

## The Parables of Christ no. 11

*The Secret Growing of the Church*

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Now, this leads us to our second message today, or second parable rather. And remember the purpose of our studying these parables is to show you how they are tied to his end-time Presence of Christ in our midst, and our understanding the Kingdom of God that is in our midst. So let's pick up at **Mark 4** and **verses 26**.

**Mark 4:26** *And he said, So is the kingdom of God, as if a man should cast seed into the ground (1); 27: And should sleep, and rise night and day (2), and the seed should spring and grow up (3), he knoweth not how (4). 28: For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.(5) 29: But when the fruit is brought forth,(6) immediately he putteth in the sickle, because the harvest is come(7).*

1) *And he said, So is the kingdom of God, as if a man should cast seed into the ground:* The Seed into the Ground is the first age planting of the seed. The age of martyrdom, when the seed was killed and buried etc.

2) *And should sleep, and rise night and day :* this is a measure of days or church ages

3) *and the seed should spring and grow up:* the Seed Springing up is bringing forth of the new leaves or new messages one after another from Luther until the last one is back to the original seed again. He is talking about the process of the Kingdom of God as it is coming into full manifestation in the church.

4) *he knoweth not how:* Notice it is a mystery, they know it not. A secret rapture of the church.

5) *For the earth bringeth forth fruit of herself;* The earth represents the field in which the Seed or word was down. *first the blade, then the ear, after that the full corn in the ear :* That represents the people everywhere the True Word of God has been sown. This process of the Springing up or Rapture

6) *But when the fruit is brought forth* The Fruit brought forth signifies the full maturity of the fruit. And notice it is being brought forth, so we need to know what that means as well as we must know what the Fruit is?

7) *immediately he putteth in the sickle, because the harvest is come* The Harvest is the In-Gathering at the time of Christ's Presence

Now, let's look at this breakdown one by one.

**Point Number 1)** *And he said, So is the kingdom of God, as if a man should cast seed into the ground:* Now, we see here Jesus is typing the kingdom of God as a man sowing seed into the ground. In **MATTHEW 13:38** Jesus said, *The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one.* But notice Jesus is not talking about the tares in this parable, he is only speaking of the kingdom of God, and therefore this Seed planted in the ground represents the children of God.

And we found in several other parables that he also referred to the Son of Man sowing seed to the ground. But in this parable He is defining little more clearly because he is not talking about the sowing of the seed, but the process whereby it must first be buried in the ground, before it can spring up again. So the emphasis here is not on the field but the children of God coming forth or growing up in the Kingdom. And here we find the ground represents the Gospel field again as it has in the other parables of the sower. The Seed being cast **into** the Ground represents the children of God being planted in death the first Church Age, where the Seed of God was planted in the earth in martyrdom.

Jesus made this plain in **JOHN 12:24** when he said, *Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.* And John makes this clear in verse **33** when he says, *This he said, signifying what death he should die.*

So we see in this parable that it is speaking of the Kingdom of God in reference to the Children of God and Christ Himself. For as we have stated before, the Kingdom is not a place but a King and His People, and therefore we are looking at the Kingdom of God as representing Jesus Christ and the children of God, or the Elect seed, or royal seed of God. And I do not say this without knowledge, but as you will read on, this parable will become very clear to you what

Jesus is speaking of.

**Now, in moving on to point number 2)** Jesus is still speaking of this seed that has gone into the ground, and he says, *And should sleep, and rise night and day* : Now, plant seeds do not sleep. They just exist. So He is talking about people here. And notice that they sleep, then rise up, then sleep, then rise up, then sleep, etc. Now, we know that when a believer in Christ dies, he is not dead, but he sleepeth.

**I THESSALONIANS 4:13 ¶** *For I do not wish for you to be ignorant, brethren, concerning those which are asleep, (he didn't call them dead, but he aid they are asleep. And then he continued, ) and I do not wish that you grieve, even as those that have no hope in Christ do grieve. 14 For if we believe that Jesus died and rose again, even so those also which have fallen asleep in Jesus, will God bring with him when he returns again. 15 For this we can say unto you because we have "Thus Saith the Lord," that we which are alive and remain unto the Presence of the Lord shall not go before them which are asleep. 16 For the Lord Himself shall descend from heaven with a Message to gather His people, and with the voice of the archangel He will bring forth a resurrection, and with the trump of God: the dead in Christ shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18 Wherefore comfort one another with these words.*

And so too here we find that this Seed that Jesus is referring to comes forth in one day or one age, then dies off, or sleeps in the grave. And then the next day, or the next age, another rises up, and then it too sleeps in the grave, and then another rises up, and it too sleeps in the grave, just as the seed life in the wheat must go into the ground or it will abide alone.

Now, notice One Seed went into the ground first, and then rose, and that was the Royal Seed of God, which is Christ Jesus the Son of God. And from that one Seed has come forth in every age others that have come off the same root and with the same Life rising them up and then they have fallen asleep in the Grave. **EPHESIANS 2:1 ¶** *And you hath he quickened, who were dead in trespasses and sins;*

And that leads us to **point number 3) 3)** *and the seed should spring and grow up*: the Seed Springing up is a putting forth of new leaves, and notice Jesus says it springs up and puts forth new leaves, or a new message each time, and it grows as wall, which means it does not stop, but one is adding from the next, just like the process which began in Luther's time and has come up through Wesley, and up through Pentecost until this hour of harvest.

**THE RAPTURE 65-1204 40** *What if Moses would've come and brought Noah's message, "We'll build an ark and float down the Nile"? It wouldn't have worked. And neither would Jesus' message have ever worked by Moses. And neither will Wesley's message ever work in Luther or Luther's message vice versa. And today, we--our last great reformation was Pentecost. And today we're moving from that, and the Pentecostal message won't mix with this, because it's another day. It's all the Word of God, but it's building. Like the feet, arms, coming up; it's forming a Bride for the rapture. See? Don't displace them people back there; they lived to their message. All them will come out that was in the Bride. Just like life going through a stalk of wheat. It leaves the wheat--the hull, but the wheat forms itself, like the grain of wheat that fell in the ground.*

Notice Jesus is speaking of the different stages of the same plant coming up. Notice what Brother Branham says concerning this is the Rapture Message.. **THE RAPTURE 65-1204 43** *Just like Jesus had to fall to rise again, so did the church of Pentecost had to fall. It had to go into the ground, them dark ages. Any wheat that--any grain that goes into the ground, it has to lay in that dark time to bring forth. But it started sprouting in Martin Luther, come on through Wesley, on out into Pentecost; now into the--go out to the grain. And now, the denominational systems that they left behind, they're stalks. That's all. It's to be burnt, the denominational system. But the real grain of wheat that come out of each one of those reformations will be caught up in the Bride. It'll altogether will make the Bride.*

Now, that leads us up to **point number 4)** and Jesus said of this process, and *"he knoweth not how"*: Now, if he knoweth not how, then it's a mystery, right? Then he is speaking about the Mystery of the Kingdom, and we know that there is to come a time when all the mysteries are to be finished. So there has got to be a Knowledge come forth that will unveil the entire Mystery of Christ. But notice this mystery is concerning the kingdom of God and how the seed of God is to come forth from age to age until the entire manifestation of the Seed at the end is back to the original seed that went into the Ground. The Alpha has got to become Omega. He said, I am

Alpha and Omega, the beginning and the end. Therefore the same seed that went into the ground in the first age is to come into full manifestation in this last age again. And the Rapture or catching up of the church is a secret sudden going of the church. Man will not know it, And notice how Jesus speaks of the seed coming forth and yet man is not aware of what is happening. It is a mystery to him. And what is a mystery?

**FIRST SEAL THE 63-0318 127-4 {68}** *Now, remember, in the days of the seventh angel, his sounding forth, blasting forth the Gospel Trumpet, he is to finish all the mysteries of God. Just like here come forth in the early church ages (We'll get it after while.), a doctrine, then it become a saying first, then a doctrine, and then become a statute, then become a church, and through the dark ages, and out of the dark ages come the first Reformation--Luther. And he brought with him all kinds of mysterious things that happened during that church age, all back in there, then... But he never finished it up. Then along come Wesley with sanctification, got some more of it, but still never finished it, left loose ends everywhere, such as sprinkling instead of baptism, and Luther took "Father, Son, Holy Ghost" instead of the "Lord Jesus Christ," all these different things.*

*127-6 {72} Then along come the Pentecostal age with the baptism of the Holy Spirit, and they cabbaged down on that. Now, there cannot be no more ages. That's all of it; that's the Philadelphia, or the--not--the Laodicea Age. But then the... We found in the studying of the Scripture that the messenger to the age come right at the end of the age every time. Paul come at the end of the age. We find out that Irenaeus come at the end of the age. Martin, end of the age. Luther, the end of the Catholic age; and what?--Wesley, at the end of the Lutheran age; and Pentecost, at the end of the age of sanctification through the baptism of the Holy Ghost. And at the end of the Pentecostal age we are supposed to receive, according to the Word, as God help me tonight to show you through here, that we are to see--receive a messenger that will take all those loose ends out there and reveal the whole secret of God for the rapturing of the Church.*

Let's continue with **point number 5) For the earth bringeth forth fruit of herself;** Now, remember, the earth represents the Gospel field in which the Seed or children were planted in.

In **MATTHEW 13:38** Jesus said, *The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked [one];* But **He is not** speaking of the tares in this parable. In this parable he is speaking of the Kingdom of God. Therefore, the seed He is talking about is the children of God.

Now, notice He is talking about the fruit of the Kingdom which would have to the doctrine of the Kingdom coming forth. Because Brother Branham taught us in the False anointed Ones at the End-Time that the fruit is the teaching of the season. So what we are looking at here in this point is the doctrine coming forth. Notice, **not fully yet**, but Jesus said, **For the earth bringeth forth fruit**, and if it is bringing forth, then it is not fully there yet, but only in the process of developing or coming forth, And then Jesus clarifies what this doctrine is that He is speaking about when he describes it as: **first the blade, then the ear, after that the full corn in the ear**: Now, the Greek word "**sitos**" that was translated here as "**corn**" is actually translated more often as the word "**wheat**" than corn. Thus it signifies the Seed coming back to its original state or condition. Notice then in this parable, Jesus is speaking of the three stages of the plant coming up through the last three Church ages.

**THE RAPTURE 65-1204 115** *Now, the Life that come up through Luther was what made Wesley. The Life that come out of Wesley is what made Pentecost. The Life that comes out of Pentecost makes the wheat. But they are a carrier. See? The real Life goes through there. The Message goes through, but it's heading on up into the wheat. That's the reason the wheat come up and brings the whole thing in the rapture up here at the top. The Bride itself comes out of each age, but the denominational stalk dies, dries up and dies.*

And notice Jesus word very carefully, he says, **first the blade, then the ear, after that the full corn in the ear**. He is talking about the ear not being the end of it, but the ear is hiding the corn of wheat, or the seed, protecting it until the harvest.

**JOEL 1:2** *Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? 3 Tell ye your children of it, and let your children tell their children, and their children another generation. 4 That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and*

*that which the cankerworm hath left hath the caterpillar eaten.*

Notice it is the same worm in different stages doing damage to the plant until God said He would come and restore again the plant to the same condition it went into the Ground.

**THINGS THAT ARE TO BE 65-1205** *Luther believed in justification, but Wesley had sanctification. The Pentecostals come along; they couldn't take just justification and sanctification; it was time for the restoration of the gifts. Now we're going from that. See? **The three stages of the vine coming up.** The first, it's a little blade, Luther come up from the reformation. All right, that was the stalk. Watch nature; God and nature works in continuity, because God is in nature. Then next come **the tassel, the pollen, the Methodist age.** Then come the Pentecostals. Oh, my, just so perfect. See? Just like that grain of wheat look like it's a perfect grain of wheat; open it up; there's no wheat there at all. It's a **shuck**, a carrier of it, but that Life is working on through. See?*

Now, let's look at **point number 6) 6) *But when the fruit is brought forth*** and we know the Fruit now having been brought forth, it is speaking of past tense. It is no longer speaking here of the process of growing, but the final product is now on display and fully ripe and fully mature. Therefore, being brought forth signifies the plant has come into full maturity. And notice He is speaking of a time, He says, ***But when the fruit is brought forth***, so we must understand Jesus is now speaking of that time when the plant is come full cycle, the wheat is now in the ear, the shuck is pulling away and it is now at this time for the final stage to happen concerning the Kingdom of God.

Brother Branham describes this final condition to us in **THE RAPTURE 65-1204 116** *Have you noticed this last days how it's begin to pull away now? When that wheat begins to grow, then the shuck begins to get away from it. Look back in that little wheat when you look at it. Pull it open like this and look into it and see; you got a little bud of wheat back there. You'd have to take a thirty power scope to look into it to see the little bud of wheat back there. See? But it's way back in there, but it starts growing. Now, that shuck has to be there to shelter that to give it a chance to get out. But then when it begins to grow and the Message begins to spread, then the shuck pulls away from it. And the life goes right out of that shuck right into the wheat: goes on. That's the way each age does. It just--it just can't beat nature; it's... That's God's continuity, the way He does things. And now, that's the age that we're living in right now, the seventh church age.*

**And that leads us now to our final point which is number 7 which is completion)** Notice the last words Jesus says in concluding this parable ***immediately he putteth in the sickle***, (The sickle represents the combine) ***because the harvest is come.***

Notice he says Immediately. In other words, we do not see any reason to delay any longer. And what causes Jesus to say, immediately? When the fruit or doctrine finally comes forth in its maturity and understanding and has manifested Itself in the Life of This Seed of the Kingdom.

**INVISIBLE UNION OF THE BRIDE 65-1125 28-1** *When the grain begins to grow and it gets bigger, so it can cover over something, the denomination pulls away from it...28-1 We're at the end-time. What does it have to do now? Lay in the presence of the sun to be ripened. That's exactly. The Word to be ripened into your heart to bring forth and live what we're talking about. Yes, sir.*

**RAPTURE THE 65-1204 59** *This is the end. The wheat's come back to the wheat again. The wheat's come back to its grain. The shuck has pulled away from it. And the wheat must lay in the presence of the sun to be ripened.*

**THINGS THAT ARE TO BE 65-1205 89** *Now, remember, in every reformation we've had on all those Lutherans and so forth, in three years they organized. That's right. Every revival brought a organization in three years. Think how long this has been going on: twenty something years and no organizations. Why? It's the seed coming, forming under the husk like this. Laying out now, it's got to lay in the presence of the sun to ripen into the glorious grain like the One that went into the first. **The real church that went down first, It's coming right back up through the stalk to come out another church. When the combine comes to pick it up, the Life that went down in Luther, the Life that went down in the Methodist, the Life that went down in the Pentecostal will come into the grain; it'll all go right into the grain and go out, forming the perfect Body of Jesus Christ.***

And when is this to happen? He is here doing it now. It is at the Parousia of Christ that we are gathered together unto Him.

In closing, Let's just turn to **II THESSALONIANS 2:1 ¶** *Now we beseech you, brethren, by the coming (Parousia) of our Lord Jesus Christ, and [by] our gathering together unto him,*

The doctrine is perfect, the fruit is ripened and in the presence of the Son and we are just waiting on the combines for finish there sweeping across every nation bringing with it a full garner full.

**MATTHEW 24:31** *And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.*

**MARK 13:26** *And then shall they see the Son of man coming in the clouds with great power and glory. 27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.*

**EPHESIANS 1:10** *That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:*

Let us pray.

Gracious Father our hearts are filled with great joy for you have given truly an understanding of the Kingdom of God in a way which we have never understood before. And You have tied these scriptures together until all doubt has been removed and we are living in that day when your great combine is gleaning your Seed from the four corners of the world, and we are thankful to be partakers in your Kingdom gathering. Father I pray as we continue to glean Your harvest that you would keep us in the palm of your hand, and may we be as your Son Jesus and your prophet William Branham were with the gift to get ourselves out of the way, for we ask it in Jesus name, Thy beloved Son, Amen.