

Spoken Word no. 142

The Two Harvests

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Now, this morning I would like to focus on just a few words that Brother Branham said in paragraph **145** *Moureh, moureh, the rain, former rain, planting rain, has went forth. Now, what had happened? The former rain was being planted. **The latter rain fell. What happened? Sodom and its Sodomites burned. Abraham received the promised son. Jesus said, "Let them grow together. The tares shall be bound, bundled, and burned. The garner, The wheat will go to the garner."** See? **The latter rain's just at hand.** We're going to get... I don't want to wait too long on that, 'cause I got something real good back here on that; I know. See?*

*146 The two denominations will unite, Pentecostal and these other, and will unite, but the Word will stay with Abraham's promised Seed as It did then. Jesus said, "As it was then..." Can... Have you got ears to hear? eyes to see? understanding to understand with? Jesus said, "As it was... Is not it written..." would He say if He was standing here this morning? Would not...would not He say this: "Is not it written that as the days of Sodom, so shall it be at the coming of the Son of man." **Don't you see the two harvests coming up here**, receiving their last shower? **They've come along to that last shower.** See? Then what happened? **The angels and the Lord disappeared. Then the rain took place.***

Now, tonight we are going to look at these two harvests that brother Branham is speaking of here.

Notice he said there will be two harvests so in order for us to distinguish one harvest from the other we must know more about each harvest.

He said, ***Don't you see the two harvests coming up here**, receiving their last shower? **They've come along to that last shower.** See? Then what happened? **The angels and the Lord disappeared. Then the rain took place.***

Now as for these two harvests, we need to know what are their distinguishing attributes that will be displayed for each, for we must know this if we are to be able to discern the one from the other.

Now when Brother Branham said, ***"Let them grow together. The tares shall be bound, bundled, and burned and The wheat will go to the garner..."*** he is quoting Scripture, and in fact he is quoting Jesus from **Matthew chapter 13, the parable of the sower.**

MATTHEW 13:24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25 But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then, hath it tares? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye

*gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, **Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.***

Notice Jesus points out the fact that there are two very different types of (seed life) that have been sown or planted alongside of each other in the same field.

There are a few facts that are given to us in order for us to understand this parable, and end-time condition. First, Jesus tells us that the field represents the world, and the sowing is done first by the owner of the field, and then his enemy comes into his field and imitates his sowing, but with a different life (seed).

The facts of this parable are as follows:

- 1) There is one field that the seed is placed; i.e., a woman, we are husbandry,
- 2) There are two who sow seed there, these two who sow represent two sources of life.
- 3) The seed that is sown is said to be two different kinds of seed, therefore manifesting two different kinds of life which manifest two different natures. Wheat and tares.
- 4) The tare seed is does not belong as an enemy came into the field which was not his, but is allowed to grow up alongside the wheat until the time of harvest, for the sake of the wheat, until the wheat is mature enough to withstand a separation.
- 5) Each kind of seed has a different form of harvest.
- 6) At the time of harvest is to begin there is a separation that takes place.
- 7) One harvest is represented by a binding and bundling of the tares, and they are destined for burning.
- 8) The Wheat harvest is identified not through any binding or bundling, but rather taken as they are and deposited into the garner or storehouse of the owner.

Notice the two seeds having two different harvests, are allowed to grow up side by side until the time that the harvest is to take place. Then at the time of harvest a separation is to take place. The first harvest to begin is the tares which are bound into bundles for the burning.

Now, in this parable, Jesus uses the word "**deo**" to describe the binding process of the tares, and this word "**deo**" means: *to bind by placing under obligation*. Now, this binding is needed in order to control the assembly of tares. And by placing the people under obligations, which take them away from the Word of God and places them into a system of organization, we can see then that organization is the tool that is instrumental for this harvest to take place.

They are bound or placed under obligation and so their focus becomes this obligation they have been placed in. The bundles Jesus said, bind the people, keeping them from searching further for more light than what is available in their church.

Now, remember, Brother Branham said, ***The two denominations will unite, Pentecostal and these other, and will unite, but the Word will stay with Abraham's promised...*** So the one harvest speaks of the two united denominational groups, the Pentecostals and the Evangelicals, which are represented by two figures, Oral Roberts and Billy Graham. And the way that they unite their people behind them is through organization and by making uses of programs in the church.

If you will notice their main push is for numbers, not character, “a million more in 44” and you know the schemes through the last few decades.

If you look at their churches that have united under their organizational banners, you see no difference between the two different organizational types except for how they conduct their worship service. After that everything else is the same. You see people are not content to come and hear the word of God, but rather the churches have so many programs going on that there is bound to be something for every one, and the larger the congregation, the more programs they will have to keep the people obligated.

Now, after these tares are bound, Jesus tells us they are placed into bundles. Now in using the word bundle, Jesus is telling us that there is a certain characteristic concerning this binding process. We already know the Greek word used to bind them is “deo” which literally means to place under obligation, but the Greek word for “bundle” is “desmeo” and actually means *to be chained together by shackles*. The connotative meaning then means to impede or disable by placing into bondage via some instrumentation whether shackles or chains.

So the instrument that places these people in bondage to a system is important for us to understand if we are to understand the characteristics of these two different forms of harvest.

For the one harvest is represented simply by gathering together and placing them into their final destination, while the other form of harvest has to do with gathering together using some form of inducement which binds the people to a system. So one is the free seed and the other is the obligated and in bondage seed.

Now, let’s take for a moment the words of the Apostle Paul concerning these two types of seeds, the free and those in bondage. Let’s turn in our Bibles to Galatians chapter 4.

Galatians 4:1 Now I say, That the heir, as long as he is a child, differs nothing from a servant, though he be lord of all; 2 But is under tutors and governors until the time appointed of the father.

So we are looking at the time that has been appointed for the heir, and time of the adoption for this scene to act itself out.

3 Even so we, when we were children, were in bondage under the elements of the world: 4 But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, 5 To redeem them that were under the law, that we might receive the adoption of sons.

Now, I want for you to understand here that what Jesus was speaking of concerning the time of the two harvests, is the time that Paul is calling the time of the adoption of sons. This is the time that all sons (seeds) that were in God before the foundations were predestinated unto the adoption of children by Jesus Christ to himself. This is one of the two kinds of seeds that Jesus is speaking of. This is the son of God seed, that the whole world and all of creation are groaning for, waiting for them to manifest themselves as Sons of God conformed to the image of the first born son. That’s Romans 8 we are talking about, verse **19** *For the earnest expectation of the creature waiteth for the manifestation of the sons of God.* And again in verse 20 we read, *For the creature was made subject to vanity, not willingly, but by reason of him*

*who hath subjected the same in hope, 21 Because the creature itself also shall be delivered from the **bondage** of corruption into the glorious liberty of the children of God.*

So we see these two harvests are peculiar in that one is bound, and in this state of bondage is bound further for the fire, while the other is delivered from bondage and set free and gathered together and not bound in the process, but remain just as they are when placed into the garner.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

Notice then that the whole world groans and travails together, they are experiencing a common calamity, and they are bound together in this experience they are sharing.

23 And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

So the whole creation is bound, and waiting for the setting free of the sons of God. and what has bound the whole creation? That organizational spirit? The people can not even vote for a good man because if a man is capable and good his party will not endorse him. They give us no choice in the voting process, and the system is so bound that it will never be free as long as man is in control. And no matter which nation you go to it is the same system everywhere, and in every place. Government is no different that the church. They are all controlled by the whims of men. But God has promised us deliverance from this system of corruption and bondage.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? 25 But if we hope for that we see not, then do we with patience wait for it. 26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. 27 And he that searches the hearts knows what is the mind of the Spirit, because He makes intercession for the saints according to the will of God.

So you see, God Himself had to come down in this hour to set us free, for the whole creation has become bound by organizational systems, Government, politics, the school systems, and even church. But God came down and has delivered us by His Word, and in the process of His Harvest is gathering us all into Christ, and in Christ we are set free, that we might be conformed to the image of the firstborn son in a vast family of brethren.

Jesus was not bound by the governments of His day, nor by the Church politics of his day. And he came to set us free so that we can become conformed to the image of the first born son.

28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. 29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. 31 What shall we then say to these things? If God be for us, who can be against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

And so we see in **Galatians 4** and verse **6** Paul says, *6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. 7 Wherefore thou art no more a servant, but your a son; and if a son, then you are an heir of God through Christ.*

Notice, he said, No more a servant, no more a bond-slave to a system, but as a son, you have been set free by receiving the same spirit that dwelt in Jesus Christ the first Born son of God.

8 Howbeit then, when ye knew not God, ye did service douleuo unto them which by nature are no gods.

Now, this word *douleuo* means: *to be a slave to (literally or figuratively, involuntary or voluntary):--to be in bondage*. So you see that the one harvest sets the people free while the other harvest they are gathered in their bondage. And what condition of the mind and heart made them this way? He said, *when ye knew not God, ye did service douleuo unto them which by nature are no gods*. So you see these are they who have not come to know God. In other words, when God Himself came down to make Himself know, these people did not receive it, nor understand it, and so they continued in what they were already in, and that is an organizational system of bondage. But the son of God seed were at the same time set free by the Presence of God and His Message.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

In other words, how can you who claim to know God, who have come out under the Pillar of Fire, to become free in Christ, how can you ever go back to that organizational system again in which you came out from?

10 Ye observe days, and months, and times, and years. 11 I am afraid of you, lest I have bestowed upon you labor in vain. 12 Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all. 13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first. 14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. 15 Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. 16 Am I therefore become your enemy, because I tell you the truth? 17 They zealously affect you, but not well;

What does Paul mean, *They zealously affect you but not well*? Paul is saying, “look? You might be zealously affected by their schemes and their programs to work harder and harder for them, but that is not what I want to see in you. *yea, they would exclude you from us, that ye might affect them.*

The Translation called the Message puts it this way, *¹⁷Those heretical teachers go to great lengths to flatter you, but their motives are rotten. They want to shut you out of the freedom of God's grace so that you will always depend on them for approval and direction, making them feel important.* In other words, they want to keep you under their thumb, and so long as you stay that way, they are happy with you. Notice we are dealing with being free verses being bound. And Paul goes on to say, *18 But it is good to be zealously affected always in a good thing, and not only when I am present with you.*

Look, Paul is saying, I came out of that system that binds men to it, and I am set free more than any other, so be like I am, and then he says,... *19 My little children, of whom I travail in birth again until Christ be formed in you,* So Paul was looking for The Life of the Spirit that we have received from the First Born Son into our hearts, to begin to come free from the bondage of the bodies of this death and to begin to be set free within us to bring us into that which would conform with the literal life nature that was in the first born son. *For whom the son has set free shall be free indeed.*

Now, let's move ahead to verse **20** and as we read we will further see that these two seeds come forth from two sources and what distinguishes them from each other is their ability to accept being free. One comes forth in bondage, while the other is born to be free. *20 I desire to be present with you now, and to change my voice; for I stand in doubt of you. 21 Tell me, ye that desire to be under the law, do ye not hear the law? 22 For it is written, that Abraham had two sons, the one by a bond-maid, the other by a freewoman. 23 But he who was of the bond-woman was born after the flesh; but he of the freewoman was by promise from God. 24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which genders to bondage, which is Agar. 25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. 26 But Jerusalem which is above is free, which is the mother of us all. 27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. 28 Now we, brethren, as Isaac was, are the children of promise. 29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. 30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman. 31 So then, brethren, we are not children of the bond-woman, but of the free.*

Galatians 5:1 *Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. 2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. 3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law. 4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. 5 For we through the Spirit wait for the hope of righteousness by faith. 6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. 7 Ye did run well; who did hinder you that ye should not obey the truth? 8 This persuasion cometh not of him that calleth you. 9 A little leaven leaveneth the whole lump.*

Notice then that the harvesting of the two different kinds of seeds will each have a different kind of harvest. One is bound together by an outward influence upon them controlling them as a group, which only gets them ready for the fire, while the other sets them free to be who they are, and even when they are gathered together, they are still allowed to be individuals, and are free in their soul, with one thing in common with the others being gathered with them, and that is they have the same destiny, the same gathering place, where they are being gathered into Christ, by being conformed to the image of the first born son.

Therefore I want you to really understand the difference between law and Grace, works vs. doing from the heart out of love. Martin Luther laid this out very well in his Introduction to the Book of Romans. Here he stated, *"When Paul speaks of the law, You must not understand the word law here in human fashion, i.e., a regulation about what sort of works must be done or must not be done. **That's the way it is with human laws: you satisfy the demands of the law with works, whether your heart is in it or not.** God judges what is in the depths of the heart. Therefore his law also makes **demands on the depths of the heart** and doesn't let the heart rest content in works; rather it punishes as hypocrisy and lies all works done apart from the depths of the heart. All human beings are called liars (**Psalm 116**), since none of them keeps or can keep God's law from the depths of the heart. Everyone finds inside himself an aversion to good and a craving for evil. **Where there is no free desire for good, there the heart has not set itself on God's law.** There also sin is surely to be found and the deserved wrath of God, whether a lot of good works and an honorable life appear outwardly or not.*

Therefore in **chapter 2**, St. Paul adds that the Jews are all sinners and says that only the doers of the law are justified in the sight of God. What he is saying is that **no one is a doer of the law by works**. On the contrary, he says to them, *"You teach that one should not commit adultery, and you commit adultery. You judge another in a certain matter and condemn yourselves in that same matter, because you do the very same thing that you judged in another."* It is as if he were saying, *"Outwardly you live quite properly in the works of the law and judge those who do not live the same way; you know how to teach everybody. You see the speck in another's eye but do not notice the beam in your own."*

Outwardly you keep the law with **works out of fear of punishment or love of gain**. Likewise you do everything without free desire and love of the law; **you act out of aversion and force**. You would rather act otherwise if the law didn't exist. It follows, then, that you, in the depths of your heart, are an enemy of the law. What do you mean, therefore, by teaching another not to steal, when you, in the depths of your own heart, are a thief and would be one outwardly too, if you dared. (Of course, outward work doesn't last long with such hypocrites.) So then, you teach others but not yourself; you don't even know what you are teaching. You've never understood the law rightly. Furthermore, the law increases sin, as St. Paul says in chapter 5. That is because a person becomes more and more an enemy of the law the more it demands of him what he can't possibly do.

In **chapter 7**, St. Paul says, *"The law is spiritual."* What does that mean? *If the law were physical, then it could be satisfied by works, but since it is spiritual, no one can satisfy it unless everything he does springs from the depths of the heart.* But no one can give such a heart except the Spirit of God, *who makes the person be like the law*, so that he actually conceives a heartfelt longing for the law and henceforward does everything, **not through fear or coercion, but from a free heart**. *Such a law is spiritual since it can only be loved and fulfilled by such a heart and such a spirit.* If the Spirit is not in the heart, then there remain sin, aversion and enmity against the law, which in itself is good, just and holy.

*You must get used to the idea that **it is one thing to do the works of the law and quite another to fulfill it.** The works of the law are every thing that a person does or can do of his own free will and by his own powers to obey the law. But because in doing such works the heart abhors the law and yet **is forced to obey it, the works are a total loss and are completely useless.** That is what St. Paul means in **chapter 3** when he says, "**No human being is justified before God through the works of the law.**" From this you can see that **the schoolmasters [i.e., the scholastic theologians] and sophists are seducers when they teach that you can prepare yourself for grace by means of works.** How can anybody prepare himself for good by means of works if he does no good work except with aversion and constraint in his heart? **How can such a work please God, if it proceeds from an averse and unwilling heart?***

*But to fulfill the law means to do its work eagerly, lovingly and freely, without the constraint of the law; it means to live well and in a manner pleasing to God, as though there were no law or punishment. It is the Holy Spirit, however, who puts such eagerness of unconstrained love into the heart, as Paul says in **chapter 5**. But the Spirit is given only in, with, and through faith in Jesus Christ, as Paul says in his introduction. So, too, faith comes only through the word of God, the Gospel, that preaches Christ: **how he is both Son of God and man**, how he died and rose for our sake. Paul says all this in **chapters 3, 4 and 10**.*

*That is why faith alone makes someone just and fulfills the law; **faith it is that brings the Holy Spirit through the merits of Christ. The Spirit, in turn, renders the heart glad and free**, as the law demands. Then **good works proceed from faith** itself. That is what Paul means in **chapter 3** when, after he has thrown out the works of the law, he sounds as though he wants to abolish the law by faith. No, he says, we uphold the law through faith, i.e. **we fulfill it through faith**.*

*Sin in the Scriptures means not only external works of the body but also all those movements within us which bestir themselves and move us to do the external works, namely, the depth of the heart with all its powers. Therefore the word "do" should refer to a person's completely falling into sin. **No external work of sin happens, after all, unless a person commit himself to it completely, body and soul.** In particular, the Scriptures see into the heart, to the root and main source of all sin: unbelief in the depth of the heart. Thus, even as faith alone makes just and brings the Spirit and the desire to do good external works, so it is only unbelief which sins and exalts the flesh and brings desire to do evil external works. That's what happened to Adam and Eve in Paradise (cf. Genesis 3).*

***That is why only unbelief is called sin by Christ**, as he says in John, **chapter 16**, "**The Spirit will punish the world because of sin, because it does not believe in me.**"*

*In this way, then, you should understand **chapter 7**, where St. Paul portrays himself as still a sinner, while in **chapter 8** he says that, because of the incomplete gifts and because of the Spirit, there is nothing damnable in those who are in Christ. Because our flesh has not been killed, we are still sinners, but because we believe in Christ and have the beginnings of the Spirit, God so shows us his favor and mercy, that he neither notices nor judges such sins. Rather he deals with us according to our belief in Christ until sin is killed.*

Finally I would like to close by reading what Luther refers to as real faith.

He says ***Faith is not that human illusion and dream that some people think it is. When they hear and talk a lot about faith and yet see that no moral improvement and no good works result from it, they fall into error and say, "Faith is not enough. You must do works if you want to be virtuous and get to heaven." The result is that, when they hear the Gospel, they stumble and make for themselves with their own powers a concept in their hearts which says, "I believe." This concept they hold to be true faith. But since it is a human fabrication and thought and not an experience of the heart, it accomplishes nothing, and there follows no improvement.***

Faith is a work of God in us, which changes us and brings us to birth anew from God (cf. John 1). It kills the old Adam, makes us completely different people in heart, mind, senses, and all our powers, and brings the Holy Spirit with it. What a living, creative, active powerful thing is faith! It is impossible that faith ever stop doing good. Faith doesn't ask whether good works are to be done, but, before it is asked, it has done them. It is always active. Whoever doesn't do such works is without faith; he gropes and searches about him for faith and good works but doesn't know what faith or good works are. Even so, he chatters on with a great many words about faith and good works.

Faith is a living, unshakeable confidence in God's grace; it is so certain, that someone would die a thousand times for it. This kind of trust in and knowledge of God's grace makes a person joyful, confident, and happy with regard to God and all creatures. This is what the Holy Spirit does by faith. Through faith, a person will do good to everyone without coercion, willingly and happily; he will serve everyone, suffer everything for the love and praise of God, who has shown him such grace. It is as impossible to separate works from faith as burning and shining from fire. Therefore be on guard against your own false ideas and against the chatterers who think they are clever enough to make judgments about faith and good works but who are in reality the biggest fools. Ask God to work faith in you; otherwise you will remain eternally without faith, no matter what you try to do or fabricate.

Those are tremendous words of advice from this Messenger of God who set the world on fire in his hour. Let's bow our heads in prayer...