-species that is not of the true human race that God created. And they are known as 'tares'. They are, in contradistinction to the wheat as the children of God, and they are definitely called to be the children of Satan, in that Satan used the Serpent, who was almost identical to a man, to bring forth that first person 'Cain'.

Now, in here, there is also, no doubt, that the God, Elohim, of Genesis 1 Who was in Christ, (according to 2 Corinthians 5), was speaking in His human form of Son of man, for he says the sower or the planter or the creator of wheat-men is the Son of man. So, what you're seeing there, then, is that the pre-existence ... or God, Himself, in the form of humanity. Because, we know that in Genesis it says, "God (or Elohim, El or Ellah, whichever you want to use there) created the heaven and the earth, and all that in them is." And very definitely He created and formed man. So here we find Heb 13:8 in totality. Jesus is saying that He is Jehovah of the Old Testament; that He is now the same Jehovah of the New. He is telling them

that He is the “I am” of Moses in the burning bush, and the One who redeemed Israel from their destruction.

5. So, Jesus is now claiming to be -- according to what he says over here in the parable -- he is claiming to be Gen 1:26-28.

- (26) And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, ... over the fowl of the air, ... over the cattle, ... over all the earth, and over every creeping thing that creepeth upon the earth.
- (27) So God created man in his own image, in the image of God created he him; male and female created he them. (But it says nothing about the tares.)
- (28) And God blessed them, and God said unto them, Be fruitful, and multiply (reproduce yourselves), and replenish the earth, and subdue it: and have dominion over the fish of the sea, ... the fowl of the air, ... over every living thing that moves upon the earth.
- (29) And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

Now, also [Gen] 2:7.

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

The first one is creation; the second one is the forming from that which is already created and bringing it to ...[life]?... So, Jesus is claiming to be the same One in Genesis 1 and Genesis 2.

6. Now, it specifically said that the tares are the children of the wicked one. And the question is: How did they get here? They got here by mingling the seed. That's right. They got here by mingling the seed. Because in a literal sense, the woman is necessary with the man to produce seed. So she produces fifty percent of a seed when you're looking at the product which is a person. And we'll show you that word 'seed' can be used in that regard. So, how did they get here? They got here by mingling the seed. The Serpent was so close to a man he could actually substitute for a man, and Cain was born. The church denies this. And of course, I suppose, also science denies it. But the church denies it, though it is said in Scripture (as we just read awhile ago in 1 John 3), "Cain was of that wicked one". And you'll notice, Jesus did not change what John said. John got it from Jesus, in Jn 8: 44:

- (44) You are of your father the devil, and the lusts of your father you will do. He was a murderer from the beginning and abode not in the truth.

Now, here the people are denying that they are Serpent seed in this 8th chapter [John] because they said, "We are not born of fornication." The Jews absolutely believe ... and there is a Book of James, that is extant but not in the Holy Canon of Scripture, that positively tells of Joseph when Mary was found six months pregnant. And he cried unto God and he said, "Woe is me. The same thing has happened to me as has happened to Adam." So, therefore, we know that traditionally, truly, the people of God knew where Cain came from.

7. Now, the theologians can blind their eyes, and science has also denied this on the grounds that a hybrid thing cannot breed itself back. But, in this particular case it could and does. But today, science has to back track in the face of genetic splicing or genetic engineering. And they can produce any cross they want to, so that an animal can be produced as a sub-human, where you could take a chimpanzee or some higher order and cross it with the male or the human race and bring forth a sub-human which you could use for laboratory tests or you could use as slaves, which man has always

wanted to have. And the only reason it's not being done now is because there is spiritual pressure. And the Bible speaks of the end-time -- the mingling of the seed ... although that has a spiritual meaning apart from this. Also, we understand that science can now take and genetically produce from a virus and a plant ... get the genes and splice them together, and they can get just about anything they want. As I said, this no doubt, is the mingling of the seed spoken of [in] the Bible, in one of its meanings, because all Scripture has various meanings. And they will do whatever they want.

8. Now, this brings me to the thought, therefore, of 'seed', because a plant has to have a seed. "Let the earth bring forth the plants ... everything that have a seed within themselves." In other words, they reproduce through a seed form bringing forth into manifestation the life that is there which cannot be seen. Now, the Greek for both words, sperma [sper^h-mah] and spora [spor-ah^h] (one of which is 'sperma', you understand that; 'spora', having to do with flowers and things, the spores ... that's a ... (you know) little cell) came from a common root word speiro [spi^h-ro] which means, 'to scatter or sow or receive seed'. So, therefore the root word is 'sowing'. What do you sow? You sow a seed. The land receives a seed -- the garden plot. So, therefore, you get the understanding of seed. So, a female would receive seed from a male, the plants out there... and cross pollination, also receive in order to bring forth what we call a legitimate seed which may be more legitimately called a 'grain'. (See?) Okay.

Now, the idea we are getting from this is that all life on earth has a common principle. It's called a 'common life-principle', and that in the Greek is zoe, which we know to be the life-principle and which we are dealing with. Now, zoe, as a life-principle, is all the way from God to the least of all life. It's a life-principle. So I want you to remember that, and never forget it. In the Hebrew it is zera [zeh^h-rah] which means 'a fruit or a plant or ...[posterity]?...' -- that's where you get the thought of a seed. Again, it lines with zoe.

9. Now, this does not say that Elohim Himself is zoe. Elohim is called the Living God. (See?) But what it is saying about God and zoe is this ... as it says in Jn 1: 4.

(4) In him was life ...

Now, if God is living, you know that in Him is life. He's not a corpse; He's not dead. He's not something that doesn't have life. So when the Bible distinctly tells you that you know already the Living God, "... in him was life," you know he's talking about something else. And when you understand that zoe is life-principle from God -- even called "eternal zoe" -- to the little plant that dies, as the grass that withers and burned in an oven,

you know He's not speaking of His own Life. He is speaking of that which is within Him to produce that and be identified with it. That's what you're looking at.

10. Let's look at Jn 5:26, before we go to John 6.

(26) (And) as the Father hath life in himself (... See?) so hath he given to the Son to have life in himself;

So, you're not talking just in the terms of the one attribute of life, which is Spirit -- the living God who is truly Spirit. You have to be looking at something else. And when you're looking at that word 'zoe' out here --and the Holy Spirit wrote this carefully using the exact words that He wanted, because every word has the power of God in it, the Life in it -- then you know there is an association that He is dealing with, that came from Him and He associated with it. That's why the devil can't create. No way he can create! Can't make life; can't make a thing. He can only use what is there. And this is why science hates to attribute to God, Life. And this is where the Hindus and the rest go overboard, as though God is zoe. God is not zoe! God has within Him the zoe. God being Spirit, means that God would have to create something, because out here is what you see and you understand as 'zoe'. You do not look, and no one looks beyond the tree when you talk of life. You equate it to it, absolutely. Now, you know, truthfully, there is something you don't see, but you don't care two cents about that, actually; you're not interested. You're interested in the manifestation, and you deal solely with the manifestation. Knowing there is something behind it, doesn't bug you one little bit, because what's behind it, you don't care, because that does not enter into your realm. It's what is manifested [that] enters into your realm. (See?)

Now, there is a life out there that says, "poison ivy," but you don't know what that life is unless you saw the manifestation of poison ivy, and there's poison oak out there, too. There's an oak tree out there too. And you love to climb the oak tree, but you wouldn't want to climb the poison oak, there's a big difference. But you don't care two bits about the life, per se. And yet, how is it there's a life that'll bring forth a poison, and the same zoe won't bring forth poison? (See?) God did it all, but it went skewed up. The briars and the thorns, and the cactus all those things out there ... is a skewed up thing.

11. All right, let's go to Jn 6: 57.

(57) (And) As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

Now, he said, "I live by the Father," and yet, let's face it, he was a zoe person and eating fruits and nuts and maybe roots and vegetables and a lot of things -- cooked, baked, and otherwise. But he said, "I live by the Father." So therefore, you see, when you talk of life and a zoe-life, a zoe-principle, you've got to put it right where God is. But you've got to be careful, as far as I understand this.

All right, the invisible, the can't-be-seen-by-man God ... (What kind of a God is He? The can't-be-seen-by-man kind.) So therefore, the invisible, can't-be-seen-by-man God has within Him the ability and purpose to become a part of His own living zoe creation, a part of the animate and sensate creation by taking on a form that is both animate and sensate as we understand it in our universe. Now, God has the ability, because of His own Life to take on a form of that which He created out here, of the substance and a manifestation. Now, that's what you're looking at. The same thing He made for you and me, and made of you and me, He can take a part of it.

Now, you notice I said He became a part of the animate. But He can also become a part with the animate.

12. Now, let's examine that. [Luke 1:]

(35) (Now...) The Holy Ghost shall come upon thee, and
... therefore that holy thing born of thee shall be
called the Son of God.

And he is known as the Only-Begotten Son of God. They say Adam was a son of God. He was but he was not the begotten son of God -- no siree. When you talk of begetting you talk of a literal issuing forth as it were, from the loins of Almighty God in order to bring forth a child. So, what did He do? He took of His entire attributes and reduced it to what might be an infinitesimal speck of it, creating an egg and a sperm, putting them together, and that life, now, working in there. And that life is animate. Whether it's spirit or not, 'animate' signifies life. 'Inanimate' signifies the lack of life. So, what now happens in the womb? This life in there now takes the inanimate substances that Mary provides by her blood stream. It may be the substance was once living and is now dead. But it is inanimate. So therefore, He is able ... God is able -- His own Life which He took and place there, reducing Himself to that form and that shape, takes the animate and the inanimate and associates Himself with it.

13. Now, I hope you're seeing what I'm talking about -- the Resurrection! He's going to take everything and bring it back. Oh, people still think there's some kind of a being that's not going to be here the way they are, in a new sphere. You leave here just the way you are, in your mind, in your soul, in your spirit. Geography changes. You come back exactly ... but a

brand new body and a brand new condition. (Didn't necessarily want to say that, but I have to say some of these things to make it all the clearer.) He takes the inanimate, as He did in the Virgin Birth, by His own Spirit infuses it (a sperm and egg) with Life, and a fetus is formed that grows by inanimate minerals or substances that once lived and are now dead. And that's Emmanuel -- God with us! And that's zoe. That is not Elohim, Spirit by Himself; that is God using a Life-principle, which man has life principles in order ...[to be man]?...

Is that thing going haywire? I put it down to about 65 [degrees]. Let's put it down to 35 [degrees] because I'm hot up here and you're nodding on me. When you do that, it just proves the atmosphere wasn't created ... and I lied to you. I kind of hit you hard but that's what it's all about. You listen, or don't bother coming. That's pretty well ... I mean, I try to be a nice guy. I'm trying to show you things here, brother/sister, from what Bro. Branham taught. Because I don't have that Flame of Fire, the testimony to Jesus Christ, for nothing. This is my life. I don't try to look at things for the sake of looking at them, and try to probe and find out. I look because there's something in here that reaches out. When it stops reaching, then I want to be dead. I'm not bawling you out; just letting you know the facts, here. That's why we've got to get another building, and get this thing lined up, because I don't want you too hot. We don't come here to sweat when we don't have to sweat.

14. All right. God can take an animate angel and indwell him. He can take a man, animate -- a prophet-- and indwell him. That is why we find Jesus, in Revelation 3, with the last great revelation of Himself as the beginning of the creation of God. And the Prophet explained it, absolutely, as God creating Himself in human flesh. God creating Himself in human flesh ... now, what does that mean? It means that God deliberately created flesh to live in. And it was God Himself doing it by the institution that He allowed in the male and the female to procreate, but it was not a part of man. And Mary had nothing to do with it, except to supply the nutrients. And that's exactly how it was that she produced "Seed". But woman doesn't have seed. And the male couldn't supply a seed, in this case -- God did it!

Now, “the beginning of the creation of God.” God who formed Himself into human flesh is now about to bring down the Capstone of flesh, in which He had formed Himself now in a glorified state, over all creation for eternity. Now, He’s about to do it . Now we’re still talking about ‘seed’. But you’ve got the thought haven’t you? Seed takes on a human form.

15. Let’s go to Isa 65:17-18.

- (17) For, behold, I create new heavens and a new earth:
and the former (thing) shall not be remembered, nor
come into mind.
- (18) But be ye glad and rejoice for ever in that which I
create; for, behold, I create Jerusalem a rejoicing, and
her people a joy.
- (19) And I will rejoice in Jerusalem, and joy in my people:
and the voice of weeping shall be no more heard in
her, nor the voice of crying.

Now, that’s what you’re looking at; the eternity of God, which is also zoe. (See?) Now, brother/sister, let’s face it. In the New Jerusalem the streets are made of gold that are like glass, but it’s made of gold. There is a sea that is like crystal. There are nations out there that will be working and toiling to bring their glory in. You’re looking at a super civilization; God’s civilization. I shouldn’t even use the term ‘civilization’, because it comes from the word ‘civil’. I should use the word ‘kingdom’, as God’s.

Now, what I talked about here, this Capstone of flesh coming down. (Remember the Spiritual Capstone did come down) this is the Seventh Seal, the redemption of the Bride-body according to Eph 1:17-23. Now that’s what you’re looking at. So we go to Ephesians. Now this is the Spiritual Capstone that has come down, now, to get us ready for the physical where we meet the Lord in the air. Remember, “The Lord Himself shall descend from heaven with the Shout, with the Voice of the archangel, the Trump of God.”

16. Now, let’s read it in Eph 1: 17.

- (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:

Now, it tells you absolutely, the Son speaking, that you cannot get a revelation of the Son apart from the Father giving it. Then, who is going to give the revelation of the Lord Jesus Christ? The Father! Which is the Holy

Ghost. So, when the Lord Himself shall descend from heaven with the shout, who is going to descend? Elohim is going to descend. What is the revelation going to be about? Christ, the mystery of God, all about how God reduced Himself into human form, and what He did, and what He's doing now.

[Ephesians 1:]

- (18) The eyes of your understanding being enlightened; that ye may know what is 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 so on... that's resurrection.)

17. So, all right. The resurrection is already in progress in the sense that it is triggered by the revelation, which in 1 Thessalonians is called 'the shout'. Now, with that you're looking at 1 Corinthians 15. We've looked at this many many times, but we just look at it again, because we can never get enough of it. It's just like strawberries and cream: if you're not allergic to it, you'll just eat it every day. If you're allergic to this, you won't like this every day. I'm not allergic to these Scriptures.

- (20) But now is Christ risen from the dead, and become the first fruits of them that slept.
- (21) For since by man came death, by man came also the resurrection of the dead.
- (22) For as in Adam all die, even so in Christ shall all be made alive.

Now, that's the promise of the Resurrection. Now, the Old Testament saints in Him have already been made alive. They're gone out of here.

- (23) But every man in his own order: Christ the first fruits; afterward (those) that are Christ's at his coming.

Now, remember, Christ could not have been the first fruits to Israel, because he came after them. He's the one that led them out. (Now, I may be getting a little off on this, but not according to my thinking ... I want to show you a point.) Who would He be the first fruits to? You and me! He was the first fruits to them, but not like He is to you and me. (See?) Because, why? He's the first one risen from the dead, and we are the ones that now look to Him having risen. They were looking forward. So that's what I'm trying to tell you here; there's a difference in the two of them. So, therefore, we are looking at His Presence in this 23rd verse.

- (24) Then cometh the end ... (and it tells you the church must be set in order).

18. Now, notice that between verse 23 ... "those that are Christ's at His Presence" ... there is a whole interpolation of verses 24-34. So let's leave it out, and let's read it this way ...

- (23) But every man in his own order: (talking about the resurrection of the dead) Christ the first fruits; afterward they that are Christ's at his (presence).
- (35) But some ... will say, How are the dead raised up? (Now, that's a question for this hour) ... with what body do they come?
- (36) ... fool, that which thou sowest is not quickened, except it die: (Now, what's he talking about? It tells you what he's talking about.)
- (37) ... that which thou sowest, thou sowest not that body that shall be, but (a) bare grain,

Now, notice what he's saying ... you are sowing a grain; you are sowing a seed that's going to produce a body. Now, you sow a sperm, it'll produce a body. Right! You take that dead body ... produce nothing, produce nothing -- hasn't got it. The human sperm hasn't got it. So, therefore, unless you are somehow linked up to zoe of God, you're just zoe out here. You'll come in as manure; you'll go out as manure -- that's all. No way!

Now, he says here,

(37) ... bare grain, it may be wheat, or some other grain:

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

19. So therefore, in every seed there is a body. Therefore, if God had within Him a seed, it's got to have a body. Now, the point is: Did He have within Him a seed? You better believe He did. Now, your human mind goes [Bro. Vayle makes a noise to represent being 'boggled'] ... just like that, I know it does. Forget it. I'm not interested in human minds any more; I'm interested in Truth. Is Jesus the Seed of God or is he not? Where'd He say He came from? Where'd he say he was going? Where is the Word? And did He or did He not? (See?) You can say what you want. I don't care what anybody thinks. You've got to come back to where it is.

Then he said,

(39) All flesh is not the same flesh: there is one ... flesh of men (and that comes by a seed), (there's one) flesh of beasts (that comes by a seed) ... (one) of fishes (that comes by a seed) ... (one) of birds (that comes by a seed)

(40) (Then) There are ... celestial bodies ... (terrestrial) bodies.

That's to place the believers in the Kingdom. There's going to be one glory and another glory. There's the God at the top; the Pillar of Fire; there's the Lamb; there's the Bride; there's those outside. Oh no ... pardon me; there's the 144 thousand and then there's those outside. And then there's beyond them and beyond them -- there's kings and everything else out there. And everything is in a glory. And here, Christ is here in the form of the Holy Ghost, headship over the Church, and they say, "So what."

20. Let me tell you something: There is no way the Holy Ghost baptism, or one billion people or all the whole world together baptized with the Holy Ghost, can ever produce the divine order that God wants of His church, because everybody [that] thinks he's got the Holy Ghost is squabbling and he's got his own ideas. And there's nobody identified with the truth except a genuine, identified prophet showing that God is on the scene doing it! Like that picture [Bro. Vayle points to ...? ...] -- you can do what you want, but I stand on that! And I live or die, or sink and swim by the fact: That is the same thing. That is the Son of man, the sign of the Son of man. You say, "I don't believe it." You don't have to believe anything! Who cares?

I'm creating another atmosphere, now. That's for a purpose -- to get ...?... ; you can go anyway you want, but you don't sit on a fence around here, or sit under a tree and think, "Well, I can get up and run when the time comes." You're either running now, kid, or you ain't running, ever going to run. It's that simple. You say, "How do you know?" Because I'm not exactly stupid.

21. All right. It says here, now, [1 Corinthians 15:]

(42) So ... is (also) the resurrection of the dead. (It comes from a seed. It doesn't come from the body. You're going to get a new body. You won't get that same old body. Now, it's going to have the same materials, but a creative act of God.) ... sown in corruption; ... raised in incorruption.

(43) ... sown in dishonour; ... raised in glory: ... sown in weakness; ... raised in power:

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

You bet there is! There's a natural body right now and there's a spirit-body you'll go to if you die. And there's a spiritual body you're going to have when you come back here, which is zoe, the Life of God in a vessel that man was allowed to bring upon earth in order to complete the purpose and plan of God by redemption, and give Him glory. It gives Him reason and purpose of being.

(45) ... so it is written, The first man Adam was ... a living soul; the last Adam ... a quickening spirit (So, whose going to quicken you? Your seed's got to be quickened to get that new body.)

(46) Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

(47) The first man is of the earth, earthy: the second man is the Lord from heaven.

(48) As is the earthy, ... they also that are earthy. And as is the heavenly, ... they ... that are heavenly (depending what group you're from).

- (49) ... as we have borne the image of the earthy, we shall also bear the image of the heavenly.
- (50) Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

22. All right. We're looking at that right now; it's in a process. This resurrection is seen in the Book of Isa 6:9-13.

- (9) And he said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.
- (10) Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and (be) converted, and be healed.
- (11) Then I said, Lord how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,
- (12) And the LORD have removed men far away, and there be a great forsaking in the midst of the land.
- (13) ... in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.

It tells you right here, this is the book of Revelation, the 3rd chapter. They're rich, increased with goods. They think they're right inside of God's plan, God's pocket; they're going to make it. And He said, "You're wretched, miserable and blind, and don't know it." And he said, "At this time there is utter destruction in the Great Tribulation. But the seed is going to be the substance." Now, are you seed or not? Now, you're human seed, that's fine, but where'd it come from? What was it Bro. Branham asked, *"Where were they before I got them?"* Well, they were reduced to a sperm and an egg. His daughter was a part of his own body. Where were they before? (See?) Psalm 89 ... just reading some of these Psalms, here, on the resurrection, because it's part of the resurrection we're looking at. The seed is going to have it. It's a seed that's planted, that brings up the body.

23. All right, [Ps] 89: 4.

- (4) Thy seed will I establish for ever, and build up thy throne to all generations. (Who's going to have the throne? The Son of David. Who's he? He's the Seed. Not a seed, "as the many, but of one as of Christ.")

Okay, [Psalm 89:]

- (29) His seed also will I make to endure for ever, and his throne as the days of heaven. (Now, you could take that both ways -- that's for Him; that's for us.)
- (31) If they break my statutes, (No, you see I want ... I guess I missed that one.)

There's another verse I wanted but I've misplaced it here at this point, but it has to do with the seed. That's what we're looking at in the resurrection, because Corinthians talks of the seed being resurrected. He said, "What body will it come with?" It all depends on what seed you've got in you. And that all depends on where that seed came from, because you didn't just get it; it was transferred on down. That's why the genealogy of Christ goes plumb back to Adam, as far as the carrier of the flesh was concerned, from the tribe of Juda, the Kingly tribe, and a prophetic tribe; not a priest tribe. Even bypassed the Levites, though He did fill the office of a levite by presenting Blood. Because Melchisedec did not present Blood; He presented emblems of Blood. So, Christ was the great High Priest in the tradition of Aaron when he took his Blood up there. But from now on it was what? Melchisedec, because emblems are used, doesn't keep shedding Blood. And now that He's on the throne, climbed on the Throne, the Body, Christ, climbed on the Throne absolutely perfect King of Righteousness, King of Peace, what do you think He brought? Vengeance for the church, righteous Bride of Christ. You don't have a tremor, you don't have a fear.

Now, seed is one of the hardest things to understand. I was more fought on this than perhaps anything, except I'm more fought on the 'Presence' now. But the Church Age book never was understood. I wrote it; I understand it. It is going on now, the very thing we're talking about is in progress. It is in Isaiah 30. Hopefully I'm right here ... beginning at 21.

24. Let me see ... get first of all here, Isa 59:20-21.

- (20) And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

- (21) As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

Now, when did that ever take place except this hour? Every single one (now, continuity wise) the seed has always said the Word of God, I agree, in the Seven Ages of both the Old and New Testament. There has never been a time when the seed did not have the Word, because that identifies them. But, when you look at what I'm looking at, the Redeemer and Zion, there is a people in this hour, that take that Word, never lose it, and go straight on in. Just exactly like at the time of the Exodus, with Moses ... the only ones that went in. And notice, the old-timers all died off except a couple of them. It was only the young ones. Why? What does 'the young ones' mean? I don't care what age they are, to me the 'young ones' are those that did not have the training of the organization in such a manner that they could not give it up.

[End of Side One]

Now, all right, we were looking at zoe, the life-principle, because seed is life-principle. You say, "How is it life-principle?" Without seed, where are you going to get it... where are you going to get it? (See?) Now, so we're going to talk about seed. Now, the life-principle of seed, we saw in the three sermons I've preached previously, in Gen 1:11-12, and [verses] 28-29.

25. So let's go back to Genesis. And remember, Genesis is where we get all of our thinking from. If we're going to have any continuity in the Bible, it's got to start right back here. This is where the opening of the Seventh Seal, under the prophet, William Branham, is of the great help to us.

All right, 11th verse, [Genesis 1:]

- (11) And God said, Let the earth bring forth grass, the herb yielding seed (Now, the seeds were already there or there wouldn't have been a body. No plans.) and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and so it was.
- (12) And the earth brought forth grass, and herb yielding seed after his kind,

And you'll notice, "Yielding seed after his kind ... yielding seed after his kind" , and when Adam looked around and numbered the beasts, there was no wife for him after his kind, because that's what the word "meet" means. Everybody out of a certain seed, had ... they were two sexes, heterosexual, you may say.

26. Now with that we go to [Gen 1:] 28-29.

(28) And God blessed them and ... said... Be fruitful, and multiply, and replenish the earth ... have dominion over the fish of the sea, and ... the fowl of the air, and over every living thing that moves upon the earth.

(29) And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in ... which is the fruit of a tree yielding seed; to you it shall be for meat.

Now, and we saw the same life-principle of seed in the animal kingdom, of, which is the highest order. For in Gen 3:14-15,

(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 shalt thou go, and dust shalt thou eat all the days of thy life:

(15) And I will put enmity between thee and the woman, ... between thy seed and her seed;

27. So the principle goes to the animal kingdom. Gen 4:1-8.

(1) And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

(2) And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

(3) And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

- (4) And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering.

Now, notice, "Abel and his offering." Now, we should put it this way, "To his offering and then Abel". -- unh, unh. "Esau have I hated and Jacob have I loved." You can see right here, predestination. The election of Almighty God, the choosing of God, the loving of God, in contradistinction to the other, right here. He did not choose the offering. He chose the person. And because He chose the person, he had an offering suitable to Him. If you are chosen of God, you don't need to worry. The offering has been set. Your sins are gone! If you're not elect, you've got plenty to worry about. It's just that simple, either a wheat or a tare.

- (4) ... (He took) respect unto Abel and his offering;
- (5) (And) unto Cain and ... his offering (He didn't have) respect. (But Cain was accountable.) And Cain was very wrath, and his countenance fell.

He didn't create the right atmosphere. See? Created a wrong atmosphere. Now, the right atmosphere you create may bring trouble to you. Don't worry. God will take care of you on this side and the other side, too.

- (6) And (so God said to him, "Why are you angry?") and why is your countenance fallen? (Your mouth all curled down?)

- (7) If you do well, shalt thou not be accepted?

28. In other words, He says right here... He said, "You've offered right but you've divided wrong". He said, "The offering's a good offering but, (He said,) It's in the wrong place. You don't have a revelation on it, but, (He said,) If you listen..." And he couldn't listen. Why? There was no room in him for the Word, because his father had a place for a soul and didn't have a soul. And his seed, though having a soul, had no place for the Word! That's exactly what it says in John 8. "The reason you don't hear my Word is, because you've got no place for it."

Now, that's a sweeping condemnation to preachers. And being a preacher, I think I've got every right to stand up and preach against preachers. And many of them have no understanding at all about this. One man (until he turned on this) could preach a pretty good message. Last time I heard him, I wouldn't walk across the street to hear him again. Nothing to tell me. He's up there flashing the rainbow, or something. I'm a meat and potatoes guy, brother/sister; I'm zoe, down here. When Jesus

came back from the dead, he ate a fish sandwich. I'm a fish sandwich guy. I'm not a rainbow-eater. I don't chase butterflies. I'm not a bird [that] I'm going to guzzle butterflies. Chase a good fish sandwich, a roast beef ... I like all kinds of vegetables. I must admit I like pie too. I don't eat too much; I'm not supposed to.

29. Now, see, [Genesis 4:]

- (8) And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him (... they're half-brothers).

All right. There you can see life-principle in the seed, and in the animal, in the hybrid. And here is the point I want to get at: 'spero, sperma, spora', have one principle; life in the seed; life by the seed, and the seed, formed into whatever body, is also called 'seed'. So it's life in the seed. It may never touch a woman's womb; it's got life in it just the same. But when it gets there and touches the egg, then it's life by the seed, and when the baby comes forth, it is seed -- all signifying life. (See?) Seed of Abraham -- Isaac, the seed of Abraham. It is the same in the Hebrew as the Greek. In other words the Old Testament, the same as the New.

30. Thus we look at Gen 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; and man became a living soul.
- (8) And the LORD God planted a garden east-ward in Eden; and there he put the man whom he had formed.

Remember, man was formed outside the Garden. And the Garden was God's headquarters. So, therefore, man was instantly fallible. Innocent, but fallible; innocent and not righteous ... able to be deceived. A son of God put from the outside to the inside, showing that as you are of the earth, earthy, you will come into this body wherein was the Tree of Life that would make you immortal. That's why he was put there. That's why we return to Eden -- to get to the place where we're going to be immortal.

Follow, [Genesis 2:]

- (9) And out of the ground ... the LORD God (made) to grow every tree that is pleasant to the sight, and good for food; (And) the tree of life also in the midst

of the garden, and the tree of the knowledge of good and evil.

All right, [Gen 2:] 16-17.

(16) And the LORD God commanded the man, saying, Of every tree of the garden (you may) freely eat;

(17) But of the tree of the knowledge of good and evil, you shall not eat of it: for ... the day... you eat thereof, (that day) you shall surely die.

31. All right. These two trees, of which it is not said [that] they came out of the ground, are the life-principle, the Tree of the Knowledge of Good and Evil, and the Tree of Life. They did not come out of the ground. It didn't say the Lord God brought them out of the ground. They were in the middle of the Garden; doesn't say they were planted. It said they were there, but they're trees. They are life-principle just like all the rest of nature or creation. Here we see zoe-principle and seed-principle, or the zoe-life of the tree in a seed waiting to come forth into manifestation. Now, what was the life in the tree? Eternal Life! Immortality. Now, how is it going to come into manifestation? By a seed, because it's supposed to reproduce itself. Didn't He say, "It's in there to reproduce itself and for food?" How are you going to get the food except it reproduce itself? A constant Tree, a Bride-Tree coming up -- Seven Church Ages , Old Testament ; Seven, New ...coming right up. Okay.

32. Here we see the zoe-principle and seed-principle. The zoe-life of the tree in a seed (because, that's what it says there) waiting to come forth in a manifestation. Now, that's to repeat or multiply itself. That's what seed is all about. To repeat or to multiply itself. Now, Adam and Eve, and especially Eve, had the choice of either tree ... (And I say especially Eve, because she was the one talked to by the serpent)... had the choice of either tree, for they were able (like all nature) to propagate naturally by life. All nature can propagate. They could propagate. And she had a choice of the seed, because life is in the SEED! So, there had to be a SEED! Now, women, walk up to a tree and rub yourself against it, see how far you get except for splinters. That's not that kind of a tree! No way, because seed is identified. And remember, the one Seed was taken away because the other seed got there. He took out the Tree of Life. But the Tree of Knowledge of Good and Evil had a seed -- a life-principle. And the life-principle identified with the serpent. And he planted the seed. She had the choice.

33. Notice Gen 2:18,

(18) And the LORD God said, It is not good that the man should be alone; I will make ... an help meet for him.

[Verses] 21 and on,

(21) And the LORD God caused a deep sleep to fall upon Adam, ... he slept: ... took one of his ribs, and closed up the flesh instead; (That's the first anaesthetic and operation. That's what I think Simpson worked on when he discovered ether, or was it chloroform?)

(22) ... the rib (from which the woman was taken) he made a woman and brought her (to Adam) the man.

(23) ... said, this is now bone of my bones, and flesh of my flesh; (and she'll) be called woman, because she was taken out of (the) man. (So the man was the first mother ... That's a good Father's Day message that I'm preaching, whether you know it or not.)

(24) Therefore shall a man leave his father and ... mother, and shall cleave to his wife: and they'll be one flesh.

And God said right here, "You're going to leave Me for her." And he did. The warning was there. That's exactly why it's put on a free moral issue, and the free moral issue is this: You know from God what you should do and you don't do it. Don't tell me Bakker didn't know not to do it. And don't tell me I don't know not to do it. And don't tell me you don't know not to do it, because you do know not to do it, and you do know what to do. You're on a free moral agency all the time, because in the soul is the choice. And if God's in that soul, it'll be more and more toward God, and more and more toward God. And that's killing that 'old' soul, so-to-speak, or putting it away. And I'm not talking about the real old soul, because the real old soul that's the gene of God. So, I don't know what a lot of people are talking about, this soul and that soul... I can't help you on that.

34. All right. These two 'trees' ... Adam and Eve could have brought forth children like themselves by the true life-principle of God Himself and the Tree of Life, and the children be immortal in the Garden of Eden. No children of Death, but immortal like themselves. Now, these two trees, then, had within them life-principle whereby if you went to the one Life-principle which spelled immortality, you would bring forth children which would be immortal. Now, not right away, but you wouldn't have gotten sin. The other tree will bring forth the bearing of children with suffering and sin and degradation -- as David said, "Conceived in sin and shaped in iniquity." Two

life-principles are at stake. What does she do? She went to the wrong principle.

35. Now, bring forth children immortal, just like Jesus will do now, by God having descended in the Appearing. Because that's why He came down: to set Himself at the head of the church to raise the dead -- spiritual, spiritual, SPIRITUAL ... not physical! He comes down to do the physical, to meet the physical in the air. As Jehovah said to Adonai, "Sit on my right hand." As the Great God said to the great Lover in-the-flesh, Jesus the Christ, the Bridegroom, "Sit here, my Beloved." The same one now descends to the upper atmosphere in his own free time. When he does, we will have been changed to rise to meet him. And the Spirit that's the Capstone, that's in our midst now, will incarnate Himself in that Body, and we'll crown Him King of kings, and Lord of lords. Son of David, Son of God, Son of Man, Lily of the Valley, the Rose of Sharon, Father, Son and Holy Ghost -- you name it.

But Eve took the animal life. (See?) She wouldn't stand with the true human life, which God alone had jurisdiction. If you don't think He does, you just show me one more elect person born than God ordained, and you show me one elect person less than God ordained and then you've got a messed-up body. You mean God is some kind of foolish person, when every star ... calls them by name; puts them in and takes them out? (See?) But Eve took the animal life and Adam stood with her and used her also, sexually -- he did. And God withdrew His zoe-life in Himself from the Earth until at the appointed time the Seed of God would come and redeem us. And the zoe-life of God that was in that Tree, the Seed of God, Christ, could not come until the time of redemption -- Seed in the Tree. God had a Seed; don't think He didn't. God is not seed. God has Seed -- He reduced Himself to it. Let me explain this: God withdrew His zoe-life as regards to immortality.

37. Now, let's go to 1 Tim 6: 13,

- (13) I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;
- (14) That thou keep this commandment without spot, unrebukeable, until the appearing (That's the epiphanaea of the Lord and Saviour) Jesus Christ.

'That's when you have your epiphanaea.' He has his epiphanaea, because the glory is the same. And that epiphanaea is that great Revelation, the great illumination, the great moment. They use the word 'epiphany' in that sense.

- (15) Which in his time shall he shew, who is the blessed and only Potentate, the King of kings and Lord of lords;
- (16) Who only hath immortality ("Take the Tree of Life and live forever" -- immortality.)

God Himself stood there. That was your Tree of Life. In Him was seed. Yup! Adam and Eve had the ability in them to work with God to bring forth children. She took the animal route -- she did. That brought in the tares. He took the physical route, animal route, also. That brought in the true human beings -- the fallen sons of God. Now, God will not come into immortality until the time of the Seed when it takes a mortal body turned to immortal because the mortal body of Jesus died, but it wouldn't corrupt. So, therefore ... "Who alone hath immortality." He's the only One that's got it. So what was that Tree standing there? You tell me. (See?) Can't get by it. Adam was in the image of God, and was the glory of God, and the woman was the glory of man. Let's take a look at that. [Do] you realize that, brother/sister, in the Scripture?

38. 1 Cor 11:7, it says,

- (7) For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. (See? That's right. She's made in his image; she's made for his glory.)

Notice, therefore, this Scripture that I read, makes only Adam and Christ in the image and the glory of God -- the two only. And how was Adam made in the image of glory? *"He was made in the image of glory by creation, for God breathed into him the breath of life, which was His own Holy Spirit."* Bro. Branham told us that. Thus, God was there in the Garden to bring forth others with Adam and Eve like them and in like manner, and credited to Adam and Eve as He did in Genesis when He said, "You be fruitful; you be multiplied." But He had a way different from bringing forth by sex, and it comes forth in the Resurrection. He will create again, not by sex, by a creative act of God. Anybody who has been baptized with the Holy Ghost will come forth in that first resurrection, because every cell in that body, which will go plumb back to gases, has been touched -- and get a brand new body that looks like you in the state of your glory. And you won't worry about beautiful hair and beautiful eyes. You'll all be beautiful.

39. My God! I'm so glad I'm over Hollywood. Thank God Hollywood is gone! It's not that I don't like nice looking people. I wouldn't mind being a little more handsome, myself, but I don't crave it. Because you know what? When I'd have got that I'd want something else, and something else. If I got

my nose straightened, I'd want my chin straightened. Got my chin straightened, I'd want my Adam's apple ...?... ; the Adam's apple. I'd want my ears done; then I'd want my hair done; then I'd ... Ahh, for God's sake! I wouldn't be nobody anymore except some kind of an idiot. I'm bad enough now, so who wants any change except a physical, glorified body. I'll settle for that [even] if I come back with a nose twice as big and looks like a cucumber. If you don't settle for that you're in worse shape than I am... something wrong with you somewhere. You're still out in the world.

So, sin came and God left, until He could bring forth another son, apart from Adam, who would be in His image and His glory.

40. And watch what it says in Hebrews. Now, this is not Adam. This is the Lord from Heaven. This is the Seed.

Beginning verse 1, Hebrews 1:

- (1) God ... at sundry times and in divers manners spake in time past. ... the fathers in the prophets,
- (2) Hath in these last days spoken unto us in his Son, whom he hath appointed heir of all things, by whom also he made the worlds;
- (3) Who being the brightness of his glory, and the express image of his person.

There you are. Adam was; Christ was. Now, Eve was a tree; she was a garden -- "In the midst of the tree in the midst of the garden ..." whole thing coming to a fall.)

Now, Jesus redeemed all lives of all fallen sons. These fallen sons are seeds of God and they are reborn by the baptism with the Holy Ghost according to Gal 4:4-7. So, let's read it exactly as the Bible teaches -- not like some Pentecostal or somebody else teaches it.

41. [Galatians 4:]

- (4) But when the fulness of the time was come, God sent forth his Son, 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.

Now, people use the word 'adoption' in these crazy churches and they say, "See? You weren't a son so God adopted you." Hogwash! You talk about stupidity! You talk about stupidity.)

- (6) And because you are sons, God has sent forth (His) Spirit of his Son into your hearts, crying Abba, Father.

So, you were a son in God, but you weren't like a son in God like Jesus the Christ. He was all of it cut down. We were just a little tiny bit, almost like 'misplaced'. Now, the reason I say 'misplaced', because I'm talking in terms of a weeny bit of a part as against the whole. Because all the attributes of God were placed in Christ in that little sperm and egg. In you and me was placed a little tiny bit. So, if we are Bride, we all have a little tiny bit to make up the entire body, which He was. That's what you're looking at. (See?) Now... "because you are sons". You don't get to be sons by baptism, brother/sister. You are acknowledged that you were a son. You get the baptism, because you are a son. That's by natural election.

42. Predestination is taking this invisible spirit into a zoe. Look, it hasn't changed any that little bit you got from God when you were in Him. Now, you can't recognize it; the Prophet said you can't. Because you've bypassed what you normally would have had, which is a theophonic-body, or a spirit-body. If you die, you go to it, and you'll learn a lot more than you know now. You won't be just sitting there like a bump on a log. When Bro. Branham got up there in a vision, they told him things he didn't know himself. When he comes back here, he'll tell us things we don't know. That's nice. Knowledge is the great thing -- sure, knowledge of God.

[Galatians 4:]

- (7) Wherefore thou art no more a servant, but a son; (you're recognized as an heir) ... if a son, then an heir (an heir through God.)

Thus, we are just seeing that the living God who had zoe in Himself -- the ability and the purpose to do what you're seeing now and explained in the Bible and brought to a perfect revelation by a prophet, he had it.

43. You are about to enter into the final stages, which is the glorification of it all. No more crooked trees; no more stinging mosquitoes; every germ burnt up, AIDS and the whole bunch. Do you think God's going to have a mutated disease germ on earth called AIDS, and junk like that? He's going to burn it! And there's going to be a lot of junk burnt with it. I've nothing against people; [it's] just the truth. 'Living God who had zoe in Himself'. He who is Alpha and Omega, author and creator, has been manifesting His

attributes for six thousand years to us, and through us, by the grace of God -- and shortly will bring it all into a glorious blaze of perfect and in eternal continuity in immortal bodies of sons, just like in His own Son. That's in Hebrews, the 2nd chapter.

44. Now, this is seed. I want you to know, this is for the seed. And what is a seed? It's something in which there is life to bring forth a body that God has given the life. He gave a life out here for a cow -- not like a horse; for a pig-- not like a dog; cat -- not like a mink; weasel -- not like a pigeon. The life in the seed is there in order to take on a chemistry, and a zoe life-principle. And God is Life. "I am the way, and the truth, and the Life," Jesus said. "No man can come to the Father except by me." And that's beautiful, on the grounds I don't care if you were a part of Him back there. You had to come here to get to Him. People don't like that. The great teacher, Irenaeus [said], "God being a Saviour, it was necessary that He predestinate a sinner in order to give God a reason and purpose of being." God being a healer, He had to predestinate a sick man.

"Why is this man born this way? Did his parents sin, that he was born this way? Or did he do some lousy thing himself, and he was struck blind by You, O God?"

He said, "Neither, but for the glory of God". He said, "You can have your sight now."

"Reason and purpose of being". People struggle against this. Oh God! We've got a thousand years to wait for the Rapture, as far as I'm concerned, because we can't seem to get through in our own puny thinking. We're not willing to lay down our own thinking and try to absorb the thoughts of Almighty God. You've got to recognize who you are. And Bro. Branham said, *"When that Bride knows who she is, she's getting out of here."* I hope this message brings us one step closer. I'm sure praying for it; I'd better tell you that, right now.

45. All right ... Heb 2:9-17.

- (9) But we see Jesus ... made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

Notice, "...by the grace of God, Jesus tasted death." Now, you say, "Lee, by my grace, I'm going to take your pocket book." What are you talking about? That ain't grace; that's thieving. Grace of God by Jesus Christ. Who was in Christ, brother/sister? That's your answer. Where was the life from? Do you think God was giving something away? Do you think

there's three Gods where the Great God, Father, made a mistake by making man?

And He said, "Oh my, my, my! This is terrible! How're we going to work this thing out?"

And the Son said, "Well, I'll go down there and take care of the mess, Father."

Do you think there were three people talking? Oh, come on, Brother/sister. How could you, being a sensible person, respect that kind of theology, anymore than you can be a Hindu and wipe a little ant out of the way in case you step on him, because he's your grandfather? (Or something equally stupid, or somebody down the road that might be your grandson.) No! ... "taste death for every man".

46. [Hebrews 2:]

(10) For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

(11) For both he that sanctifieth and they who are sanctified are all of one (source, one Father. Who's your brother? Say, "Jesus". "Well, he's not my brother, like my brother's here." Oh yes, he is. He's the big brother.); for which cause he is not ashamed to call them brethren.

Now, why is he not ashamed to call us brethren?

"Because we're fine upstanding people, Hallelujah, who believe the prophet. Yes, I want to tell you when we cross our 't's' we cross our 't's'; when we dot our 'i's', we dot our 'i's', and we say AMEN just exactly right."

Hogwash!! It's because we're one source, he's not ashamed.

You say, "Well I don't feel like it."

Well, fine then, you got lost. That means he didn't die and sanctify you. That means you're stupid, just like me. How much praise have we really got for God and His Word, brother/sister? I'd like to know myself. That's why I like a lot of church when I can get on fire, preaching for God and say [the] truth. We should have church seven days a week the way I feel right now (I can tell you that) and it wouldn't hurt us. And I can see why

... “so much the more when you see the day approach.” Not waiting for some excuse to be out of church, but waiting for everything to get out of your way, or ...[not getting]?... out of the way to get to church. Yes, you bet, because that’s where we get the food. That’s where we get everything -- well, not everything; we get a lot of it.

47. All right ... [Hebrews 2:]

(12) Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.
(God, declaring His Name, through the Son to the church.)

(13) ... 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,

Listen! To believe that, the way it’s written, you’ve got to realize there was a time when you weren’t flesh and blood! Well ... come on. Here, you young kids in the church --six years old. And they say, “Hey, before I was twelve, I ate Wheaties. After I was twelve I ate Twinkies.” Well, before they were twelve, they were somewhere else; they were six and before they were six, they were five, four, three, two and one. Where were they before that?

“Where were you before you were born, little child?”

“I was a sperm and an egg”

“Where were you before that?”

“Well, let me see. Well, there was Father; there was Grandfather, Great Grandfather, Great Great Grandfather, Great Great Great Grandfather [etc.]...”

Yeah, that’s where you were. You were in a life-principle, brother/sister. And zoe means you’re out here. And zoe means you’ve got it forever! Listen, don’t you really feel sometimes sad about the fact that (you know) you’ve got to die and leave all these things? I’m going to tell you something: You’re going to feel a whole lot worse if you get over yonder somewhere and you know you can’t come back, because you’re supposed to come back in a better situation. And the people over there already, that are born-again, and are so happy, they can’t wait to get back here to get something better. Now, come on ... think it over. I just said enough here for

every funeral ever preached in the world, and every marriage ceremony, every child born. It's the truth.

49. God, our great Tree of Life, has brought forth many seeds and is bringing the living ones of this hour -- the seed of this hour -- to perfection. In other words, the top of the tree is where the real good first-fruit is. And remember, the life is in the seed, which is in the fruit. And the child is the fruit of the womb. The child of God is the fruit of God, and the seed of God is in Him. We are in the final step of 1 Cor 13:9 ... "The perfect has come." We are in 2 Cor 3:3 ... "In the face of the Spirit of God transforming us into His image to the final glory," because there isn't any more final glory after the final glory. When you are glorified, you are glorified. And that's what it's all about. From there on God takes over -- geography after geography, scene after scene, and everything after everything out there we never even realized.

And people that can sit around and study a butterfly's wing under government cost (\$250,000) and spend ten years and never get to the first little bit of it. We're going to have an eternity to look at butterfly wings -- yeah, if we want to. But everything will glorify God in its proper perspective, because everything is of God. And this time, instead of being of God but not for God (as it really should be) and toward God (as it really should be), it will be. Wouldn't it be nice if you could live in a family that everything was of you, and for you, and to you. And you were of the ineffable, glorious mind of understanding to have a family worthy of your glory. You'd say, "Man!" I could see just expanding right now, thinking, "Wouldn't that be great!" Hey, Hey! That's Millennium starting out. But that doesn't end it.

50. There's a little quirky part in there (I have to admit it), that's the White Throne, where you and I are standing -- just as good as standing-- right now. Oh yah! I know people don't believe this, but I do, because I realize it. We are the White Throne people, brother/sister. We are reaching into it. The rest of them, they aren't there as we are there, because (See?) we're already getting the Judge. They haven't had Him. Unh, unh -- no, we've got Him. Do you follow what I'm saying?

Oh, yes, this is not the same as [the] other people. Oh, yes, this is 1 Cor 15:35-51, which we read, about the seed. You have the seed (that know you've got seed) by the baptism (that you know you've got the baptism) by agreeing with every word the prophet said, and seeing in here what he preached. You know you're one of them. You've got your change coming up right now, brother/sister, right around the corner-- it's here really -- which we'll see as soon in a Rapture at the Wedding Supper.

And as I close this Message, remember: You, seed, you always were eternal. And there'll come a day -- if it hasn't come already -- that you'll

realize that you always were eternal. You didn't start something, because you already had it, because you were in that Tree back there -- the Tree of Life. (See?)

51. Now, let's read one little Scripture and we'll go on our way. 1 Jn 3:7-9.

- (7) Little children, let no man deceive you: (Here comes your false anointed ones) he that doeth righteousness is righteous, even as he is righteous.

What's righteous? Righteous Abel -- the man with the correct revelation, had the correct offering. Cain, the worshipper, had the incorrect revelation on a true offering -- didn't work. He couldn't divide the Word of Truth. God said to Cain, (in the Septuagint, which I like that best of all). "You have rightly offered. But since you have not rightly divided, have you not sinned?" What is unbelief? To reject revelation. He that receives revelation is 'one with the Revelator'. He that receives revelation proves he's 'righteous, as the Righteous One', even as righteous as Christ Who did not sin, nor was guile found in his mouth. We ... our mouths are full of guile. Under our tongues are poison asps; our throat, an open sepulchre; our feet swift to shed blood and destruction. He had none of those, and yet we're counted with him. And he's not ashamed, because we're one Source. You say, "Bro. Vayle, we're pulling a little something here." You bet we are! We are pulling a lot, my brother/sister. But, thank God, we can't pull the shades over God's eyes. He is the one who said it. I did not write this Bible and come and say, "Lord, You must recognize me on these grounds." I never said that; He said it. Now, what are you going to believe? What God said or what somebody else says?

52. [1 John 3 : Paraphrased]

- (7) Little children, Let nobody deceive you. No. At the end-time there are going to be false prophets come and tell you things. Before there's a false, there's a genuine. (There he is, right there.) [Bro. Vayle points to ...? ...] Now, listen: He that committeth sin is of the devil. What's sin? Unbelief. He that comes against this is of the devil.

Bro. Branham said, *"Don't take away a man's Christianity; don't deChristianize him."* I'm not going to deChristianize anybody. But, my God! When this man tells me, *"Nothing outside this Word will come to Life,"* and he tells me the things that he's told me, am I supposed to suddenly now become a nice guy and say, "Well, Bro. Branham, I know you said it, but I just can't believe it. Because I've got to believe you said, *"Don't deChristianize anybody."* I'm not de-Christianizing anybody. The thing is, I

just put it down flat. You do what you want. When they said, "Who is on the Lord's side?", they didn't say, "Whose side is the Lord on?" They said, "Who is on the Lord's side?" Now, if I come on His side, I don't de-Christianize anybody! If I take my stand with the Word, I de-Christianize nobody (or un-Christianize -- whatever way you want to put it). I don't. He did it -- "Depart from me, you that work iniquity." I'm not doing it. I know, a lot of people want to blame me for it. Pbt! Maybe I'm worthy of blame; that's all right. I take that, but I can't go against this Word. And I will not pit one thing the prophet said against another thing the prophet said.

53. [1 John 3:]

- (8) He that committeth sin is of the devil; for the devil sinned from the beginning. (He turned down the revelation.) For this purpose the Son of God was manifested, that he might (bring to nothing) the works of the devil. (False manifestation).

Then what's he manifested for today? To bring out the seed! To bring it out of the ground, the corruption, for the light to hit it, to show that you are seed. You, then, will receive the body of the seed. That's what seed's all about, brother/sister, as far as I know. And I will still work on it, because I'm not satisfied with yet everything I see. Because I believe there's something more yet to see -- what it is, I don't know. But I hope you understand a little bit today, a little further than you did. And we're going to keep pursuing [it] somewhere down the road (I don't know where), until we get right at home with what is here as we're right at home with the Prophet, the false-anointed and the other things that God said. Because, we must be right at home with the Word because we claim we are the 'home' of the Word. Remember, He said to the Serpent seed, "You don't have a place for the Word." Have you got a place for this Word this morning? Then, you've got to be seed. Now, there's two seeds out there. And they can both receive an anointing, but only one receives the Word. They refused the former rain; they take the latter rain and they walk off -- Pentecost. Let's rise and be dismissed.

Most gracious Heavenly Father, we thank You again for Your love, mercy and grace You bestow upon us. Again, Lord, taking quite a bit of time, but, Lord, we know You're with us to help us concerning these things. We might get harsh in some places. Forgive us, O Lord, because it's only in meekness, in humbleness, in humility, Lord, that we can help anybody here. And we don't try to be rough on anybody. Lord God, help us to get away from any of that kind of spirit. But, Lord, we do know there are certain things that are so obscure to the human mind that's been -- not glossed over, but -- 'grossed over', by the things of the denominational dogma and

creed that have blinded our eyes, Lord. And we know every veil must be cut aside until we really see Christ.

And, Lord, we're trying to see now 'seed' -- and seed. And by Your grace, Lord, we're going to. And this is going to take us deeper, deeper into the revelation, which we know the prophet brought us, because he did bring us the understanding of seed. He talked about Bride-Tree, Tree of Life. He talked all these things, Lord God, and he said he didn't have time to teach them thoroughly. And he said, Lord, *"It's up to ministers to break it down and teach it"*. And if he said that, Lord, then there's got to be a way it can be done, because he said it.

And so, Father, we're praying that You'll give us help -- not to be happy in it, Lord, as though we got something, but -- Lord, in the knowledge of this which is in Your Word, day by day, feeding and helping us to come to the place where it'll be all over, and then comes the great Voice of the Resurrection and the Trump of God.

But, Lord, until that time, may we stay with the Word. May we stay with the Shout, the Divine Order ... putting in order. Lord, we see it's a spectacular order, as we see more and more of it. Because, Father, if there wasn't an understanding of our Headship, what would be the use, Lord? I just can't see anything. I can't see more understand ...?... though that's great, that's fine. But, Lord, when Your own Book says it's a revelation of the Spirit of Wisdom and revelation of the knowledge of Him, and You're doing it, then, Lord, that's ... [End of Tape]