
THE SEED SHALL NOT BE HEIR WITH THE SHUCK

 Thank you very much, Brother Demos. And now we're happy to be here this morning, and hear all these fine testimonies from these fine people. And now, we trust that God will continue to be with us and bless us.

² Now, tonight, I understand that I'm to speak tonight, the Lord willing. And I asked Brother Shakarian, just a few moments ago, I said, "Now, don't feel embarrassed. I know we have to get out of here at eleven o'clock and I—I just lose all sense of time when I get up here."

³ It looks like all the rest of us do. We feel. . . They say, "Two minutes, three minutes, or. . ." Brother Smith, you know, that's hard to do in two or three minutes. And I know how it is, and I feel sorry for each one. But we're in a time age, where we are. We're going to Eternity, but we're now in time.

⁴ And I said, "Brother Demos, just a little before time, don't feel embarrassed, just pull me on the coat and I'll know that's time to stop." Now, if I don't get finished, I'll finish tonight. So if I do, well, I have a new text for tonight.

⁵ Now just before we open the Book, let us speak to the Author, with our heads bowed.

⁶ Dear Heavenly Father, we thank Thee this morning for this gathering, for what we've already heard. If we should just pass the benediction now, Lord, we would feel that it had been good to be here. So I pray that You'll continue, if it's good in Your sight, and continue to be with us and help us. And now we gather ourselves around the Word. As we have gathered around the fellowship of each other, hearing the testimonies of what You have done for us, now let us go back in the Word and find where all this comes from. Then, that will be a confirmation of what we're feeling and seeing, taking place today. Grant these things in Jesus Christ's Name. Amen.

⁷ Now, as—as His servant, I—I'm obligated to a Message. And I sometimes have been very much misunderstood, in times past, and perhaps will always. But I don't say things sometimes to be—to be different, I say them to be honest. And I like to say what I think is right. Everybody has a—a right to those things, to express his own opinion. That's why I'm among you.

8 And Brother Shakarian, speaking about the prayer cards in the prayer lines, of seeing what the Holy Spirit . . . Now, he didn't say that about me. That's about the Holy Spirit, because I couldn't do those things. Anyone knows that, I couldn't do. But—but that's the minor side, what you see here. You should be out in other place, and watch how He foretells things! And I . . . things that will happen, it's, these are just . . . you, you're the one who does that. You're the one who believes God.

9 And—and then if you don't believe God, remember, He tells you so, right here at the platform. And if you're in sin, He tells you so. And the things that you've done, and ought not have done, He tells you so. It just isn't only what they put on the prayer card. They could put on their prayer card . . . They wouldn't say, on there, they was a "sinner," and this woman was "living with the wrong husband," or so forth. And they won't put that on a prayer card, but the Holy Spirit gets that anyhow, see. See? And so it's . . . then in how . . . the—the supernatural part, friends.

10 And I say this honorably, 'cause there is not many of us here this morning, just a small group. It amazes me, till it makes me so nervous, I just feel like screaming sometimes. And when I sit down to a spot, on the mountainside, where I spend a great deal of time there, receiving from God, come down and give out to the people what He gave to me. And I—I don't want to be different from people. But yet, to be honest, I've got to be honest with God, see, to—to a Message.

11 And now we're, the Lord willing, we're fixing to leave right away for an overseas tour, just in a few days, and if that be the will of the Lord. I certainly solicit your prayers.

12 You're so nice! I get to talking, I just forget all about time, like the rest of us. But to Brother Shakarian, these fine ministers here at the platform, and out there, all you friends to Jesus Christ, I salute you in His Name; as a—a fellow kinsman with you, by the cross, to God, being brothers and sisters.

13 I want to turn, this morning, in the Scripture, over in the Book of Galatians, the Lord willing. I wish to read a Scripture.

14 Now, last night, hearing the message that went forth from our ministering brother here at the platform, he spoke in tongues. Bredesen, Brother Bredesen, a very fine man. I . . .

15 To see this with my illiteracy and education, my lack of understanding by words, and then knowing the Message to be true, and see such men as was on that panel the other night, standing there with . . . that can meet that intellectual type. They might not be able to do what the Lord has called me to do. I can't do what the Lord has

called them to do. But us working together, I'm sure we can get the Message over, if we'll just stay before God.

16 And when he gave a—a testimony here last night, and the Holy Spirit spoke in tongues, and, someone out in the audience, I always know to reverence that. Cause, I understand, by the Bible, that's the Spirit of God bringing something to us. And he said, spoke of the latter rain, former rain and latter rain. And that brings me to a thought.

17 That Brother Bonham had just give me a little package with some checks on it, said, "This is a love offering for the . . . from the people." Now, he—he, they should not have done that. See, I didn't come here for that purpose. But I . . . he, they give it to me, and, of course, there would be . . . there is no way of giving it back. And I'm going to take it, if the Lord willing, and try to put it on my expenses, going overseas. Because, I'm not sponsored, no means, where I'm going.

18 It's kind of a secret, because the churches won't let me in. And I'm going in as a hunter, because it's on my Lord. The Lord has put it on my heart to do it, and I have to go in kind of under disguise. See? So they have a little funny ideas there, that each one wants me to sign a card, that I'll agree with them on what they believe, and say this *other* group is wrong, and *this* group says they'll bring me in if I'll say *this* group is wrong. See? But I don't like that. See, we are . . .

19 I've always tried to stand between the people, outside of the organizations and their differences, and call to what it seemed like the Spirit of God was saying through the brethren here this morning, that we are not a denomination. We are children of a family. Now, there is not no Branham denomination. There is a Branham family, and we all don't join that family, we're born in that family. And so, I, that's what I'm trying to represent, the—the best that I know how.

20 Now in Galatians 4:27-31, I believe I have marked down here, I'd like to read this for a text.

For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate has . . . more children than she that has an husband.

Now we, brethren, as Isaac was, are the children of the promise.

But as then he that was born after the flesh persecuted him that was born after the Spirit, even so is it now.

Nevertheless what saith the scripture? Cast out the bondswoman and her son: for the son of the bondswoman shall not be heir with the son of the freewoman.

So then, brethren, we are not children of the bondswoman, but of the free.

May the Lord add His blessings now to His precious Word.

²¹ I have a few, last night jotting down a few things; and it used to be, when I just had one meeting a week, somewhere, I—I could remember those Scriptures just as plain in my mind. But now after I . . . Now, as I say a little jokey way, I don't mean to be joking here at this platform. But after passing twenty-five, the second time, I don't remember like I used to. There is a lot of . . . There is a lot of miles on this old Ford, and so I don't remember it. But as long as I can move, I want to give every move to the glory of Him Who saved me.

²² Now I, seeing then this morning, watching . . . Maybe this seems strange, and maybe to an intellectual mind it might be altogether mixed up, but it's complimentary to the thing that I'm called for. Even every little thing is a sign to me. I watch It, see how It moves. That's how I get my message sometime, is to watch and see the way the Spirit moves, and see what *this* one says, *that* one says.

²³ And you've noticed me, many times, before a healing service, standing there on the platform, or sitting back, watching; I'm feeling the Spirit, the way It's moving, and already know what's the matter with that person sitting there. See? See it over, way over *here*, see, you catch It even before you go to the platform.

²⁴ Sometimes before I come to the meeting, sometimes, before even coming over here like to California, I've set down with those who are with me, say, "There will be a certain thing happen, *this* will take place here, and *this* will be down here, it'll go over *this* way," see, because it's in the Spirit of God. He is the . . . He knowed all things from the beginning, see, and so He is the Eternal One.

²⁵ And then noticing, this morning, Brother Jewel Rose, a very precious friend and brother to all of us, how that he got up and read that Psalms. Look how that dovetailed in, like he said, "I want to see what kind of a seed that's hanging on you." Last night, the Spirit spoke and said, and about, "The latter rain, former and latter rain, both being poured out in the last days." And this morning, "The seed that's hanging on you." See, the Spirit speaking, watch how It did through these ministers, and so forth, this morning. So therefore I'm taking this subject: *The Seed Shall Not Be Heir With The Shuck*.

²⁶ That's a very strange text, but, *The Seed Shall Not Be Heir With The Shuck*. And from taking, drawing my conclusions of this, or my text, rather, from Galatians 4:27, three, Paul here of course is speaking of the literal seed of Abraham's two sons. Now, this, I want to use this so that you'll be sure not to miss it. And if I go over time, I'll pick it up tonight. And I want to teach, just like a Sunday school lesson, so that you'll, I believe, will have a better understanding.

27 And I . . . And some of you men who are—are more capable of doing this than I am, why . . . I'm not a theologian, by no means. And so if you disagree with me on This, just feel like I did last night when some dear sister here baked me a cherry pie. Sitting on my—my . . . in my hotel room this morning, I—I hit a seed, but I'm still eating pie. I just laid the seed out, you see. So, that's, what you don't believe about It, just lay aside, see, and just continue eat what you think is right.

28 Now, Paul is speaking of Abraham's two sons, which, one of them was by Sarah and the other was by Hagar. Now we find out here, and we understand that through the Scriptures, that God is represented never in two's. It's in three's. Always in three, God is perfected.

29 The mathematics of the Bible runs perfect. God is perfected in three's, worshipped in seven's, and so forth. See, so we—we find that the mathematics of the Bible never fails.

30 And we got here two sons of Abraham, and yet we can only be heirs as long as we are one of those sons, or some son of Abraham. "For we being dead in Christ, then we become Abraham's seeds, and are heirs with Him according to the promise," therefore Abraham must have another Son.

31 Now, we know that his first son was by Hagar, and we find out his second son was by—was by Sarah. But he had a third Son, which was Jesus. Now, that may seem strange, but that's what we're going to try to break down. As I said, God represents Himself, always in perfection, in three's. And I've made myself clear before all now, and especially to our theologians, that these things are just the way I see it, the way it comes to me.

32 Like in the beginning, God, God dwelt alone, because He was the Eternal One, see, wasn't even God. *God* is an "object of worship." And the Logos, as we call It, the Word that went out of God, That, anyone knows that That was the Angel of the Lord, or the Word of the Lord, that followed the Israelites through the wilderness; the Angel of the Covenant, the Logos that went out of God. And then that Logos was made flesh and dwelt among us. Now we're in Saint John 1, "In the beginning was the Word, the Word was with God, and the Word was God." And now, as He gave His life for us, then His Spirit comes back upon us. Jesus said, "At that day you'll know that I'm in the Father, the Father in Me; I in you, and you in Me."

33 See, It's God, all along, God manifesting Himself, working Himself through different ages. So those three, of, Father, Son, and Holy Spirit, same God working in three attributes. And we today are one, the Church Itself, an attribute of God's thinking before the foundation of the world, to have a—a Church. So those which are in Christ was in

Christ at the beginning, that was His thoughts, and His thoughts is His attributes.

34 Here the seed starts, in the promise. And Abraham here slightly doubted, by Ishmael. And I want to show you the three stages of these, of this Seed that we're going to speak of, which is not heir with the shuck. Now we find that, in the beginning here, that God gave Abraham the promise.

35 He gave Adam the promise, first. And that was, or, the covenant was on conditions. "If you won't do *this*. If you will do *This*."

36 But when He gave it to Abraham, it was unconditional, "I have already done it." He never . . . What He did, it was unconditional, He gave to Abraham. Now, and through that, Abraham having the promise, therefore we have to be Abraham's Seed. "It was not only to Abraham, but to his Seed after him." Now if you'll notice, it wasn't "seeds" after him, but "Seed" after him.

37 Now we find out that the promise, being slightly doubted by Sarah, and Sarah told Abraham to take this Hagar, the Egyptian, young woman, for wife, and that would be the way that God would raise up this promised seed.

38 Now, you see, from as I said last night, any move from that original plan of God throws the whole thing out of cater. We can't move from that original Word. It's got . . . We talked on it last evening, or evening before last, rather, on Balaam. He got God's answer, straight and clear, "Don't go!" But He has a permissive will. And you can work in that if you wish to, and God will make it honor Him, but still it's not God's perfect will. And that's what we should strive for, His perfect will, not His permissive will. The Kingdom of God, which He . . . is in the earth today, will . . . can never be set up, justly, on a permissive will. It's got to come back to His perfect will.

39 Now we see here that Sarah, after God had told Abraham that the child would be born through Sarah, that would bless the world, now Sarah doubted it. I want you to notice, it never come by Abraham; but by Sarah, the female. And she doubted it, and she said, "Take Hagar." And Abraham didn't want to do that, but God told him to go ahead and do it anyhow. So he did it, slightly doubted. Now, Isaac, being the free and from the promised woman, could not be heir with Ishmael, the bondswoman, in doubt.

40 That's what Paul was trying to say here. See, where one thing is doubted, and it brings down a certain thing of God, a certain order of God, but it won't be heir with the original order of God. You understand? See, it can't be heir.

41 Now that's why I am so strongly today. And I thought this would be a good time, because I don't know how much longer we'll be together, and, maybe I could, some way God would help me to show you the reason that I so firmly denounce organized religion. See? See, it cannot be heir with the original program of God, because organization is not of God. It's of man. The first church was ever organized, in all the world, was the Roman Catholic church at Nicaea, Rome. Revelation 17, said, "She was a whore, and all of her children were harlots." And a whore is a woman who doesn't live true to her husband, and a harlot is the same thing. But, you see, it became a church, anyhow. It's an organized system and it separates brotherhood. We tried to organize all the churches together. It won't work; never did work. It won't never work. The World Council of Churches, they're just . . . they're out of the program of God.

42 Now you say, "Who are you, a fellow standing up there without even a grammar school education?" That don't make any difference, what the education is. It's not my education I'm trying to talk about.

43 It's the Word of God I'm speaking about, see. And these vindications that you see in the ministry, it isn't me, it's God trying to get that to you, that it's the Truth. Would God have anything to do with a lie? Then far be it from me, serving a God that would bless a lie. It's the Truth that He blesses, the Truth that He honored.

44 Now, Ishmael could not be heir with Isaac, because one was slightly doubted, just slightly doubted. It was a child, it was still the seed of Abraham, but not God's perfect way for it: Ishmael. Now I could spend much time here, but I'm hoping the Holy Spirit will convey this to you in the real way that it should be.

45 Now if they, if Ishmael and Isaac could not be heir together because the original plan of God was substituted into a—a permissive plan of God, a permissive way that God did bless, neither can the spiritual Church today be heir with the denominational. The denominationals, God blessed them, like He did Ishmael, but the Spiritual will not be heir with the others. That's right. There will be, coming out of the church denomination (church so-called, church natural), will come a Bride of Christ, the Elected.

46 Now there, what troubles me at this hour, is knowing that we see all these denominations pulling into this what we know to be the . . . what you call the latter rain, or, the pouring out of the Spirit. Do you realize that Jesus said, that, "When that come to pass, it would be the end"? When, the foolish virgin and the wise virgin was not heirs together. For when . . . The foolish virgin, she was a virgin, just lacking Oil. But when she come to buy Oil, it was at that time that the Bridegroom came. And

she was left out, while she was trying to buy Oil. You understand? I want that to soak in, real good. Now, surely I won't have to move that subject any further. Now, neither can the Spiritual and the natural be heirs together.

47 That's why the Rapture, the Bride, the wise virgin, the called-out, the foreordained, the elected! Why, you businessmen wouldn't run your office like some people try to think that God runs His program, haphazard. God knew, before the foundation of the world, who would be saved and who would not be saved. By predestination, by foreknowledge, He saw every member, put every name on the Lamb's Book of Life, before the Church ever began. Jesus come to seek and save that which was on that Book. He bought the Book of Redemption. It was lost, and He redeemed us, and all names was on that Book was redeemed when He redeemed us.

48 Then, as I have said many times, you recognize that. That's why you're here this morning, why you're coming up out of all these organizations and things. You're . . . There is Something pulling you. As my little thought was, about the eagle hatched under the hen, see, you—you realize there is something different. The—the church didn't have a—a satisfying something. But, you, you heard something else that was a scream, you realized that, that you were born for That. You're a part of It. You, you fit into It, like a glove on a hand. That's why we're assembled here together this morning, is because, as my old southern mama used to say, "birds of a feather flock together," because you have things in common.

49 Buzzards and doves has nothing in common. Their diet is different, although a dove could be hatched under a buzzard. That's right. Depends on what it was, to begin with. Now, and in that, though, the—the dove might have to be mothered awhile by that, by that buzzard, but finally he'll find his mate.

50 That's what the Church is doing today, for Jesus is the Word and He is the Bridegroom, and the Bride is a part of the Groom. Therefore the Word that is to be fulfilled this day is the same part of the Word that was fulfilled in His day, and it's the same Word, same experience, same Life.

51 For, when God separated Adam, he was both. We find out, Adam was spirit, to begin with. "He made man in His Own image, created He male and female." And then, Genesis 2 and on, He created man in . . . out of the dust of the earth. Man was created in God's image (God is a Spirit), so he's a spirit man. Then when he become flesh man, animal flesh on the earth, He is—He is showing, portraying here the Bride. He never taken and made another being, but He took part of

Adam, the original creation, took from him, a rib from his side; and took the feminish spirit out of Adam, left the masculine spirit in there, and placed it in the feminish part. Therefore, part of his spirit, part of his body; flesh of his flesh, bone of his bone; Word of His Word, Life of His Life, and that's the way the Bride is to Christ!

52 That's why the Rapture of the Royal Seed has to come first. And the rest of the dead live not for a thousand years, then they were brought up at the White Throne Judgment. See, there is no Judgment to the Royal Seed, or the predestinated Seed of Abraham. Now if you'll take Saint John 5:24, listen to this, "He that heareth My Word, and believeth on Him that sent Me, has everlasting Life."

53 Now how would that be so much different from many of our theologies? Now I could walk out here and say to a drunkard, "Do you believe?" "Sure!" A man with another man's wife, "Do you believe?" "Sure!" "Did you sit in the meeting last night, to hear the Word?" "Sure!" "You believe It?" "Sure!" He is just saying that.

54 But the original interpretation of this Word, "He that *understandeth* My Word, and will believe on Him that sent Me." "He that *understandeth*," that is, who It's made known to.

55 Jesus said, "No man can come to Me except My Father has drawn him. And all that My Father hath given Me, they will come. My sheep, My doves, hear My Voice. A stranger they will not follow." And what is the Voice of God? Is the Word of God. What's any man's voice but his word? It's the Word of God; they'll hear the Word of God.

56 The natural seed therefore was only a carrier, through Ishmael first, Isaac second, then on down to the Seed. Just like the stalk, tassel, and shuck, of the corn. Now, here, the three stages of the seed shows us the true picture that I want you to notice with me this morning. We are seeing here.

57 And as being uneducated, I have to take the natural things that I see, to type the spiritual things that's made known to me, because I couldn't make it sensible to you in any grammar.

58 And, anyhow, God always types the spiritual by the natural. If there wasn't a Bible, I'd still know that Christianity was right, because the whole earth turns upon death, burial, and resurrection. Nature works death, burial, and resurrection.

59 Look at the sap out of the tree, how it's brought the leaf, and the fruit, falls; goes back into the earth for the cold winter, down beneath the sod; comes up again in spring, with new life. Each year, testifying that there is a life, there is a death, there is a resurrection.

⁶⁰ The sun rises of a morning, a little baby just born, very weak. At seven or eight o'clock, it starts off to school. At ten or eleven o'clock, it's out of college. It's shining in its strength, from about eleven till about three, then it begins to weaken. In the evening it goes down, gets weak, an old man. Is that the end of it, it dies? No. It rises again the next morning. See?

⁶¹ All nature, your real true Bible that witnesses with this Bible! And that's what I'm trying to show you this morning now, through nature you'll see the Word of God, patterned to the—the Word of God, because nature is the formation of God.

⁶² Like science, they find the mechanics and the laws of nature, but they don't know what that nature is. They don't know the Life of nature. That's God. So, the mechanics without the dynamics is no good.

⁶³ Now, the stalk, tassel, and shuck, notice. Hagar here represented the stalk, which was the first life that started in the promise. Sarah represents the tassel, or the pollen, comes in the tassel. Mary, the virgin, represented and produced the true spiritual Seed, to bring forth the real true stalk. Hagar and Sarah, both was by sex. But Mary, the virgin, was by the power of God's promised Word, by virgin birth. She brought forth the genuine Seed. The stalk, Hagar, the second wife, by doubt of the promise, working through a doubt, slightly.

⁶⁴ I just hope, may God help us. I don't. . . I want you to see this, so bad. You cannot slightly doubt any of It. You've got to take It just as It is. It needs no interpretation. The Bible says that, "The Word of God is of no private interpretation." God don't need any of our schools to interpret His Word. When He vindicates It and makes It live, that's the interpretation of It. When God said, "Let there be light," there was light. That don't need to be interpreted. When He said, "A virgin shall conceive," she conceived. It doesn't need to be interpreted.

⁶⁵ We don't need all this, its seminaries and things that gets men, "Well, *we* got the interpretation. *We* got the interpretation."

⁶⁶ God Himself interprets His Own Word. He doesn't need anybody to interpret for Him. He said, "It'll happen," and it happens. He said in the last days He would pour out His Spirit, He did it. I don't care what the denominations said, He did it, anyhow, 'cause He said He would do it. So, It doesn't need interpretation, for God does His Own interpretation.

⁶⁷ And these things that you see, that seems to be mysterious to you now, if you would. . . You remember your ministry, you Pentecostals, back yonder thirty or forty years ago, was just as much mystery to the—the church of the Methodist and Baptist, as This is to you today. But

now find It in the Word. I'm trying to show you like you tried to show them. And then if God turns around and says It's so, in the Word, then confirms It to be so, that's God's Own interpretation. You don't need anyone to interpret for you.

68 Now, Hagar, by "slightly"! Remember, you cannot take one Word out of There. And Jesus said, in Revelation, at the close of the Book. And at the first of the Book, Christ said, "Any man that took one Piece away from that Word!" Just one Word misinterpreted, caused every sickness, death, that we've ever had. Well, if God, Who is holy, looked down; and caused all this chaos by just slightly misinterpreting one Word, and any little thing against that supreme Word caused all of this chaos; and the suffering, bleeding and dying of His Own Son, to reconcile this horrible thing back to Him; how are we going to get in anything less than keeping the whole Word?

69 "Well," you said, "Brother Branham, that was in Genesis." I felt that, see.

70 But let me tell you, Revelation, that's the last part of the Book. "Whosoever shall take one Word out of the Book of this prophecy, or add one word to It, his part will be taken from the Book of Life."

71 Jesus said, in the middle of the Book! There is your three witnesses again: Genesis, the New Testament, and the day today. Jesus said, "Man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God."

"Well, He didn't mean it."

72 He was talking to people who were theologians, to the highest. Those priests, their great-great-great-great-great-grandfathers had to be priests. To misconstrue one Word of It, why, it was absolutely a death penalty. They had to be stoned, for one Word to be missed. But they had the wrong interpretation of It. Therefore when the Word Itself; when God promised to send the Messiah, and sent It in the very swaddling cloth that He promised It would come in, they had a different swaddling for It to be wrapped in.

73 Let me say this: So is it today, that they don't get It! It's not in the swaddling of denominationalism or intellectual. It's in the swaddling of the power and the resurrection, and the manifestation of the risen Christ, the way God promised It, and not in the swaddling of people's thoughts of It.

74 Now, Hagar, by one little slight difference, through woman, not through Abraham now. Abraham didn't want to do it, but God let him do it because he . . . Same thing, He let Balaam go on. Now notice, by slightly differing with It, she brought forth Ishmael, which was a wild

man, never conquered. He lived by his bow. He was a wild man. He is yet, today.

⁷⁵ Now Sarah, the tassel, or pollen, Sarah, the true wife of the promise, brings forth a gentle man, in return brought forth a promised nation.

⁷⁶ Now, but, Mary, no sex, but through a promise, just like Abraham got the promise from God, the Word of God, but believed the promise, "Behold the handmaid of the Lord," see, brought forth not a stalk, but the original Seed, for He was the Word that Abraham believed and that Mary believed.

⁷⁷ Now, Mary was not the Seed, she was only the shuck to the Seed. The two others was carriers of life, only the natural seed. Mary was not the Seed, herself; but like faith in God's Word, brought a more real image of the Word, because He was the Word. But like the shuck, the . . . of a wheat, a corn of wheat, the shuck holds the wheat inside of it and protects it until it is able or matured to go on its own. See? Then, it was the Seed Itself that left her. Just like, the Seed was in her womb, she wasn't the Seed. She didn't produce the Seed. God is the Seed.

⁷⁸ Now, the blood then, many people think that it was Jewish blood that we were saved by. And some of them said, "Well, we got a right through the Gentiles, because Rahab the harlot and—and Ruth the Moabite, and so forth, they were Gentiles." You have no claim of that at all, neither one. He was neither Jew nor Gentile.

⁷⁹ He was God, the Logos, the Word that went out of God. When, It begin to brood upon the earth, and It brought forth marine life. When the Spirit of God, the Logos, the Word, which God said, "Let there be," and there went the Logos, which is the Word. And the Word begin to . . . 'cause all this was in the Logos; the whole Word of God, the whole Bible, for every age. And as the Logos begin to breathe upon the earth, there come marine life; and building up, the bird life, on up to animal life. And finally there come something in the representation, or looked like the thing that was brewing it, brooding over it, God, a man in the very image of God.

⁸⁰ That man fell, like the seed has to fall. And then God begin to brood over that, after the fall. He brought up a—a Enoch, He brought up a Elijah, He brought up a Moses, He brought up prophet after prophet, trying to restore that image again. And, finally, upon the earth came the genuine image of God Himself again, which was God, the Logos made flesh and dwelt among us.

⁸¹ Now that same Logos has a part, He has got a Bride, and the same Logos, this Word that cannot be tampered with, is brooding over the churches today, trying to bring back the Word to Its full manifestation.

Which, the—the prophets was carriers to that Seed, and the church denominations has been carriers to the Seed now. Now notice, quickly, but like the shuck hugs, holds in the Seed now, then it leaves her.

82 Jesus was God. He was. His Father was the great Logos Itself. And He could not pour It all in Moses, for he was a prophet.

83 And the Word of the Lord always, never fails, comes to the prophet. There is no place, no time, in the Bible, or since the Bible, that the correct interpretation of the Word come to a theologian. It's not in the Scriptures. Never did the Pharisees, never did the Sadducees, and never did God raise a prophet out of any of them, and never did He in this last days.

84 As soon as they raised it up, they all get together and make an organization out of it, there it dies. But it's for a purpose that He did this. We'll try to explain it, God helping us. Notice, see here how close the she, the church, the seed now, gets to look like the Seed Itself.

85 Now you notice, when the seed goes into the ground, it's the original seed. When it comes forth, it brings forth a life. But what does the life do out of a seed of wheat? It doesn't produce the same stalk of wheat right then, or same grain of wheat. It's the life of the wheat, but it's in a carrier stage. And that was the first reformation, when Luther came forth out of the darkness of the chaos. It had to die.

86 So many times, people sympathize. Oh, and I read a book not long ago, on, *The Silent God*, give by some of these modern philosophers who try to turn you away from God. If you don't know the Word of God and the plan of God, you can be easily shook. But when you see God's plan, His program, then by faith you know it's God; and God identifying Himself, doing just what He did in—in the other times, walking, proving.

87 That's the reason Moses could not be shook. He talked face to face with God, and God told him, "I am the One that was with Abraham back yonder. I'm the One that's made this promise. I'll be with you." How you going to stop that man then?

88 As the prophet of old said, "When the lion roars, who can but fear? And God has spoken, who can but prophesy?" When we see the things that God promised at this hour, see it unfold, how can you stand still when you see that that's His way? What He said, it would happen. See all the mysterious things, but that's just exactly the way God said it would take place.

89 Now notice, "she," the carrier. Now, Hagar come forth as a stalk, and then come the pollen, and then come the shuck, and then come the Seed. Now watch these carriers, I want you to watch, first.

⁹⁰ Now, the stalk does not look at all like the Seed, but the Life that was in the Seed is in the stalk. That was Luther. Now, the little stalk has many blades; it went off from Luther, into Zwingli, and on down to Calvin and many others.

⁹¹ Now notice, then, it changed its position. Watch nature now, forming to the Word of God, as the sun: death, burial, and resurrection. Then come the pollen, that was Wesley. And through there were many little pollens hanging on it, that actually looked a whole lot more like the Seed than what that leaf did, on the wheat or the corn. Looked a lot more like it; because, Wesley with the second Word, second Word of God, bringing His church up, come through sanctification. That was his message. All right.

⁹² Then, after a while, that dropped off and went into the stalk again, and brought forth an ear of corn. But before this ear started, there was a shook, shuck, covering, husk. And any wheat raiser, corn raiser, if you'll dig in there and pick out that ear of corn or that ear of wheat, you will think that that little—that little first little thing is that grain of wheat. But, now, there is the Pentecostal age. Now you can't, you, any theologian or . . .

⁹³ Any historian, rather, knows that that's the ages, the way they come. Take the—the Book of Revelation, take the church ages, and see if that isn't exactly the way they unfold.

⁹⁴ Now, from Wesley came forth Pilgrim Holiness, Nazarenes, and all them little holiness churches, a whole lot more closer to the Word than what the Lutheran reformation was. But, you see, when Luther organized, that just started those blades. And when this come up, all the Spirit left that Lutheran church, all but just the denominational, and the real true believers went into sanctification.

⁹⁵ And then when sanctification moved over, the Pilgrim Holiness, and so forth, and all the holiness organizations, Nazarenes, and so forth, It moved from there, right out into this Pentecostal age. And look at that little grain now, of wheat, it looks a million times more like the original wheat, that went into the ground, than what the stalk did or what the pollen did. But if you'll sit down, put it under a glass, and open those little shucks up, they're just carriers also. The grain hasn't started yet. It's a little bitty bud right at the back, with a big high-powered glass you can see that little tip, like a pin point, there comes the seed. And this here shuck that looks just exactly like the real thing, it isn't the real thing. It's only a womb.

⁹⁶ Like Mary's womb. Mary was not the Seed, in the representation here of the stalk. She was only a carrier of It, like the rest of it. But being called and chosen first, by God Himself, for this purpose, it looked

more like as our Catholic friends would think, that she was the mother of God. No, she was not the mother of God, she neither was the Seed of God.

⁹⁷ The woman produces the egg. God produces the—the life. The hemoglobin, the blood, is in the male sex.

⁹⁸ A hen can lay an egg or a bird can lay an egg, in springtime build its nest, but, if that female bird hasn't been with the male bird, it won't hatch. It's dead. It'll rot right in the nest.

⁹⁹ As I often said, that's what's the matter with the churches today, they're rotting right in the nest, called Methodist, Baptist, Pentecostals, and so forth. If they're not in contact with the Word, Itself, they rot right in the nest, in their organization.

¹⁰⁰ Now, now some of them says then, the Protestant more or less believes that it was the Mary produced the egg. If that be so, look what you make Jehovah God doing. The egg cannot be produced without a sensation.

¹⁰¹ So, you see, God made both egg and germ, He created both in the womb of Mary. And that Man was not nothing but God Himself made flesh and dwelt among us, Emmanuel, not just a fine man, a prophet; He was fine Man and Prophet; not a teacher, a theologian. Oh, He might—He might have been all of that; He was All-in-All. But above all that, He was God Himself. The Bible said, "We are saved by the Blood of God." God Himself, not a third person or a second person. The Person, God Himself, great Jehovah, overshadowed Mary; and the Creator, and created both the blood cell, the life, and also the egg.

¹⁰² If you can get a Jew to see that, you . . . he knows Who the Messiah is. When that John Rhyn was healed up there at Benton Harbor, been blind for forty years. That rabbi asked me, he said, I had an interview with him, he said, "You can't cut God in three pieces and give Him to a Jew."

¹⁰³ I said, "Some of them does. But we don't cut God in three pieces." I said, "Do you believe the prophets?"

"Certainly, I believe the prophets," he said.

¹⁰⁴ I said, "Who did Isaiah speak of, Isaiah 9:6, 'Unto us a Child is born'?"

He said, "Why, it was the Messiah."

¹⁰⁵ I said, "What relationship will Messiah be to God?" That done it. I said, "Now . . ."

He said, "He'll be God."

106 I said, "Exactly right. 'His Name shall be called Counsellor, Prince of Peace, Mighty God, Everlasting Father.'"

107 There is where the Oneness missed it, there is where the Trinity missed it, both sides of the road. But the happy medium is right in between. If God could be His Own Father, if Jesus was His Own Father, He couldn't be. And if He had another father besides God, and the Bible said the "Holy Ghost" was His Father, and if they're two different spirits, He was an illegitimate child. That's right. Which was the Father of Him, God or the Holy Ghost? You say one and watch how embarrassed you're going to get. God was His Father. Is that right?

108 Matthew 1:18, He said.

Now the birth of Jesus Christ was on this wise: When . . . his mother Mary was espoused to Joseph, before they came together, she was found with a child of the Holy Ghost.

109 Now Who is His Father? See, see what I mean? Notice.

. . . Joseph her husband, being a just man . . . not willingly to make her a publick example, was minded to put her away privily, on this wise.

Behold, while he thought on these things, . . . the angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take in thy . . . unto thee Mary thy wife: for that which is conceived in her is of . . . [Congregation says, ". . . the Holy Ghost."—Ed.]

110 I thought they said, "God the Father was His Father"? Oh, theologians, where is your understanding?

Notice, "It shall be Light about the evening time!"

111 The true Seed come forth from Mary, but it was not her Seed. It was the promise of God, that she said, "Behold the handmaid of the Lord." The carriers of life was the women. And now, Mary, the Seed so much closer.

112 Hagar had to receive it in a perverted way. Sarah, doubting the thing, brought it to just a natural seed, sexual desire. But Mary, without any sex at all, believed the Word, and the Word was made flesh.

113 But notice, Mary being so close, she held the Seed in her womb, and it looked like it would be her Seed. And so has Pentecostals. I'm going to come home. But remember, Jesus said, in Matthew the 24th chapter, 24th verse, "In the last days, the two spirits . . ." Not in the early days, now. "In the latter times, the two spirits would be so close together until it would deceive the very elected if it were possible." Pentecostal spirit, just exactly like the real thing, so perfect that it would deceive the very elected if it was possible.

114 Now, that's not my words. That's what He said. Now, after while, maybe you'll get an understanding of what I'm trying to say. Now that Seed certainly looked more . . .

115 That shuck looked more like the Seed, until more than the pollen did, and more than what the stalk did, but they were only carriers of the Seed. See, Luther organized, the stalk died; Wesley organized, the pollen died; Pentecost organized, the life died. And now comes forth the Seed. You can't go any further than the Seed.

116 Notice, all through the years, when a great move rises up, right quickly behind it comes an organization. About three years is about as long as the revival lasts, then they organize it, makes an organization. There has to be many off of it; like many off of Luther, the blades; and many off the pollen, Wesley; and the Pentecostal leaves going out, oneness, twoness, threeness, fourness, fiveness. Oh, mercy! See?

117 But, notice, twenty years of Jesus Christ manifested! Not one organization has roused, and not one will; it'll die like every latter rain move, and everything else. This is the end time, the Seed, and it won't be heir with the shuck, no more than Ishmael was heir with Isaac.

118 See here now how close she is, close enough to deceive. Luther, the stalk; Wesley, the tassel; and Mary, the shuck, or the womb, or Pentecost. How I could go right here on that shuck, and show you. Down through the age, it's never come so close till like it is right now. Everything is the church, the *church*, see, the "she."

119 And notice, it was the "she," in the beginning, that doubted the original promise. It wasn't God took His Word back. God isn't taking His Word back today; He is confirming His original Word! But Sarah said, "Maybe, peradventure; we're waiting."

120 That's what's the matter with the people today, you're trying to climb into something that you don't know what you're climbing into. How you going to do it unless you know what you're doing? Are you walking blindfolded? Trying to climb into something that you don't know what you're doing, you'll fall. "If the blind leads the blind, they both fall in the ditch," Jesus made that quotation.

121 But now we're standing at the time of the Seed. Now the Seed will hold, (What?) support, cooperate with the Seed holding It. It was set there for that purpose, to hold It.

122 Because, as the sun comes up in the early spring, upon the wheat, watch the whole nature through the season roll, through the day roll, everything roll just perfectly right, with God. Now when that warm sun begins to shine upon the seed, it breaks forth. But the world has to be in a certain position to make that seed break forth out of the dirt. It has to come around *this* way, and get in a certain position to make that

seed come forth. It had to come that way, to get it up out of the . . . upon the dark age.

¹²³ Some people . . . this critic that I said wrote the book, *A Silent God*, he said, "All through the dark ages, them poor martyrs died, they went down, them Christians, and God sit in Heaven as if He wasn't even concerned." Why, the poor illiterate, blinded, spiritual blinded man, if his eyes were only opened! Don't you know the seed has to lay in the dirt, to die and to rot, before it can bring forth again?

¹²⁴ And the church of pentecost died, through the early Catholic church. And she just come in a stalk form, but you see how closely she is shaping, on each one, through the Lutheran, Wesley, Pentecostal age? You understand?

¹²⁵ Now It's got to come right straight back to that original ministry that He had here on earth, 'cause it's the Bride. They are one. Now He promised, in the last days, how these things would happen. And we see them happening, like all the promises, Malachi 4, Saint Luke 17:30. Oh, how many more Scriptures, it'd be endless!

¹²⁶ And, oh, I'm going to have to stop, 'cause it's late. Yeah. All right, you—you tell them, see if they can get . . . You ask them, see, and then you come tell me. Now, just a minute. I want to get this, so bad, see. I—I want you to see this, so bad. Look, Jesus . . . Notice, see, the Bride.

¹²⁷ Still, we find out, in this age that we're now living, see, that the womb, the Pentecostal organization, looked just exactly like the real thing. But did you realize that, Revelation 17, it called the Roman Catholic church, the first organization, a "whore"? How many knows that's true? How many know that she was the mother of harlots? What is the immoral woman? Now, He said this woman was the "church." What is the whore? Is a woman that's untrue to her marriage vow. What is a harlot? Same thing, same word.

¹²⁸ Now, she gave birth. What kind of birth? Not to the Word, but to organization birth. Here is Methodist, Baptist, and Pentecostals, and they all took the habits of their mother. Any ornery-ish woman in California can give birth to a virgin girl; and that's why the first message come forth, but when truth was presented to Luther's age, of sanctification, he couldn't take it. When the baptism of the Holy Ghost was permitted, presented to the Methodists, they couldn't take it. And now, when the Seed time is produced to Pentecost, she can't take It, she is organized, but she has been a carrier of the Seed, see.

¹²⁹ [A brother speaks in another tongue. Blank spot on tape—Ed.] Amen. Now thank the Lord for that, the Word, the simplicity of the Word that was said.

¹³⁰ See, it's just simple, just like in this, just like watching the corn grow. You don't have to have some great theological interpretation of it. Just watch it. You're . . . He's right around you, all the time. See, the . . . it's a . . .

¹³¹ I got to stop. I felt the little pull, and I asked him to do that. We've got to close. Now, brother, just this one remark, then I'll go.

¹³² Look, now, the shuck, the stalk, and so forth, are only carriers of the Word. They had part of the Word, see, until they got down; justification, sanctification, restoration of gifts in—in Pentecostals. But now notice. Just as it was Ishmael, Isaac, see, and then to Jesus; see, one was a perverted, one was the original, and here comes the Seed Itself. See? Now, the church has come from that same thing, right back. Like a flower or anything else, it drinks, pulls in, and goes . . .

¹³³ That don't mean the Lutheran is lost. The Lutheran that rejected sanctification, would be, that wants to hold onto the something . . . See, Israel eat new manna every night, see. Notice.

¹³⁴ But now at the end time, look at this shuck here, now notice, in the wheat. The complete mystery of—of the Life is sealed up inside that shuck. We see it in Luther, coming up. We see it in tassel, coming out. We see it in the stalk. We come over here, and now it's in the shuck form, almost like at the Pentecostal age, but the real mystery is hid inside.

¹³⁵ Now remember, according to Revelation, the whole mystery of the Book is sealed with Seven Seals, that the reformers didn't have a chance to bring forth, the four stages of reforming, the four stages of four Beasts that went out to meet the four powers of the world. The first went out, was a . . .

¹³⁶ What was the first went out? A lion, to meet the Roman age. That was the Word, the original. He is the Lion of the tribe of Juda. Christ Himself went to meet that age. What was the next animal that went out to meet; the next animal went out, to meet the other horse rider, what was he? See, that first horse rider was dressed in white, crowned on his head, later, so forth, but a bow with no arrows.

¹³⁷ Notice the second horse that went forth, the Beast that went to meet him was an ox. An ox is a beast of sacrifice. They went down in martyrdom during the dark age.

¹³⁸ The third Beast that went to meet the next horse, before death horse rode, death and hell, the next horse that went . . . The next Beast that went to meet the horse rider of that day, was the Beast with the face of a man. How many knows that? The intellectual age, the reformers, Luther, Wesley, Calvin, Knox, Finney, Moody. See?

¹³⁹ But then notice, what went forth in the evening time? An eagle, prophetic back again. It shall be Light about the eagle time, the way to Glory you will surely find, O Church of the living God!

¹⁴⁰ I wish I could come here and—and just sit down of a morning, and stay all day, fellowship with you around these things. Listen, do you think I don't like you? I love you, my brothers. I—I—I would like to go to every organization and co-op- . . . and—and just believe with each one. But, you see, it just can't. There is hardly a door open for me.

¹⁴¹ I'm slipping into a nation right now, because of organization, because that they won't let the ministry that God . . . I wrote them a letter back, I said, "For ten years I've tried to come in. And you with your crazy baptism!"

¹⁴² One of them believes you got to be baptized three times: once for the Father, and once for the Son, Holy Ghost; face forward. The other one said, "No, you got to be baptized three times backwards: once for the Son, once for the Father, and Holy Ghost." And they're both wrong.

¹⁴³ One said, "He, you're baptized to His death, and He pitched forward when He died. We're baptized to His death." The other one said, "Who burys a man on his face? You bury him, backwards." Such nonsense, separating people, it shows it's jealousy. It's from Satan. It isn't of God.

¹⁴⁴ In the midst of both sides, God is neither on either side, but He is calling from both sides, "Come out from among them, and be ye separated, saith God, and I will receive you unto Myself."

God bless you. 

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