
THE SEED IS NOT HEIR

WITH THE SHUCK



Let us remain standing for a moment of prayer. Let us bow our heads.

² Dear God, we deem this a great privilege, tonight, to be here upon this occasion, to bring a living Christ to a dying world and a dying generation.

³ We would ask, Lord, that You would anoint our words and our efforts, that they will not return to You void, but may they accomplish that which they are purposed for.

⁴ Help every man, woman, boy, or girl, here tonight, that's needy. And, Father, we know we are all needy. And when we leave, tonight, may we feel in our hearts like those who came from Emmaus, after the . . . had witnessed the resurrection of Christ, saying, "Did not our hearts burn within us as He spoke to us along the way?" Grant it, Lord.

⁵ Heal the sick and the afflicted. May there not be any feeble among us after the service tonight. And above all things, may there not be one unbeliever left, Lord. May they all believe to Eternal Life, for that's our purpose of gathering here.

⁶ These blessings we ask to the honor of the Kingdom of God, in the Name of Jesus Christ, the Son of God. Amen.

May be seated.

⁷ It's good, tonight, to be back here. And I see we got a few standing around, and I think the—the phones are open now, to many different cities across the nation; San Francisco, Tucson, up in the east. And we, through the telephone, send greetings to them. We're in the auditorium here tonight. And the main auditorium is packed out, and the aisles; and around the walls, are standing full of people. And we understand that tomorrow night we're going to try to open up another side here, to the gym, and get a larger auditorium that'll take care of maybe a couple more thousand people. So we're hoping that, tomorrow night. If it's filled up tonight, the first night, why, we believe it'll be greater tomorrow night. And I see they've set in extra chairs, and everything, also, tonight.

⁸ We are under great anticipations; first, the Coming of the Lord Jesus; the next, the salvation of . . . to lost souls that would receive Him tonight and be ready for His Coming when He appears.

⁹ I want to offer a special greeting and welcome to all these fine men on the platform, which I understand many of them are ministers. Couple of hundred, or more, setting on the platform, and we are certainly thankful that they're here.

¹⁰ To all you people, wherever you are, in different parts of the nation. . . And I understand that some are here from across the sea, overseas. So we're grateful for you to be here to enjoy this fellowship with us, which we're under anticipations that God is going to give us during this meeting.

¹¹ It seems like, that since I thought of coming back for these few days of meeting, that my own heart has been alarmed strangely with a great feeling that something is just about to take place. I don't know just what it is, but I hope that it's a great revelation from God, that will—will prepare us and make us better citizens of His Kingdom while we're walking in this dark world of sin and unbelief.

¹² This ground tonight, this very spot, holds a great thing for me. Since I knew that they built this school auditorium here, I have wanted to have a service in this place. I'm very grateful to the school board and to those who graciously let us have it.

It was upon this spot, right about somewhere where this building stands tonight, that a great thing took place some thirty years ago, right on this same ground. It was nothing but a broom sedge field at that time. And I lived in a little house just beyond here, about two hundred yards. I was very concerned in those days about the salvation of my father and mother. Which, both are gone on tonight. And especially, in that day, I was concerned about my father. I remember, I was sleeping on the porch. It was warm, summertime.

¹³ This is written, I believe, in the little book called *Jesus Christ The Same Yesterday, Today, And Forever*, or either it was in the little book called *I Was Not Disobedient To The Heavenly Vision*.

¹⁴ And laying on the porch, I suddenly was awakened, and a burden come on my heart for my father. As, many of you people here of the city knew my father. I think he was a great man, though he was a sinner. And, but he had a bad habit, that I tried to fight against that thing as hard as I could, through the age, that's, drinking. And that night he was drinking. And I woke up with a great burden on my heart for him. And just with my pajamas on, slipped on my trousers, my pajama shirt left on; I wandered out through this broom sedge field, to just about where this stands now, and I knelt down to pray for my father.

¹⁵ And while I was praying and asking God to save him and not to—to let him die a sinner, that I loved him; and while I was in

prayer, I raised up to look up towards the east from here, and there was a vision. And standing just above me, many of you knows the vision, was the Lord Jesus.

16 Now, I'm not allergic to illusions, as I know of. But visions are real. And there stood the Lord Jesus, the first time I had ever saw Him in a vision of that type. He was just about, oh, probably ten feet above my head, standing in mid-air, with one foot just making a step. He had on a white garment, a fringe around the side of it. He had hair down to His shoulders. He looked to be about, a Man about what the Bible said He was, about thirty. But, a small, thin-built Fellow, very small, looked like He wouldn't weigh over a hundred and thirty pounds.

17 And I looked, and I thought there was something, that I might be wrong. So I—I rubbed my eyes and—and looked up again. And He was standing kind of sideways, kind of a profile of His face. And the looks of His face, which I've always seen in the visions, has been like Hofmann's head of Christ at thirty. That's the reason I have that in my house, on my literature, wherever I can put that, because that's the way it looked, more like that. Only, He seemed to be small.

18 And as I was looking up at Him, I thought, "Surely I'm not looking at my Lord standing there." And I was kind of, I'd say, in *this* position, and maybe right where *this*, under where this pulpit is at now. Somewhere, it was right in this vicinity, within, with a radius of where I'm standing, the best I could measure off, within forty or fifty yards of somewhere around in this district here, this circle.

19 And I looked up, and He was standing there. And I bit my finger, to see if I was asleep. You know how you . . . Just seems like it couldn't be so. And I was just young in the Lord then, about six months I had been preaching. I bit my finger. I took the broom sedge and broke it off. And many of you people who live in the country, know what that little toothpick, like, is in the broom sedge. I begin to chew on that. And I said, "It—it can't be. I'm dreaming. There is my home. There is father, mother, and the children there. There is the old brick house pond that used to stand down here, where I used to hunt ducks, just about two hundred yards beyond this. And here I am standing in the field; it's got to be so."

20 I kicked against the ground, stomped my feet a little bit, and shook my head, and—and wrung my hands, looked up again; looked away, looked again, and there He was, standing there. And the wind started to blow, and I seen the broom sedge blowing. And when it started blowing, His garments blew with it. Like the clothes hanging on a line, it begin to—to flip. He was standing there. I looked at it.

21 And I thought, “If I could just get a look at His face!” And He was watching east, right *this* a way. He was watching it, tensely. And I moved, to step around, to get a close look at His face. And I still couldn’t see Him very well. He had His hands in front of Him, rather hid from where I was standing.

22 I moved around again. And I cleared my throat, something like this, went, “hum,” to see if I could attract His attention. But He never moved.

23 Then I thought, “Maybe I’ll call Him.” When I said, “Jesus,” He turned His head. And when He looked at me, He just raised His arms out. That’s all I remember. For, about nearly daylight, I was laying right out here somewhere where this place is now, in the field; my pajama shirt all wet with tears, where I had been crying. And I had passed out.

His face had characters that no artist could—could draw or paint. They could not do it. He looked like a Man that, if you would look at Him, He wanted to cry with sympathy, and respect with reverence; and yet with enough power that, would speak, it would turn the world over. And the characters could never be caught by an artist.

24 And I never knowed to this day what that meant. But here I am tonight, after thirty years, standing in an auditorium that’s dedicated now to the service of Almighty God. And me, just a—a lay member, really, just a—a local elder in the—in the Baptist church here, which Roy Davis was pastor at the time. And I am now standing here with the place crowded, right on the same grounds, with the . . . to what I think, is the purchase of the Blood of Jesus Christ Himself, in my hands, to bring this four-days Message of the Lord.

25 Just about six months after that, I had my first baptism down here on the river, when the Light came down right here at Spring Street. Many of you people might want to go down and take a look at it, at Spring Street and water, right at the river front. And there is where the Angel of the Lord appeared in public, first, and at two o’clock, one afternoon. And a Voice came from it, said, “As John the Baptist was sent to forerun the first coming of Christ, your Message will forerun the second Coming.”

26 This is thirty years later, and here I am still, tonight, proclaiming that Message. And around the world It’s went, and I’m glad to be back in my home town, tonight, to represent this Lord Jesus Christ that I still love with all my heart. Each day He grows still sweeter than He was the day before. I’ve never changed one iota in my

Doctrine. The first thing I started with, I still believe the same thing tonight. He's the same yesterday, today, and forever. Now I have a Message that I'm responsible for.

27 When the Message first started out, it was, of course, everybody; was praying for the sick, great signs, wonders, and miracles. That started, especially in the Pentecostal people, a universal revival of a healing campaigns that swept the world. For fifteen solid years there's been revivals on every hill there is, I suppose, revival fires burning. Literally millions have accepted Christ as their Saviour, by that one commission. That inspired, from there, to Oral Roberts, and so forth, and on and on, as it's went around.

28 After, the Pentecostal church is laying in its dead slump, as it was then. My intentions and desire, tonight, is to awaken that church, again, to the Coming of the Lord Jesus at hand. I have to rebuke it. I have to rebuke sin in whatever manner it is. I don't mean it to anybody's denomination. I have a Message.

29 Now, it's hard to get in a church for a sponsorship, just as it was with our Lord Jesus, 'cause it's Him; it isn't me. But as He preached at the first, and healed the sick, raised the dead, and cleansed the lepers, and cast out devils, everybody wanted Him. But there come a time where there's a Message that always follows every sign, because the sign has a voice.

30 But when He set down one day, and said, "I and My Father are One," that was more than they could stand. It was, also, when He said, "Except you eat the flesh of the Son of man and drink His Blood, you have no Life in you."

31 "How?" Why, doctors and well-thinking people would have said, "This Man is a human vampire, trying to get you to eat His flesh and drink His Blood." He never explained it. He just said it.

32 And tonight you might hear things, and through the meeting, that's just said. We might not be able to explain. But, remember, Jesus Christ is the same yesterday, today, and forever. We believe it.

33 Now, we don't have time to talk too much, because we've got certain times to start here and certain times to get out. And we want to honor the school board which set these times for us, and we'll do all we can to honor them.

34 Remember, at any time a sinner wants to come to Christ, all you have to do is walk right up, whether I'm preaching, singing, whatever it is, and give your life to Christ right then, stand in your seat. That's what we are here for, to help you.

³⁵ I want to talk to Brother Vayle, Brother Rober-. . . Borders, and the brethren here. If. . . I wonder if they couldn't have, in the church, in the afternoon, or some morning, or something, instruction service for those who are seeking the baptism of the Holy Ghost. Would that be all right, you brethren? Brother Neville and all of you could get there, and Brother Capps. If anybody wants to be instructed in the baptism of the Holy Ghost, why don't you come to the tabernacle. . . What would be best, the morning or afternoon?

³⁶ [Someone says, "Morning."—Ed.] Morning, about ten o'clock? About ten o'clock of a morning.

³⁷ If you got a question on the Doctrine, if you got a question on the Message, if you—if you want to be. . . you never gotten ministered to, personally, you want to be prayed for, or anything that you want to know in them manners, why don't you just slip down there at ten o'clock in the morning and see these men. There'll be one or more of them there to instruct, to pray for the sick, to answer questions. Just as a personnel man, well, he. . . You just go to them, and they'll be glad to help you in any way they can.

³⁸ Now, just before we approach the Word, we want to approach the Author of the Word again. You might eat too much; you might drink too much; you might laugh too much; you might walk too much; but you'll never pray too much. "I would that man pray everywhere, lifting up holy hands without doubt or wrath."

Let us pray.

³⁹ Dear Jesus, Author of the Word of Life, and You are that Word, we solemnly now approach Thee after the explaining of the vision. That, God, You bear me record that that is true. Lord Jesus, I pray that You'll anoint the words tonight to the hearing of every ear that's under the Divine sound. And if there be some here, or listening in, out across the nation, if they are not ready and prepared at this hour to meet the challenge of the hour, the Message from God, to repent and to be ready, for the Kingdom of God is nearing. We pray that it'll be so, tonight, with them, that they will meet this hour's challenge.

⁴⁰ O God, I would pray for help, knowing the responsibility and what it means, and what I must answer at the Day of the Judgment, for all that I say here and elsewhere. Help me to be deadly sincerely, Lord, with all that I do or say in Thy Word, that it might bring forth fruit. For, as Your commission was, "Let not this Word depart from thy mouth; but meditate therein, day and night, that thou mayest observe to do all that's written in the law. And then thou shall make thy ways prosperous, and then thou shall have good success. Have

not I commanded thee? Be strong and very courageous, for the Lord thy God is with thee wheresoever thou goest.” Lord Jesus, make it so, tonight. We pray in Jesus’ Name. Amen.

⁴¹ Friday and Saturday, from ten to twelve, at the tabernacle at 8th and Penn Street, will be instructions, answers to doctrine, prayers for the sick, and whatmore. Come right down if you have any question, anything you need. There’ll be men there to—to handle it. The Lord bless you.

⁴² Now, for this opening service tonight, I can’t do nothing but open it straight to our Message. That’s what we’re here for, and now it’s what I come back for.

And Sunday morning, the Lord willing, I want to meet that great challenge of the day, about *Marriage And Divorce*.

⁴³ Now, in Galatians 4:27, I wish to read these Words, 4:27 to 31, inclusive.

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

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

⁴⁴ The Lord add His blessings to the reading of His Word. Now, I believe here that I take a text like this, very odd, unusual. But sometimes we find God in those odd, unusual hours, unusual ways, unusual things, because God is unusual. And those that really serve Him from their heart, serve Him in an unusual way, to the things or the ways of the world. This text is called: *The Seed Is Not Heir With The Shuck*.

⁴⁵ Paul here is speaking of the literal seed of Abraham’s two sons. Paul, gladly, is bringing himself into position of the birth by the freewoman.

⁴⁶ Now, we know that Abraham had two sons, by two different women. God gave him a promise by Sarah, through Sarah, rather, that there would be a Son born, and through this Son the world would be blessed. All nations would be blessed of this Son. And it’s

commonly believed, especially amongst the Jews, that this was Isaac, but it wasn't. This promised Son of Abraham is Jesus, and He is of the Royal Seed promise, of Abraham. But Abraham having two sons . . .

47 One, by—by Hagar, which was his wife's maid; a lovely, pretty, Egyptian maid that Abraham had picked up down in Egypt for her, to be her . . . his wife's maid. And Sarah, thinking that God would not be able to keep all of His promise true, she told Abraham to take Hagar, her maid, and to marry her, (which, polygamy was legal in those days) and to bring the child; and that's the way God had it planned, that she was to have the child only through Hagar. But we find out that that wasn't so.

48 Now we understand, also, that God is perfected in threes. Now, God is "perfected" in *three*. "Grace" is *five*. *Seven* is "completion," like the world.

God is perfected in Father, Son, Holy Ghost. That's the perfection of the Godhead. All one God, in three manifestations, of three attributes of one office, or three offices in the one Godhead.

49 Now, there is also three in perfection, of the steps of grace, to the Church; justification, sanctification, baptism of the Holy Ghost. That consists of the New Birth, just like a natural birth is typed by it. Which, a woman giving birth to a child, the first thing comes forth is water, blood, and then life.

The Bible said, in First John 5:7, or 7:5, I believe it is, that said, "There are three that bear record in Heaven; the Father, the Word," which was the Son, "and the Holy Ghost; these three are One. There are three that bear witness in the earth;" the Word, "the water, blood, and Spirit. Water, blood, and Spirit; these three *agree* in one."

50 Now, the Father, Son, and Holy Ghost, are One. You can't have the Father without having the Son; you can't have the Son without having the Holy Ghost. But you can be justified without being sanctified; you can be sanctified without being filled with the Holy Ghost. We have proved that in the order of nature.

51 Now, and many of you, maybe, I may be strange to you. And I—I'm without education; I'm sure you already understand. But I teach in types, as the natural types the spiritual.

52 Now, we see that there are three in the perfection. God is perfected in three's, now. And that was, in the perfection of the seed of Abraham, was Ishmael, Isaac, Jesus. Ishmael coming from the bondwoman, Isaac coming from the freewoman, and both of them with sex; but Christ Jesus coming from the virgin, no sex.

53 Here, the "Seed," one, one Seed; not seeds, but one Seed. These others were not seed of Abraham, because Abraham "Seed" was his

faith Seed that God was speaking of, not his natural seed. Because, after Sarah died, Abraham married another woman and had seven sons, besides daughters. So it wouldn't be Abraham's seeds, it was Abraham "Seed," one. And that was Abraham's faith Seed, pointing to the Royal Seed that was to come through Abraham's faith; not Abraham's natural life, but Abraham's spiritual life; who took everything contrary to God's Word and called it as though it was not, and believed God; against hope, believed in hope. That's the real Seed that we're speaking of.

54 Here we are presented with a picture. Oh! The seed started, the seed of promise, started in a slightly doubted, doubt of the original promise. See how it starts low, in doubt in the original promise. God promised Abraham, through Sarah, to have this child. But now watch, the first seed of Abraham by the bondswoman come by Sarah doubting that this could happen, because she was old and passed the age of bearing.

55 Now that's how the church starts. That's how it always starts. You start from the bottom. You don't start from the top. A man trying to climb a ladder, tries to get on top first, he'll break his neck. You've got to start and build up to that.

And here we find the beginning of the promise of God being made manifest, through a slightly doubted, interrupted program of God.

56 That's the same way sin begin in the garden of Eden. That's how death started by sin, was when one Word of God was misconstrued or doubted. You can't doubt or misplace one Word of God, that's **THUS SAITH THE LORD**, 'cause Its every Word be so.

57 And here Sarah, even to who the promise (Sarah being a woman, which is a type of the church), gave doubt to the original program of God's promised Word, and said, "You, Abraham, my husband, take unto you this beautiful maid, and live with her, and be a husband to her. And God will give this seed of promise through her, and I'll take the child." See, just by-passing one little iota, changed the whole program.

Therefore, we've got to take every Word of God as **THUS SAITH THE LORD**. Every Word of God is true.

58 Here the seed starts then in a promise, slightly doubted. Isaac being the seed of the free and promised woman, brought forth, as Paul was trying to explain here in Galatians, he brought forth the natural, promised seed. And he goes on to say here that the—the bondswoman's children cannot be heir with the freewoman's children, because they are of two different categories.

⁵⁹ And, that is true, the unbeliever cannot be heir with the believer. There's no way, at all. That's where the trouble is today. You can't make a denominational chicken believe with a eagle. You just can't do it. There is where the trouble comes. You've got to believe every Word of God. You just . . . You're not heirs together. Neither will you—will you join with it; you cannot do it. You've got to be eagle or a chicken.

⁶⁰ It could not be heir with Ishmael, the seed of the bondswoman, of the . . . because of the doubting. Sarah doubted God's Word, that God was able to keep It. Notice Abraham! You see what I'm building on for Sunday morning. Abraham did not doubt it. Sarah did doubt it; she was the one. It was not Adam that doubted; it was Eve that doubted. So, then, we'll find out more about those as we pick it up Sunday morning.

⁶¹ Neither can the spiritual be . . . the natural be heir with the spiritual. No more can Ishmael's children be heir with the—with the Isaac's children, and no more than the carnal can be heir with the spiritual.

⁶² Church natural; Church spiritual. There is a church natural that these women here type; and there's a Church spiritual, also. So, the natural church and the spiritual Church cannot be heirs together. They are two different, separate times; two different, separate peoples; under two different, separate covenants.

⁶³ That's why the Rapture is different, and will only be for the royal Seed of Abraham. It cannot come by the natural, carnal seed of the church. It'll have to be the royal Seed of the Word of God, through Abraham, the royal Seed. That's why the Rapture has to be first.

Cause, remember, "We which are alive and remain shall not hinder, prevent those which are asleep. For the trumpet of God shall sound, the dead in Christ shall rise first. We which are alive and remain shall be caught up with them, together, and meet the Lord in the air." Notice, and again it's written, "And the rest of the dead lived not, for a thousand years."

⁶⁴ Therefore, there, they will not be heirs together. They'll not be in the Rapture together. There is absolutely a church natural, and Church spiritual; a church carnal, a Church spiritual. Then, see, here is no . . .

⁶⁵ There is no Judgment to the royal, spiritual, predestinated Seed of Abraham, for they are predestinated to Eternal Life. They have accepted God's provided Sacrifice; and that Sacrifice, which was Christ, the Word.

"And there is therefore now no condemnation." Saint John 5:24, if you want the Scripture. "There is therefore now no condemnation

to them that are in Christ Jesus,” Romans 8:1, “walk not after the flesh, but the Spirit,” in Romans. 5:24, “He that *heareth* My Word,” the word there is, “understandeth.” Any drunkard, anything else, can hear It and walk away. “But he that *heareth* My Word, understandeth My Word, and believeth on Him that sent Me, hath everlasting Life, and shall not come into the Judgment; but is passed from death unto Life.” Yes, sir.

He that this great mystery of the God made known, understands, how that God was in Christ reconciling Himself to the world, how that He and the Father were One, how that the great mysteries of the fulfilling of God taking and bringing Himself, manifested in the age of human beings, and in the strain of human beings, and in the company of human beings; to make His Word manifested in the day, in the eastern rising of the sun, and to do the same thing as the sun sets in the west, to make Himself manifested in a Bride Church, the Word made manifest. See? It will, too. “He that understandeth,” that is, “to know, that’s been revealed to him, of Him that sent Me, has everlasting Life, and will not come into the Judgment; but is passed from death unto Life.”

66 The natural seed was only a carrier of the spiritual, the Seed. Like the stalk, tassel, and shuck. We’ve went through that before, at another Message, but I’d like to preview it a little, in it, or go back to it again just for a minute.

67 Now here there is three stages of the seed, shows us the true picture, the three stages of the natural seed in the earth. Like a seed is planted, brings forth a stalk, little blade shoots from it; then the tassel, then the pollen hangs on that; and then the shuck; and then the seed again.

68 Watch these stages of this perfect parable here, and how it works out exactly in the type, ’cause God is the Author of all nature. Therefore nature cannot fail no more than God can fail, because He was the One Who set the thing in its condition for—for us to look at and to see.

69 Notice Hagar, the stalk, which was the first beginning of the Seed springing up. Now, it didn’t look anything like the Seed. It was the stalk, because she was a bondswoman, not in the promise at all; nothing to do with the Word, just a transporter of the Seed.

70 Notice Sarah, the tassel that had the pollen, that Jewish nation raised from her. From, come out of Sarah, brought Isaac; through Isaac, brought Jacob; Jacob brought the patriarchs; and through the patriarchs, brought forth a nation.

⁷¹ Mary, the virgin's faith, produced the true, spiritual Seed Word made flesh. See?

The three women, three women that this Seed was carried through. One of them was actually an adultery, under polygamy; the second was a freewoman; and the third one had no sex affair at all, but by faith she believed the Word of God. Hagar, Sarah, both Sarah and Hagar, was sex; but Mary was virgin, by the power of the promised Word of God. That's right.

⁷² The stalk, Hagar (two wives), doubted the promise, but watch what that brought forth. When Hagar, the second wife of Abraham, which was just a absolutely a concubine wife, but she brought forth a man, but (what kind of a man was he?) the Bible said he was "a wild man." He lived by his bow, and no man would conquer him. He was untameable, unconvertible, unregenerated. He could not be tamed. He was a wild man, because he was of the contrary to God's Word.

And anything that's contrary; any preacher, any lay member, any church, that's contrary to God's Word; will bring forth a wild, adulteress bunch of worldly Hollywood, and cannot stay with the unadulterated Word, because it's not even included in the promise. No.

⁷³ Sarah, the true wife of the promise, being the tassel, brought forth a gentle man. In the returns, brought forth a promised nation that served God. [Blank spot on tape—Ed.]

But, Mary, by no sex at all, but believed the promised Word; when she was a virgin, knowing no man. And the Angel of the Lord met her, said, "Hail, Mary, blessed art thou amongst the women, for God is with thee."

⁷⁴ And she said, "How will these things be?" He . . . She said.

⁷⁵ The Angel said, "The Holy Ghost shall overshadow thee."

⁷⁶ It had never been done in all of the ages, but Mary believed God. And she said, "Behold the handmaid of the Lord." She believed the Word.

How is she going to have it? She knowed that Hagar had the baby by a sex desire, with Abraham; and Sarah had the baby by sex desire, with Abraham, children of promise; the bondswoman and the freewoman. But here she is asked to believe. That's a contribution to the faith that was in Abraham, who believed the impossibles, "As long as God said it's so, that makes it right."

⁷⁷ She believed God, never questioned. She said, "Behold the handmaid of the Lord. No matter how much criticism I have to bear from the world, be it unto me according Thy Word." There come forth the genuine Seed.

⁷⁸ Sarah could not do it, because it was sex. That's right. And neither could Sarah, because it was sex.

Neither can the church, under sectarianism! It takes a virgin belief in the Word of God to make a promise, to bring forth children. Sectarianism will never bring forth the re-born Church. It cannot do it. It'll bring forth a substitutionary something. It'll bring some forth, something that imitates It, something that tries to be like It.

But a genuine, born-again Church of God believes the Word of God in the face of anything, regardless of what it is, because it's unadulterated. It's by the promise of God that these things come.

⁷⁹ Mary, the true one, said, by the . . . -out sex, said, "Be it unto me according to Thy Word. Behold Thy handmaid!"

And she brought forth. What did she bring forth? Not a wild man; not a nation. But she brought forth the Word, God Himself made manifested in the flesh; amen, the true Seed of God that manifested every promise that God made in the Bible; without Him, no man can live without Him.

⁸⁰ She was the true seed, she was beyond the ta- . . . she was the shuck that brought forth the Grain. Now, the other two was carriers of Life, only as the natural seed. Mary . . . Now, remember, I said the other two . . . Now, Mary, don't make her God, as some people tries to make her. She was not a god. No, sir. She was only a carrier of the Seed, like the rest of them was; but, like faith in the Word, brings more to the real image.

⁸¹ Like as the corn matures, or the wheat. It comes forth, a stalk; then it comes forth, the pollen; then it comes forth, a shuck. But when you think, that shuck, if you don't watch, it'll look just exactly like the real wheat. But when it's opened up, the real wheat is on the inside. It's only a carrier, again.

⁸² So, you see, Mary, not through sex, but through faith; something exactly like It. Mary was not that Seed. Mary was a carrier of the Seed.

He was the genuine, faith Seed, because the Word of God is by faith that He give to Abraham. And only faith can produce what God said He'd do; faith in His Word.

⁸³ Notice how more like the real Thing, Mary was, but like the shuck. The shuck hugs the seed in itself and protects it, and nurtures it until it's standing alone, mature. So has this third church age (of Pentecost) matured, holding this Grain until it's time to open up the shuck. Mary, being the mother of Christ, just a incubator.

He was no blood of Mary; He was no blood of Jew; He was no blood of Gentile. He was the Blood of God. God created this Blood. It could not be sex. He wasn't Jew nor Gentile.

⁸⁴ The baby is not one speck of the mother's blood. The blood comes from the father. We know the hemoglobin is in the male.

Like a chicken, it can lay an egg, a hen can; but if she hasn't been with the male bird, the rooster, it'll never hatch. It's unfertile, though it looks exactly like a real fertile egg. Every nature of it looks the same, but it hasn't got the life in it.

⁸⁵ That's the way with people who profess Christ. Many of them look like Christians, try to act like Christians; but you've got to have Christ on the inside of you, which is the Word made manifest, or it'll never mature into a real Bible-believing Christian. It'll always be a denominational something. It cannot live, because there's no Life in it, to live.

An egg cannot hatch, it rots right in the nest, if it hasn't been with the—with the male bird.

⁸⁶ Just like members of a church. You can baby them and call them, make them deacons and everything else, but they'll. . . you have a nest full of rotten eggs unless they've mated with the Mate. That's right.

⁸⁷ Carrier, the shuck, it nurtured It. That's right. Then It, that is, the Seed Itself, has to leave the shuck, or the shuck has to leave the Seed, to get the Seed in the Presence of the Son, so It can be ripening. All in a type, we see.

⁸⁸ See here now how close she, the church of this last days, gets to look like the Seed Itself. Look how this denomination of Pentecost that's raised up in the last days, and we'll explain it a little later on, see, how they come so close to looking just exactly like the Seed.

When a shuck comes forth out of a grain of wheat. . . or a blade of wheat, after the pollen has fallen in there in the second stage, and produced the third stage which is the—the—the shuck. And how that that. . . If you are not a real close observer, you'll never be able to tell but what that's the real grain of wheat in there. When that first little grain comes forth, looks like a grain, but you set down and open it up and you'll find out there's no grain there at all. It's only a shuck, a carrier of the grain. Now, the grain comes forth from that. But remember, there is no more after that shuck.

Remember, there was no more Seed promised through a woman, anywhere, after Mary. And there is no more denominations promised after Pentecost. It's the Rapture and Bride coming forth from there, the Seed, the Word made manifest again.

⁸⁹ Notice, see how close it looks. Matthew said, Saint Matthew 24:24, said, that, “The two spirits in the last days,” the church spirit of the church people, and the Bride Spirit of the Bride people, “would be so close together till it would deceive the very Elected if it was possible.” That’s how close.

⁹⁰ Look how it’s come through the stalk. Now notice, we’re going to type something here.

Luther, in the church age, of bringing forth the Bride Seed, was the same in Spirit. Just one little grain of Seed, Luther stood out on, that was justification by faith. He was the very type of Hagar, the stalk.

Notice, Wesley was type of Sarah, the Philadelphian, the age of love that brought forth the tassel. That in Wesley’s age, there was more missionaries than any other age we’ve had, the great missionary age of John Wesley’s time.

⁹¹ But Pentecost represented Mary. Mary, the last stage of It, now, she was not the Seed. Yet, the Life of the Seed was in her, but It hadn’t matured yet. I feel very religious. Many got the seed, but, see, It hadn’t matured yet. It was there, but It wasn’t matured.

So is it with our Pentecostal age that we’re living in! There has got to come forth a—a Word of God that’s inner, undenominational, outside of the realms of that denomination.

⁹² Luther went to husk with his first word, “The just shall live by faith.” Wesley had two words, “sanctification,” second definite work of grace. Pentecost had the third word, “the restoration of the gifts.” But the entire Seed has to come forth! See how they denominated on one word, and another word, and another word?

But there’s got to be Something that cannot be denominated; it’s the entirety of the Life that’s in there, has to produce Itself again on a Bride. There cannot be any more church ages after this. We’re at the end, brothers and sisters. We’re here. We’ve arrived. Thanks be to God! Amen. Now, we see these things are just as true as they can be.

⁹³ Still we notice, then, if her being the tassel, or . . . Wesley being the tassel; Pentecost then being the shuck, which is the next stage of the coming forth of the Grain. But, brother, sister, the stalk is not the Grain, neither is the tassel the Grain, neither is the shuck the Grain; though, each time it matures, it looks more like the Grain.

⁹⁴ The stalk don’t look like the grain. Then what comes forth? The tassel, a little bulb; it looks a more like the grain than the—than the blade does. What comes forth next? The shuck; it holds the grain, it nurtures the grain.

⁹⁵ Now looky back here at the promise God made to Abraham, of “thy Seed,” speaking spiritually. Any of us know that. He was speaking of Christ, not Isaac; through his faith Seed.

⁹⁶ Notice, the first was by a bondswoman, didn’t look anything like the promise. God don’t have to take back His Word for nobody. God said how it would come, and that’s the way it’ll come. But, Sarah, being a representative of the church, type of the church, it (she) found out there, that she said, “Well, I believe this is a little too phenomena. I just can’t even believe in that, so you go get Hagar and you take her for a wife.” See, there, that stalk didn’t look like the promise, at all.

But when Sarah came forth, now, that looked pretty good. It looks a whole lot more like the promise there, but still it wasn’t the genuine promise. Because, Israel, in Isaac, failed and denied the genuine Seed when It come on. Hallelujah! (Don’t get excited; don’t run. That won’t hurt you.) Denied the Seed, crucified Him, and hung Him on a cross!

⁹⁷ Just like Paul said here, “Did not the—the seed of the—of the freewoman. . . or the bondswoman persecute the Seed of the freewoman?”

And so does the seed of the denomination persecute the genuine Grain. It’s always got to be that way. They’ll not be heirs together. They’re not associated together. They’re absolutely two different promises, two different times, two different peoples, altogether. One is the Bride, and the other one is a church. No comparison, at all, with them.

⁹⁸ But still they are not the Seed that’s promised to come. Neither was Sarah, neither was. . . And neither was Hagar, neither Sarah was, or—or neither Mary, was the Seed.

Mary was not the Seed. She was a carrier of the Seed, but she had nurtured, brought forth out of her womb. Just like the shuck, brought from its womb the real Seed, but the shuck is not the Seed. It only. . . It’s closer to the Seed. It’s hugged up around the Seed.

Way back in the stalk, the life is scattered all through the stalk. And when it comes to the pollen, it’s gathered down closer. But when it comes to the shuck, it’s right down there like the seed, and forms it almost like the seed.

Jesus told us what would be in the last day, “Be so close it would deceive the very Elected if possible,” but then the Seed comes forth from there. And the shuck, the Life leaves the shuck. And the shuck

is a carrier, and that's just exactly what our denominations has been, a carrier; Luther, Wesley, Pentecostals. And now it's time for the Seed to come forth. Notice, notice, just . . .

⁹⁹ She was not the Seed. Mary was not. Just a shuck, tassel, and stalk, carriers of part of the Word, not all the Word! Luther had justification; Wesley had sanctification; Pentecostals had the restoration of the gifts. But when the Word come . . .

Now, they could produce that, that, justification will save a man. You believe that? Sure, it was a carrier of the Word, just the same as I believe the stalk is part of the wheat. Sure, it is, but it's the carrier. It ain't the Life.

Then along come sanctification. How many believes in sanctification? You believe the Bible, you have to. Sure. So still that's not; it's a little more like; that's two more words.

But then come the Pentecost, the restoration of the gifts. Speaking in tongues, they call it the initial evidence of the Holy Ghost. Speaking in tongues, there, they call that the initial evidence, which brought forth (the what?) the shuck, but they denominated.

But when you come to say, "I and My Father are One," and these other things, then the shuck pulls away from It. But the real, genuine Bride Church will bring forth the entire Word of God, in Its fullness and in Its strength, for He's the same yesterday, today, and forever.

Notice, in the wombs of Mary was the Seed.

¹⁰⁰ But when the Seed was delivered, It said, "I come to do the will of Him that sent Me. I and My Father are One. If I do not His works, believe Me not." There was the Seed. "Which one of you can condemn Me of unbelief? What the Bible has promised I would do, I done it. God has verified that through Me," He said. "Who can tell Me now?" See?

But, the—the Seed in Mary, the shuck, it was close to being That, but it wasn't. It was still in the womb.

¹⁰¹ Notice, and in the Pentecostal age. Through the Lutheran age, through the Wesleyan age, it's been the same thing through this Pentecostal age.

Now notice. But at the opening of the Seven Seals, Revelation 10, the full Word is to be born into manifestation again, and vindicated by the Spirit of God, in the full strength as It was when He was here on earth; manifested in the same way, doing the same things that It did when It was here on earth. Amen! Hebrews 13:8, said, "Jesus Christ is the same yesterday, today, and forever."

In Saint Luke 17:30, Jesus said, "In the last days, as it was in the days of Sodom, when the Son of man will be revealing Himself again, it'll be the same thing."

¹⁰² The world is in a Sodom condition. And the church has went into Sodom, with it, like Lot and his wife.

And I say that there is a Elected Church somewhere in this world, that's pulling out and set aside from those things, and the manifestation of God has attracted Its attention. We're at the last days.

¹⁰³ The shuck has give forth its Strength into the Seed. It's went on out; it was a good shuck, but it served its time. See, it is the Word Bride of the Word Groom!

¹⁰⁴ The natural seed of Abraham, of Isaac, and Jacob, and . . . Or, natural seed, rather, of Ishmael, natural seed of Isaac, and so forth, had to go into the ground, in order to—to bring out this other, bring out Jesus.

And so has all these others, the seeds has to dry . . . I mean, the shucks has to dry, and the pollen has to dry, and everything dies, so the Seed can produce Itself. That's the way it's been in every age.

¹⁰⁵ Denominations has been the carriers of part of It, part that is the Word, for It has been hid from the wise reformers, or the . . . sealed away from them, until the age of the Eagles appear. The Bible said so. Yes, sir. Cause, we're promised that in Malachi 4. Exactly, we are.

"He has hid It from the eyes of the wise and prudent."

¹⁰⁶ As we've just went through the Book of the Revelation, we find out that every, all three of those messengers of those beasts that went forth; each one suited Luther just right, each one seated the other one just right, which is the ox and the different animals of the Bible; they went forth in justification, sanctification, even into the Pentecostals. But the fourth was an eagle, that's right, and through that age God raised It up. So it has to come through that age to be correct, yes, sir, the eagle promise being fulfilled of—of Malachi 4.

¹⁰⁷ Jesus was not of Mary, but came through Mary, like the Life through the shuck.

¹⁰⁸ Now, many of you fine Catholic brothers here, or sisters, tonight, maybe think that Mary was "mother of God," as you say she was. How could she be the mother of God, and God had no beginning and no end? See? Who was the Father of God, then, if she was the mother? See?

He was her Creator, and she was not His creator. He created, Himself, in the womb of Mary, not her own creation. It was He,

created, Himself. He was not of her, but she was of Him. That's right. The Bible teaches us, that, "All things were made by Him," see, "and not nothing was made but what was made by Him." So how could He . . . How'd He have a mother, when He was God Himself?

¹⁰⁹ Now we see here the true revelation of the true type. There is three women carriers of the natural seed, until the matured into Jesus. How Ishmael could not be, because he was born, really, in what we would think today, out of wedlock, because he was a bondswoman's son. Then come a little more like Him, like Jesus, which come out Isaac; but it still wasn't, because it was born of the sex between Sarah and Abraham. But then along came Mary, by the virgin birth, produced Jesus Christ. That's right. God, the Word, made flesh.

¹¹⁰ Now look. There was three women. There is three women typed here, churches. The women always types churches. Means, three denominational ages, carriers, which also must die and dry up, just like the shuck and so forth does, to give room for the Seed. The Seed cannot get right, cannot get ripe, rather, until the shuck, stalk, and leaves, are all dry. That's right. It saps every bit of the Life, in them, out; amen; all it was, is that, plus.

¹¹¹ Cannot do it! Now it's Seed time, or Bride time. The shucks are dead. The shucks are dried up. The virgin Word time, not touched. It's a virgin, remember, a virgin Word time. If you'd put It in the hands of a denomination, It sure won't be virgin; It'll be man-handled, time you get to It. But God's Church is not touched by denomination. Hallelujah! It's a virgin-born Word of God made manifest, Jesus Christ the same yesterday, today, and forever. Hallelujah! How, how wonderful! I love It. I believe It. I know that It's the Truth. It'll not be touched. There'll be no denominational man-handling in the virgin Birth of the Bride. No, sir! She is—she is commanded by God to come out of such. "Touch not their unclean things, become vultures."

¹¹² Just reminds me. As I was coming from Phoenix the other day, coming to Tucson, from the meeting, the Spirit of God called my attention to something; as wife and I were going along, talking, and the children were asleep in the back of the car, getting late. Called my attention to a hawk, and I watched that hawk a little bit and studied him. He's a very type of the church today.

¹¹³ Now, the hawk, as we all know, has lost his identification of his original creation. That's exactly right. Once he was similar to an eagle, his greater brother; a hawk was. But now he doesn't fly in the skies no more, to hunt his heavenly manna, but he has gotten

soft. He don't fly in the skies anymore. He hops on the ground, like a vulture; sets upon a telephone post; hops along, hunting for dead rabbits. The hawk wasn't made to do that. No, he was made to be a similar to an eagle.

Now, that's just like the church. It was made similar to the eagle. It should take the place in the Heavenlies. But, instead of that, it's got soft. It don't fly into the unknown no more, into the blue. No, sir. It's depending on its modern ways, of adoption, of education, and theology, in some man-made denomination; looking for a bunch of dead rabbits, half rotten, that something else had. That's right. Hopping along on the ground now, you see, that's right, a hawk. See, that's what tells.

The eagle hasn't changed a bit. He stays a eagle.

¹¹⁴ He doesn't soar into the skies, a hawk doesn't, any more, to catch his fresh manna up there, but he depends on what he can find already dead. A hawk don't hardly . . . say he's supposed to get on the ground. But watch an old hawk today. Go down along the road, you see the telephone wires setting full of hawks, see if he can find something—something is killed, some rotten something. He's got so he hasn't got wings enough to fly. He's . . . The first thing you know, he'll be on the ground, altogether, grounded because he's got soft. He don't use his strength, no more, that God give him.

¹¹⁵ His special identification was to sail into the skies and watch down from below, but now he gets down below and can't even look up. He's got his mind on dead rabbits, to find out what he can find on the road; some skunk, opossum, or something somebody has run over. He's not an eagle, but he's something like it.

Just like the church depending on its food for education and so forth, a dead diet that died years ago, through Luther, and Wesley, and the Pentecostals, and gone on, he ate. It's looking back for some man-made creed; instead of flying up into the Heavenlies of the Word, where, "All things are possible to them that believe."

¹¹⁶ He's took up the habits of the buzzard. Them dead things was left for the vultures, the world. Educations and so forth like that, was left for the world, not for the Church. He is so soft he don't . . . It ain't rugged no more. He can't get up into the rugged Heavenlies, where, "All things are possible to them that believe."

He sets back, and say, "Well, Doctor *So-and-so* said certain . . . My denomination don't believe It that way." Oh, you perverted hawk, afraid to break out upon the promises of God!

You say, "Well, the days of miracles is passed."

117 You are soft. You are scared to take your wings and fly yonder. And have you come too soft for a prayer meeting? Have you come to a place that you're scared to stay over ten minutes at the altar?

118 Hop along like a vulture, eating dead a carrion on the ground! Yes, sir. He is too soft to take the rugged beyonds, anymore. Hops like a vulture, and eats vultures' food. That's what it is. That's right. Until, he's begin to look like a vulture. He acts like a vulture. He ain't no more a hawk than nothing. He is more like a vulture than he is a hawk. A hawk is supposed to sail; not set on a telephone pole and watch for a dead rabbit, and then get down there and pop up-and-down the road like a vulture. See?

119 That's just about the way the church has today. "What's the use of going up There and sailing around, when I can get rabbits here?" But they are dead. They are rotten. They are contaminated. One time, they were good; so was the doctrine of the Lutheran, Wesley, and the Pentecostals. Why you eat like a vulture? There was new manna fell every night, out of the heavenlies, for the children of Israel as they journeyed; anything left over was contaminated. We used to say, in the country, "got wiggle-tails in it." There is too many of them wiggle-tails in our experiences today, our religions, depending on what somebody else said, what somebody else said, and, "The promise is for some other age."

120 A man come to me not long ago, a Baptist preacher, up there in my house, and said, "You know," said, "I—I just want to correct you on something."

I said, "What?"

Said, "You are trying to teach an apostolic Doctrine over in this age." Said, "The apostolic age ceased."

121 I said, "When?" See? "I'll tell you when it begin, and you tell me when it ceased." I said, "Do you believe the Word?"

He said, "I do."

122 I said, "All right. Now, on the Day of Pentecost, do you believe that's when the apostolic age started?"

He said, "I do."

123 I said, "Then, the speaker, Apostle Peter, said these words."

And remember, Jesus said, "Whosoever shall take one Word out of This, or add one word to It, his part will be taken from the Book of Life," that's a preacher or somebody that's got their name on the Book.

I said, "Peter said, 'Repent, every one of you, and be baptized in the Name of Jesus Christ for the remission of sin, and you shall

receive the gift of the Holy Ghost. For the promise is to you, and to your children, and to them that's far off, even as many as the Lord our God shall call.' When did it go out then? It's always been in."

It's a bunch of hawks that's turned out to be buzzards, and hopping around on some other dead carcass, some other age killed for them. Right. Not fresh manna from the Heavens, anymore. They don't want It. They ain't. . . They can't have a prayer meeting. Not eagles, to begin with; soft, not rugged; just hops around.

¹²⁴ So is our modern denomination, depended on education to some man-made theology, to explain all these Things away, and they accept that. They won't take the Word that said, "Jesus Christ is the same yesterday, today, and forever." They won't take Malachi 4. And he won't take all these other promises pertaining to this day, and said how the church age. How the prophet said, "It shall be Light in the evening time," they don't take This. They want to hop around on what some Pentecostal organization killed, a hundred years ago, eating on half rotten manna. That's right. It's no good.

¹²⁵ Notice, church is so carnal, feeds itself on worldly a carrion, dead things of the world, just like the vulture does. Church politics, they don't let the Holy Ghost send a man to a church; they have to have a politics and see if the denomination is going to receive him or not. That's right. They're like the world. They dress like the world. They look like the world. They act like the world. They're vultures, like the world. They are lazy, soft, compromisers. That's all there is to it.

Did you ever see an eagle compromise? No, sir. There is no compromising in him. Neither does a genuine Christian. He ain't soft. He'll hunt till he finds It. Amen. Yes, sir. He'll find his Meat. He wants fresh Manna. He'll get down there and dig till he finds It. He'll fly higher and higher. If there's none in this valley, he'll raise a little higher. The higher you go, the more you can see. So it's time for eagles of this day to get to flying higher, dig into God's promises, not live on vulture food that's been killed years ago; get out of it.

¹²⁶ Politics, voting in and voting out, saying *this*, *that*, or the *other*, and the Holy Spirit has no more right-of-way in the church than nothing. No more prayer meetings, no more agonizing with God to fulfill His Word! No more believing that the Word is still the same yesterday, today, and forever! They just vulturize down, got a denomination, put their name on the book; and got lazy and soft, and sets back there gloating on some kind of a dead a carrion. And, then, supposed to be at least a hawk that's a similar brother to the eagle, the prophet that brought the true Word and manifested It.

¹²⁷ Relies on half-rotten, man-made theology. Where does he get it at? In some man-made Sunday school program sheet, some educator killed for him back in some seminary, tell him that, "The days of miracles is passed. There was no such a thing as the baptism of the Holy Ghost. All This is nonsense." You mean to tell me that an eagle would eat that? He couldn't do it. No, sir.

¹²⁸ Neither will a Christian eat on that dead a carrions from old denominational doctrines and things. They want the Word of God, fresh, the promise of the hour. God promised rabbits in the days of Luther. He promised other things in the days of others. But now He promised us a full square Meal, the full seven course Menu, for all the Seven Seals are opened, and everything is ready for the Word of God, to those who can receive! . . . ? . . .

¹²⁹ Hawks hopping like buzzards. Oh, my! Think of it, how critical, why—why the hour is. Just as the hawk has long lost his identification as a hawk, so has the church long lost her identification as a lesser (bird) brother of the eagle, God's prophets.

Once the carrier of a true word, justification; then it become a carrier of sanctification; then it become a carrier of the baptism of the Holy Spirit, restoration of the gifts. But then when He goes on and keeps going back, try to eat something, manna from another day, it's rotten. It's no good.

A genuine eagle of this day knows that was alright. But we got that, plus, until Jesus Christ is made manifest in the fulness of His power, as He promised to be in this last day.

¹³⁰ She is now a dry shuck. It's passed; the Spirit of God passed through her, is true. And will not, she will not be heir with the vindicated Seed Word. She sure will not be. She'll not be in the Rapture. She'll be a church member, may come up in the second resurrection, be judged according to what she's heard.

If you're here tonight, and just a church member, what's your judgment going to be, when we all have to stand there and witness you heard the Truth? See?

She no more flies into the blue, into the unknown, unto the supernatural, where the Powers and heights, and the promises of God's Eternal Word is made possible, "all things to them that believe." She won't believe That, she said. She falls right back on the telephone wire, and said, "My denomination says the rabbits is all right." Though they got maggots in them, but, yet, "They're all right," see. She depends on that.

¹³¹ Pentecost is like her denominational vulture sister, setting now in large “counsel seats of the ungodly,” certainly, listening to her worldly, politic heads feeding her on vulture food of dead rabbits, of something that passed by, fifty years ago. That’s the condition of the Pentecostal church. Oh, my!

¹³² Just as Sarah tried to bring the promise of the supernatural by—by a hand-picked Hagar, so has the church, trying to bring a revival. Our great evangelists across the countries today, “A revival in our time! A revival in our time! All you Methodists, Baptists, Pentecostals, all get together.” How can you have a revival of fresh Manna on an old, dead, vultured food? How can you have it, revival in our time?

The revival will be so small they’ll never know it ever happened.

¹³³ Pentecostals said, “Oh, there is going to be a great thing happen.”

It’s happening, and they don’t know it. See, that’s it. See? Yes, sir. “For where the Carcass is, there the eagles will be gathered,” just as sure as the world. See? That’s what It said. What is the Carcass? The Word. He is the Word, the Carcass, Christ! “Christ in you,” the same yesterday, today, and forever. How true It is!

¹³⁴ Sarah, trying to get the promises all fulfilled, you see, in a great . . . like the church today, “a great revival in our time,” (by what?) by a perverted promise. How you going to do it, when God never did bless a organization?

He never did use an organization. When a message went forth, and they organized, it died right there. I challenge any historian to show me where it ever raised again. It died right there and stayed right there. God just moved right on out of that carrier, into another one; right on out of the Lutheran, into the Methodist; right on out of the Methodist, into the Pentecostals; now He’s moved right out of the Pentecostals, into the Seed.

¹³⁵ Because, it has to be the Seed. You can’t beat nature. There is no, nothing else there for it to happen but the Seed, so the Seed will produce Itself. He’s the same yesterday, today, and forever; the same Pillar of Fire, showing the same signs, the same Power, the same God, the same miracles, the same thing, vindicated the Word and the Bible, just exactly. He’s the same yesterday, today, and forever. He’s leading, tonight. God help us to see It and believe It! Sure!

¹³⁶ See, Sarah, the church, hand-picked Hagar. It didn’t work. Did it? No. Her hand-picked group won’t work today, either. Doctors, and Ph.D.’s, and L.L.D.’s, don’t do it. All the carriers fail.

Luther failed, as Hagar did. What did Hagar do? Hagar gave her son to another woman's bosom (that right?), to raise her child. Hagar did that; gave her son, her only son, to another woman's bosom (not his mother), to raise it. That's the same thing Luther did when he gave his son, justification, over to a denomination to fool with, that's exactly, to raise him up.

¹³⁷ Wesley failed the same way as Sarah did, doubting the supernatural Birth being the baptism of the Holy Ghost, as Sarah did at the oak tree. When Wesley was introduced to the supernatural, when the Pentecostal age come on and Wesley was introduced to speaking in tongues and all This, they laughed and made fun of It. All you Church of Christ, and you, so-called, and you Baptists, and Presbyterians, every one of you, turned your nose up, on It, and went away from It. Right. What'd you do, Wesley? You sold your child to an organization, and it died and perished. That's exactly right.

¹³⁸ But, the Word, the true Word went right on. It didn't stay in that organization. It moved right on into pentecost, and took some more with it. It was a more matured Son, like the Seed that fell into the womb; and, after a while, It started in the backbone, then to have lungs, and had head and feet.

And, after a while, It come to a place that It was born. That's right. So, that's how the Church has matured, the same way.

¹³⁹ Wesley doubted just exactly like Sarah did at the tree. She said. . . When the Angel of the Lord, a Man, dressed like a . . . Or, a Angel, God, it was, Himself. Elohim, dressed like a man, stood there with dust on His clothes, and said that He had give the promise; after Sarah was ninety years old, and Abraham a hundred.

And Sarah laughed up her sleeve, and said, "How could this be, when Abraham and I haven't had, well, we haven't been as young people, family relationship, maybe for twenty years." She was nearly a hundred years old. Said, "Me, have pleasure with my lord, me old, and him old, too? And his stream of life is dead, and my womb is dried up. My breast is gone; the milk veins are gone. How could I have it?"

¹⁴⁰ God said, "I've promised it. He is coming, anyhow!"

¹⁴¹ So did Wesley. "How can we accept them speaking in tongues, and Divine healing, and stuff. It's not for us in this day."

¹⁴² God said, "I promised, 'In the last days I'll pour out My Spirit upon all flesh.'" He promised to do it, and He went on and done it, anyhow. And the Wesleyan church, with all of its little pollen sisters, of Baptists, Presbyterians, and Church of Christ, and Nazarenes, Pilgrim Holiness, and United Brethren, and what 'fore, died right with it. And the Church moved on.

Now what did Pentecost do? Organizes, just like the shuck. It done the same thing. It organized itself together, set itself in as a shuck. That's right.

¹⁴³ Pentecost was as Mary. [Blank spot on tape—Ed.] . . . pentecostal feast, look what Mary did. What did Mary do wrong? At a pentecostal feast, one time, she was faced with a bunch of dignitaries, priests. When, her Son, she couldn't find Him anywhere. And she went back, three-days journey.

She had left Him. Like the modern church today, about three times five, or twenty-five, has the church left, about fifty years ago, or seventy-five.

¹⁴⁴ Left Him at the pentecostal feast. Mary went back up with Joseph, three days, looking for Him. She had been looking for Him; couldn't find Him.

She found Him. What did she find? She found Him in the temple, discussing the Word of God with the priests. And right in the front of those priests, those dignified, Mary let the curtain drop. She did exactly the thing she should not have done.

Call her, "God; the mother of God"? A mother ought to have more wisdom than her son.

And she said, "Your father and I have sought You with tears, for day and night." Huh! "Your father and I," claiming that the birth wasn't supernatural, that Joseph was the father of Jesus. She denied the supernatural birth.

Pentecost took speaking in tongues. They denied the Birth of the Word. That's exactly what it did. It'll take so much of It, but won't take the rest of It. It denied the Birth of the Word, just like Mary did. But, watch, there will not be any more organizations after This.

¹⁴⁵ Watch the Word Itself, yet, twelve years old, just a little bitty thing back in the shuck, He said, "Don't you know I must be about My Father's business?" The Word corrected the church, right there.

¹⁴⁶ "What are you doing all these things for? You know you can't do *this*. We'll close up our doors; we won't let you come in."

¹⁴⁷ "For know ye not that I must be about my Father's business?" See? Sure, sure, the true supernatural!

¹⁴⁸ Charmed, she just claimed Him to be Joseph's son, a mere man. Or, what Pentecost did, just claimed Him to be "one of three." Whew! I know that hurt, "one of three." But He was all three, in One. He wasn't one of three. But the Pentecostal, "Oh, yes, He is the Son of the Father, of the Holy Ghost, then . . ." Oh, my!

But the real, true Word speaks right out, and said, "There are not three of them. There is one of them." [Blank spot on tape—Ed.] Amen. You know not the Word of God? Make it not three of them; but One.

¹⁴⁹ Notice, there will be no more carrier, mother churches, denominations, after this carrier shuck.

¹⁵⁰ Because, after the shuck, there is no more, nothing left by then but just the Grain. Is that right? It's got to be the Grain. It's got to be the same kind that went into the ground, Jesus Christ the same yesterday, today, and forever, a Spirit come upon the Bride to do the same things that He did. See? It's the reproducing again of the Grain.

¹⁵¹ The Word, yet young, spake for Itself, "And know not that I must be about My Father's business?" Huh!

¹⁵² There is the secret of the Message now, just exactly, "the Father's business." What is the Father's business?

Could you think of what the Father's business was, in Him? To fulfill what Isaiah said, "A virgin shall conceive." Fulfill what Isaiah, said again, "The lame shall leap like a hart," and all these things would take place. Like Moses said, "The Lord your God shall raise up a Prophet, among you, liken unto me." It was the Father's business, to fulfill that Word.

Well, if that come down through them stalks, of them natural women; what about these stalks of these spiritual, church women? Churches means women, *women* means "churches," rather. Is that right?

Then what is it now? "We must be about the Father's business," the Wheat would cry back, the Grain. Yes, sir. What must it do? Vindicate Malachi 4, vindicate Luke 17:30, vindicate Hebrews 13:8, vindicate Saint John 14:12, vindicate all of His Word. Vindicate Hebrews, I mean. . . Revelation, the 10th chapter, of the opening of the Seven Seals, and the mysteries of God; even to serpent's seed, and all, would be manifested; marriage and divorce and all these other mysteries that's been hid under the pillars for all these years, from the theologians and so forth, but it's now the hour. That's the Father's business.

Think they would receive It? They want to be dignified, and say, "Our denomination don't teach us That." But the Bible does. That's right.

¹⁵³ God vindicates It to be true. Sure, It is fulfilling this age, when the Seven Seals. . . Or, just proving the denominations has

just been carriers, that's another one of the Father's business, to prove. And the Father's business now is to show you that them denominations is not His. They're a man-made systems that deny the Word. Right. Notice.

You say, "Well, Mary, the vir- . . . great virgin!"

¹⁵⁴ At the cross, He never called her, "mother." He called her, "woman," carrier, not mother. See? True, she was a carrier of the Word, but she was not the Word. He was the Word. Oh, yes.

¹⁵⁵ Notice, also, she was not identified in the resurrection with Him. He died and rose again, 'cause He was the Word. She was just a carrier. She died, and still in the grave. That's right. So, she was just a carrier, not His mother, not God. She was just a carrier like the churches are. That's right. Shows she was just a carrier, not the Word.

¹⁵⁶ Let's close by saying this. Oh, Pentecostal hawks, hopping around like vultures, partaking of the world just like the rest of them does, "having a form of godliness, enough to deceive the very Elected if possible, but denying the Power thereof," as says the prophet here. A perfect example of what God's Word said it would be in the last days, a Laodicea church age, "naked, blind, miserable, poor, wretched, and don't know it; claiming that she is big and wealthy, 'has need of nothing.'" And don't know that she's changed from a hawk, a similar brother to a prophet, to keep the Word of God straight; she's turned to a vulture, and feeding her people on dead ecclesiastical rabbits. Exactly right. Wake up! My, how do you expect to be identified, or heirs with the eagles, when such things as that in this great hour when the Rapture is at hand?

¹⁵⁷ Oh, Christian, oh, believer, if you've been a partial believer, keep on attending the meetings for just a little while (will you?), we got something here that I believe the Lord wants you to know.

It's late; I can't go any farther. I got to close, and maybe finish tomorrow night. But, look, let us bow our heads just a moment.

¹⁵⁸ I don't want you to notice what grammar I use, but I want you to take heed just a minute to what I said. It's plain enough you could understand it, I'm sure, if you desire to. If you are here tonight, and you're without this experience. . . .

I don't say. . . You say, "I've danced in the Spirit, jumped all around." Yeah, hawks do the same thing, just like the crows and the vultures. I'm not asking that.

What are you eating on? Where you getting your daily diet? Where are you feeding, from the Word of God or some old

a carrion that's been used back yonder, years and years ago? Is your experience, even tonight, with something that you picked up many years ago; or is it fresh and new tonight, new Manna that's just fell from Heaven, and you're feeding your soul on It, looking tomorrow for something good and better? If you're not that way, now with your heads bowed and your eyes closed, and your hearts bowed, ask yourself this sincere question. And not to me, but to God, would you raise your hand in a testimony, of saying this, "God, condition my soul and my spirit, that I can feed only on the Word of God." Would you just raise your hand, say. . . God bless you. God bless you.

¹⁵⁹ I don't know just exactly how many is in here, there is, tonight. I'm a very poor judge of crowd, but I'd say at least a third, or more, raised their hands, that they want conditioned souls. Let us remember in prayer now as we bow our heads.

¹⁶⁰ Dear God, I'm only responsible for saying the Word. And by these little simple parables, little types, the people sees that one is not going to be heir with the other. And we know that in the last days there is going to be people that's going to be raptured up into the Heavens, and some of them will be here when Jesus comes. And we're looking for Him to come even tonight.

¹⁶¹ And I'm thinking of thirty, about thirty or thirty-three years ago, knelt here maybe this time of night, along nine-thirty or ten o'clock, praying for a father that was lost. Tonight, Lord, I'm praying for many fathers, many mothers, and brothers and sisters. Won't You have mercy, dear God? It's too late now for my father to do anything about it; he's passed beyond the boundaries of this life. And soon, Lord, we're all going to pass that way. I, too, must go that way. Every man and woman, boy or girl, in here, has to go that way. And we will be accountable for what we do with the Word of God.

¹⁶² How little did that man seem, in the sight of David, when he was spitting upon him! How little will those people think, that spit upon Jesus the Word, when He returns again, and those that pierced Him. How little will the people feel who could walk away from here and see even a . . . even not only in some great Greek words, and so forth, but in plain nature that teaches us God the Creator; can see the carriers of the Word, and see the Word Itself, and know the hour we're living, and harvest time is here.

¹⁶³ Dear God, let us not turn our back upon It, for some folly of the world, but let us tonight receive Him with all of our heart. Lord, create in me a good spirit, the Spirit of Life, that I might believe all

Thy Words, and accept Jesus the Word, the same yesterday, today, and forever, and believe today on the portion that's lotted to this age. Grant it, Lord. I ask it in Jesus' Name.

¹⁶⁴ And now I'm going to ask each one of you, as you're here and thinking of this, real sincerely. We don't have a church for you to join. We have a pool down there to be baptized in, "As many as believed was baptized," if you've never been baptized yet by Christian baptism. That don't mean sprinkling, pouring; that means by immersing. Not in a title of Father, Son, Holy Ghost, but in the Name of "Jesus Christ," like the entire church was baptized, until the Catholic church in 303 introduced three gods and three forms of baptism, in a trinity titles. If you haven't had that yet, tomorrow morning at ten o'clock there is robes and things waiting for you down there.

¹⁶⁵ Won't you come and join with Jesus Christ, not with us. We don't have a church even here to take care of you. Go to any church you want to, wherever you come from, but, please, believe this Word. Do you believe it? Say, "Amen." [Congregation says, "Amen."—Ed.] God bless you. May you do . . .

¹⁶⁶ There's anything we can help you, we're here to do it.

¹⁶⁷ Now, I know there is sick here. Our time has got away from us, tonight, for a prayer line. Maybe we'll get it, though. I want each one of you do something for me. You're setting close to somebody; lay your hands over on that person.

And no doubt you're putting your hand upon an eagle, maybe an eagle that has been eating some vulture food somewhere; gotten sick of it. They don't want it no more. They want to come out of it. They're sick and tired of it. Set here tonight and see what eagles really can eat, the Word, and have a living Christ living among them, showing Himself alive, the same yesterday, today, and forever. They don't want to be heirs with the shucks; they're to be burned. All the straws and things is to be burned. The combine is coming to beat the Wheat out. You want to be Wheat.

¹⁶⁸ There is some of them that's sick, some of them physically sick. I want you to pray, eagle. Pray for your brother, sister eagle there, as I pray for you here. May the Spirit of God come upon you.

¹⁶⁹ Remember, I'm giving you the Food of the eagle, the promise of God. He calls His prophets, "eagles." He calls Himself "a Eagle," He is Jehovah Eagle. And while you have your hands laid upon one another, pray for them.

¹⁷⁰ Our Heavenly Father, Your Word said, the last commission You give to Your Church, was, "Go into all the world, and preach the

Gospel,” the general orders, “he that believeth and is baptized shall be saved; he that believeth not shall be damned. These signs shall follow them that believe; in My Name they shall cast out devils; they shall speak with new tongues; if they should drink any deadly thing, it wouldn’t hurt them; if they take up serpents, they’ll not harm them; and if they lay their hands on the sick, they shall recover.”

O Jehovah Eagle, feed Your little ones tonight upon that Word, Lord. They’re needy. That’s the diet they need. That’s what they need, to know what the Food is, what THUS SAITH THE LORD is.

¹⁷¹ You promised, if they laid their hands on one another, that they would recover. O Lord God, take all doubts and vulture ideas away from us now. And we feed solemnly upon the Eagle Food, of the Word of God.

¹⁷² Let every unclean spirit that’s in these people, every spirit of doubting, every spirit of fear, every denominational cling, every habit, every sickness, every disease that’s among the people, leave. In the Name of Jesus Christ, may it come out of this group of people. And may they be free from this hour on, that they can eat the Eagle Food that we’re believing You’ll send us through the week, Lord, breaking open those Seals and showing us those mysteries that’s been hid since the foundation of the world, as You’ve promised. They are yours, Father. In the Name of Jesus Christ. Amen.

¹⁷³ All that believe and accept, stand to your feet, say, “I believe. I accept. That what God promised me, I receive.” [Congregation rises with a voice of acceptance—Ed.]

The Lord bless you. That’s wonderful. Every person standing! That’s good.

A chord, *I Love Him*. Let’s sing this hymn to Him then, “I love Him, I love Him because He first loved me.” All together now.

I love Him, (if you do, let’s raise our hands) I love
Him
Because He first loved me
And purchased my salvation
On Calvary’s tree.

¹⁷⁴ Oh, isn’t He wonderful? [Congregation says, “Amen.”—Ed.] Let’s shake hands with one another. Brother, eagle, just turn around, sister, shake hands, as we sing it.

I love Him, . . .

Brother, eagle! Brother, eagle! Brother, eagle, ministering the Word! Charlie, how are you? God bless you, brother. Glad to see you! God bless you, brother. God bless you, brother, eagle. God bless you.

On Calvary's tree.

Let's raise our hands again to Him.

I love Him, I love Him

Because He first loved . . . (and He made you an eagle)

And purchased my salvation

On Calvary's tree.


¹⁷⁵ How will you know, how will the world know that you love Jesus? When we love one another. That's how the world . . . See, God sees your faith; the world sees your action. Love one another now. Be kind to one another. Talk with one another. Be patient with one another.

And any further instructions we can give, baptism, seeking the Holy Ghost . . . We don't have any rooms here to do that in, you understand. The altar call, if God has convinced you that This is right, that Jesus Christ is the same yesterday, today, and forever, and you want to join with Him, go and be baptized in His Name, tomorrow. There'll be men there to instruct you. Anything that we can do to help you, we'll do it.

I love Him, I love Him

You on the telephones now, Tucson, over in California, way up in the East, raise your hands, way out in the . . . ? . . . Praise Him!

Purchased my salvation

Who is going to dismiss? [Brother Branham speaks to someone on the platform—Ed.] Now, until tomorrow night, I give you Brother Neville, our pastor. 

THE SEED IS NOT HEIR WITH THE SHUCK

65-0218 Vol. 6-4R

This Message by Brother William Marrion Branham was delivered on Thursday evening, February 18, 1965, at the Parkview Junior High School in Jeffersonville, Indiana, U.S.A. This sermon, number 65-0218, is one hour and thirty-three minutes. Having obtained a clearer and more complete original tape, this book has been re-edited with an R added to the volume number. Every effort has been made to accurately transfer the verbal Message from the magnetic tape recording to the printed page, and is printed herein unabridged and distributed by Voice Of God Recordings. Reprinted in 2011.

©2002 VGR, ALL RIGHTS RESERVED

VOICE OF GOD RECORDINGS

P.O. BOX 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.

(812) 256-1177 • www.branham.org

Copyright notice

All rights reserved. This book may be printed on a home printer for personal use or to be given out, free of charge, as a tool to spread the Gospel of Jesus Christ. This book cannot be sold, reproduced on a large scale, posted on any website other than www.branham.org, stored in a retrieval system, translated into other languages, or used for soliciting funds without the express written permission of Voice Of God Recordings®.

For more information or for other available material, please contact:

VOICE OF GOD RECORDINGS
P.O. BOX 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.
www.branham.org