

Body, Soul, Spirit And Life

1 Shall we pray. Heavenly Father, we know that You are here, Lord Jesus Christ, in the form of the Holy Spirit and the Pillar of Fire. And You are here to reveal Thyself unto us, to declare Thy great Name, to bring us into a revelation, Lord, a restoration of Your Word which is vital at this time, to raise the dead to change mortal to immortality; and then take a Bride out of here to the Wedding Supper. We thank You, Lord, that we know these things. And You said happy are they who do know them. And so we are very privileged, fortunate, blessed people tonight. Now as we study your Word, Lord, may You receive honor and glory, may the Word come forth with clarity and understanding. And may we know, as we have not known before, Lord, and may it be such revelation to us, that it does something within our very souls, oh God, because that's what we are looking at tonight. So we commend ourselves to You in this hour of teaching. In Jesus' Name we pray. Amen. You may be seated.

2 Now, the message tonight is "Body, Soul, Spirit and Life." And, of course, we have been looking at those in the last few messages. And I want to read just a couple verses of Scripture for perhaps no other reason than to simply bring out what we are talking about, in the sense that it is in the Scriptures. And we'll see the--what the mention of these words in 1 Th 5:23 and Eph 2:4-5. And it says, "And the very God of peace sanctify you wholly; and I pray that your whole spirit and soul and body be preserved blameless unto the coming (or the Presence) of the Lord Jesus Christ." So that sounds very good--at the time of the Parousia, which will be the time of the resurrection, the time of the rapture, the Wedding Supper; there should be a people who will be sanctified wholly--body, soul and spirit--absolutely blameless. Blameless. No problem there, we thank God for that--unto the Presence of the Lord.

Then in Eph 2:4 and 5.

- (4) But God, who is rich in mercy, for his great love wherewith He loved us,
- (5) When we were dead in sins, hath quickened us (or given us life) together with Christ.
- (6) And raised us up together, and made us sit in heavenly places in Christ Jesus:

Now Bro. Branham stated that man is a tripartite being. Now he did not use those exact words but he used that in the sense of the exact meaning--that man is body and soul and spirit. And he placed it in the order which was revealed to him by the Holy spirit, that man is body, spirit, and soul; with the spirit being next to the soul within the body--and the soul being the central figure.

3 Now, man then is a triunity, he is not a Trinity. If he was a Trinity, he would be 3 persons. He is a triunity. He is one person which would be a composite of 3 attributes or constituents, constituting one man. So he is triunity of: a body, a soul, and a spirit. And you cannot speak of man as an essential being if one of the 3 parts is missing. Now you must understand that. He is an essential being, and every living born person has those 3 parts. And all mankind is born tripartite, even idiots. Now you might not think that, because your theology has kind of been marred over the ages past, until...?... pretty poor theology today. But the fact of the matter is, that even idiots have a spirit, and a soul as well as a body--it's the mind that doesn't function. If one part is missing, death has taken over and he ceases to be a person.

4 Now we over--we look over here in Job 14:10, get a couple of verses out of Job. And we'll be looking at the 14th chapter, this case the 10th verse.

(10) But man dieth and wasteth away: yea man giveth up the ghost (that is his--the spirit), and where is he?

Now with that... Well, we might as well just make a comment here before we read on... I'll read this again.

(10) But man dieth, and wasteth away: yea man giveth up the ghost (or gives up his spirit), and where is he? (In other words, you can see the body but the man is gone, really. So he ceases to be a living person. So we have to be careful here to realize that when Job talks of this, he is pointing out that in death, the whole person does not die simply when the body ceases to function because he says, "Where is he?")

And then in the 12th-14th verses, the same chapter.

(12) So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.

(13) O that thou wouldest hide me in the grave, that thou wouldest keep me secret, till thy wrath be past, that thou wouldest appoint me a set time, and remember me!

(14) If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

So here he is talking of the fact that he literally is dead in one area but he is not dead in the other two areas. And there will come a time when the area in which he has ceased to be, will be given back to him; and then he will be a whole person again.

5 All right. In Philippians the 1st chapter, we hear what Paul has to say about dying, and in the 23rd verse:

(23) For I am in a strait betwixt two things, (he said I've got a problem of indecision), having a desire to depart, and to be with Christ; which is far better.

Now of course, Paul here is telling you the truth of himself, that the real man, Paul, was simply going to lay down his vessel, his chamber, his body, his house--and then he would be some place else. As soon as there is a cessation of the functioning of one part of the body of the man himself, there is a change of geography. That is what we see here.

Just as soon as--like the body could be perfectly healthy and a sudden blow on the head would cause the body instantly to have a reaction which would be destructive, the soul--the spirit would go first and then the soul would follow just a little later. So there is a change of geography just as soon as one of the parts is dislocated, put it that way. The soul and spirit separate from each other but both live on. Now they separate from the body and they separate from each other--that's the soul and the spirit--but they both live on. Only the body is inanimate--that's the only part of the composite that's inanimate, and is no longer recognized as to its functions or part. But the other two parts are recognized as to their function and their geography. The body doesn't have--the physical does not have a geography any more. It is not...?...

Now, this is seen in the death of Christ who is spoken of as dying. Yet we know His spirit went to God and His soul went to Hades (or upper Sheol) for He said "Into Thy hands I commend my spirit." And it is said in all the gospels that He died and that He was buried.

6 So let's go to Luke the 23rd chapter, that's the best place to read, and we'll take verse 46, I think.

(46) And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: (Now notice He said, speaking Himself to the Father I am talking to you, God, and I am dismissing a part of me to you.

You follow what I'm saying? We must understand this because this is very vital.) Into your hands I am commending my spirit: and having thus said, (what happened?) he gave up the spirit. (The word "ghost" is fine. Maybe it should be used continuously instead of spirit in this particular case. We use the word Holy Spirit, never Holy Ghost.) So he gave up the ghost. (That is, He died.)

Now, notice then what went--the spirit went first, then the soul would go, right? Now you understand what we are saying because this is what Brother Branham taught.

All right, with it we read 52 and 53.

(52) This man went unto Pilate and begged the body of Jesus. (Now Jesus must be somewhere, with His soul dismissed and His body going to be taken away. Okay?)

(53) And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

Furthermore, in Acts 2:31 it says His soul consequently, according to the Word and by the will of God, was not left in hell and His body did not see corruption, both of those, which is very unusual and could not be done except that He was who He was.

7 It is very evident that though Jesus was dead, as far as the physical part was concerned, He was very much alive in the spiritual part. So notice this in 1 Pet 3:18-21.

(18) For Christ also hath once suffered for sins (now that's him in the body and the spirit there), the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit. (Now you're going to see what happens here. The Spirit of God came down quickening His soul.)

Now watch carefully and see if you can keep up with me--what I'm thinking before I tell you. Now I think you should be able to do that by now. At least I'm giving you credit for that. So just keep listening.

(19) By which also He went and preached unto the spirits in prison; (now His body is in the tomb and He is preaching in prison to the spirits.)

(20) Which sometime were disobedient, (and so on and so on.)

8 Now the Scripture I read here in 1 Peter 3 is no different from the Scripture I will now read to you in the book of Luke, chapter 4 and verse 44.

(43) And He said unto them, I must preach the Kingdom of God to other cities also; for therefore am I sent.

(44) And He preached in the synagogues of Galilee.

Now here He is preaching the same words identical to the Greek. He is preaching in a physical place in a physical body. Now, the same person without a body and his spirit given to God is preaching in Hades. Are you listening? Okay that's good, you keep listening. Thus, it was never the physical part of Jesus that was doing the preaching. It was the soul of Jesus doing the preaching in both cases. Now do you believe that? All right, you should--then you would because you are following me. Okay, so you got your answer what I'm asking you to look for.

He needed a physical body on earth but not in Sheol. For spirit beings can communicate with spirit beings, but it takes a physical, you know, constituent to speak to others who are sensate by reason of physical attributes, not spiritual attributes. 'Cause a spirit can see and hear and think and everything else--it can't eat. He's sensate in his own way. See?

Now, he evidently did not even need His own spirit in Sheol--unless God sent it down. Which he could well have done--for His spirit had gone back to God. Also, you will notice it says concerning Him in Isaiah 53 "He poured out His soul unto death." So what was He giving of Himself, of a tripartite being? He was giving His soul. All right, and in John He said, and he spoke as the good Shepherd, that He was giving His soul for the sheep. We read that, remember?

You can now see what I'm driving at. You must be able to see it. The centrality of man, the true man, as Bro. Branham showed us, is the soul. That's what we are looking at. The body and spirit are adjuncts. The body and spirit are adjuncts. And God will take them into accountability but the soul is what designates you.

9 Let's go now and read something about this. We will turn first of all to 1 Pet 1:22.

(22) Seeing you have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, (so something has happened to the soul.)

[1 Peter 2]

(25) For you were as sheep going astray; but are now returned unto the Shepherd and Bishop of your (spirits and bodies as well as your souls. Doesn't say that. Doesn't say that. Says), Shepherd and Bishop of your souls.

[1 Peter 4]

(19) Wherefore let them suffer according to the will of God, committing the keeping of their souls to him in well doing, as unto a faithful Creator. (Creation and soul. But you want to watch it, it doesn't say the soul was created. But the faithful Creator had something in mind in His entire plan.)

2 Peter the 2nd chapter and 14, I think.

(14) Having eyes full of adultery, that cannot cease from sin; beguiling unstable souls: (And where did Satan strike at when it came to Adam and Eve? He struck at the soul--we'll get to that later--struck at the soul because he wanted that out of the way--he wanted to do something about the soul.)

Okay. Let's compare that with James. Let's go back to James the 1st chapter, 5-8.

(5) If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

(6) But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

(7) For let not that man think that he shall receive any thing of the Lord.

(8) A double-souled man is unstable in all his ways. (Doesn't say minded, says soul.)

So therefore you can go back and forth in your soul. Remember what Bro. Branham said about what's in the soul? The power of what? Choice--back and forth. Okay. Unstable souls--haven't made the choice. Has to do with your stability, has to do with your soul.

10 All right. Then we go also to Revelation 6. We could miss this, but we'll... 6:9.

(9) And when he had opened the seal--fifth seal, I saw under the altar the souls of them that were slain for the

Word of God, (Never saw the spirits and the bodies, he saw the souls.)

All right. 20th chapter of Revelation and the 4th verse, I think.

(4) And I saw thrones, and they that sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, (doesn't say the body, doesn't say the spirit but it does connect it with the soul, the body. It was the soul lost his body, and the body was lost by way of decapitation.)

The soul then is the real you. Now let us think of ourselves. First we notice

Eccl 12:7.

(7) Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it. (It tells you what happens to you. And Bro. Branham said it was allowed of God, it was not from God, it was not the Holy Spirit, it was a spirit.)

Lk 12:20.

(2) This night shall thy soul be required of thee. (And He said, "Soul, take thine ease, eat, drink and be merry." He was a soulish creature, physical soulish, He wasn't spiritual minded.)

Mt 10:28:

(28) And fear not them which kill the body, but are not able to kill the soul: (see, there's where your hope lies in having a soul that is free somehow, somewhere to pick up a spirit, if necessary, I don't know about that, but to get a new body.) fear not them which kill the body but are not able to kill the soul, but rather fear him who is able to destroy both body and soul in Gehenna, (the lake of fire.)

Here we see exactly as we saw in Christ--the spirit goes to God, the body goes to the ground, the soul goes to Sheol. And also, both body and soul can be annihilated in the Lake of Fire. Remember, Bro. Branham says it'll be given a special body that can endure a long time before annihilation. But it is not so said of the Spirit. It doesn't say that.

II So what are we looking at? We are looking at exactly Gen 1:26-28 which is a spirit being. So let's go back and look at it.

(26) And God said, Let us make man in our image, (that would be spirit) after our likeness: let them have dominion over the fish of the sea, over the fowl of the air, over the cattle, over all the earth, and over every thing that creepeth upon the earth.

(27) So God created man in his own image, in the image of God created he him; male and female created he them.

(28) And he said, Be fruitful, and multiply, and have dominion. (And then forecast they would be eating later on.)

In Genesis. Now, He's a spirit being. Now watch in Gen 2:7.

(7) Then God formed man of the dust of the earth, (now he's called "man" here) and breathed into his nostrils the breath of life; and man became a living soul.

Now here is where Adam, the spirit-being, is clothed in earth. A spirit-being clothed in earth. And Bro. Branham said the breath of God in Genesis 2:7 was the spirit of God. So now here He is in this body. He's got a spirit. And He's now called a living soul.

12 But notice, this spirit... Now watch carefully: this spirit was given only after the body of Adam came forth from the hand of God. Then after God breathed spirit into Adam, was Adam alive in flesh. This does not say he was not previously alive without flesh because he previously was alive without flesh. He was a true living spirit-being but evidently only of one part. And that one part would have to be soul. It was soul. For it says the flesh part was formed after Adam was created in the image of God which is spirit. Now watch, it does not say he was a dead soul that came to life, or came alive, after the spirit came there, for he was already commanded of God to take charge and multiply and he communed with God. So he was living. So he was literally a living soul per se; he was not dead. See?

So what we see is this:

13 There is a true entity from God that has been created in the image of God. His name is Adam.

Now a body is made, and he is encased in it. Now a spirit comes into him and the flesh becomes alive. And at this point he is identified as a living soul; though he was previously living but he is not called "living soul" until now. That is zoe. Understand. That's zoe. He becomes a part of creation. He was already here but he was not a part of this out here, until he himself took a part of it.

14 That's just what Jesus did with you and me. Now watch. This is exactly what Bro. Branham said: the baby is not alive, it is only muscles--jumping muscles and jerking nerves until a spirit--the baby drops down, and God gives it a spirit and then and then only has the baby life. That's right. The baby is not alive only jumping muscles and nerves, but as it comes forth, God gives it a spirit. Now He said the spirit is not God's spirit, it's merely allowed of God. Then it too becomes a living soul. Do you follow why Bro. Branham said what he said?

And this--this now is the reason why he could--and I never could tell you before because I didn't know--why he could tell the Mormon whose baby was still-born, "You will see it in Heaven". Because it wasn't a living soul, it never got that far. It was a soul and as a soul has an entity, showing Bro. Branham teaching the truth of pre-existence, which the Mormons understood, but not in the truth. This also tells you that abortion is wrong. And it's actually murder. Now you must understand these things, they've been going on. We--it's too bad we didn't know these things previously. Might have done some things more about it.

So we learn conclusively that this soul, this gene of God, comes by natural election. And this soul is the real man, the real person Bro. Branham refers to when he says "You were in God", and you were eternal. Neither the spirit you got at birth or the Holy Spirit makes you eternal. You are already eternal. Your soul is a gene of God. You are a gene of God. These genes are the lost sons of God. They are the lost souls--the souls that must be redeemed and brought back to God.

15 See? That is why the spirit can go back to God, do what He wants with it. And the soul can go--the body can even go to gases. But if the soul has been redeemed, there is nothing that you're going to miss. See? That's why like Bro. Branham said when you were back there, you by-passed your theophany--you by-passed a special spirit form that Jesus had. Therefore, he could remember and say "give me the glory I once shared." You and I have no recollection of this. And it's strange but beautifully true, that one day after the Wedding Supper, perhaps at New Jerusalem or at the Wedding Supper (I don't know), when all tears are wiped away, we will have no remembrance of this. See?

This is why it is the soul that is reborn, or quickened by God's own Holy Spirit because it is going to be clothed upon eternally. An eternal body is necessary for an eternal spirit. So here is where we get soul, spirit, body and zoe. Without the body, it couldn't be zoe. So you see how God had life in Himself. And the same way we have life in ourselves, which is our soul which can literally take and animate the physical things like dust, and bring them right into the animate. Why? Because it is creating for itself a house to live in. And there wouldn't be anything here tonight except perfect Adam and Eves, absolutely beautiful in the beauty and the image of God, except that sin came in and sin must leave its mark in the physical, because it's in the soul. Even so, is when the soul is redeemed and we come back, it will be perfectly beautiful physical body, the beauty that God knows what true beauty is.

16 Here is where we get then body, soul, spirit, zoe or life. Zoe even reaching to the physical for immortality. Zoe was in God and zoe was in you. That's right. Now watch, when Eve tempted Adam by way of his flesh, what made the decision to fall? The decision lay in his soul. Why? Because that was Adam; the soul was Adam. So if he made the decision, it had to be made there. Animals do not have souls. Adam and Eve did. Now it says, the day you eat is the day that you die. So Adam never lived to be 1,000, he died. But did Adam--original Adam die? No he did not. What was his death? Separation from God. But did Adam--original Adam die? Only in that he was separated from God but it was his body that really died, for Adam lived on in upper Sheol awaiting the first resurrection. And I believe he's in it already, somewhere, I don't know where they are. But I knew their--I believe the scene in heaven in Revelation tells where they are.

Now, there is a spiritual death called the second death. And that is where the soul is annihilated, eventually, into Gehenna, an erosion away--eroding away of the--of that body which can stand the fires. Adam does not meet that penalty because he's soul. Why? Because Adam and Eve did not refuse the Word of God but listened to a misinterpretation of it. Cain refused absolutely the revelation, even when it was pointed out to him by God Himself. Adam and Eve did not refuse a revelation, they disobeyed a command. Sure. She got from behind the Word. The soul of Adam came from God and fell. The soul of Cain did not come from God.

17 It was a hybrid. He was--he was hybridized. And it came from the life of the serpent mingling the seed with Eve. So what have you got? You've got two lives in there. And when you've got the one life, what happened? It bred the lower life up to the higher life and therefore a soul came forth; and it was a hybridized soul. And there'll be no such thing, in my understanding, that hybridized soul will ever be in the presence of God--it will be annihilated. But as in Adam all die, even so all in Christ are made alive.

All right. Now let us go back to Gen 1:11 and 12:

(11) And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

(12) And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. (In other words, this is how God does things. That's--now that's just what it says, "God saw it was good." It simply means this is how God does things. God saw it was good for us. It was good for us.

18 Gen 2: 8 and 9th verses.

(8) And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

(9) And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, (now it's a tree. If it's a tree it's going to have fruit. It's got to have something whereby the life can come into a manifestation in a propagation and multiplication. It's got to. So, the tree of the knowledge of good and evil was also there. So therefore it also will have a life. And it will

have to have a seed in order to bring forth a manifested propagation of that life. That's what you're looking at. Now remember, God said in order the first by deliberately doing Himself by making a body. Now there's a Tree of Life in the Garden here that lets you know that Adam and Eve could have gone up to it and they could have found a form of propagation which was exactly of God, leading to immortality.

Okay. Now Gen 3:22-24.

(22) And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: (In other words, the condition He's in, become immortal and stay that way for ever and ever.)

(23) Therefore the Lord God sent forth--him forth to the garden--from the garden of Eden, to till the ground from whence he was taken.

(24) So He drove out the man; and placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Now. Here briefly is the story of the seed that carries the life of the plant or tree which has life in itself. Now that's what you're looking at. It's not complicated, although to a degree it might be. But it's telling you there is a tree which is emblematic or typical of life--a stream of life, a life principle or a stream of life. Okay. Likening to a tree. Then it says there must be a seed that comes forth in order for that to propagate itself. And there will be a fruit and that fruit will bear a seed. See? Now, remember that's exactly what it says in the Book of Matthew. We will get to it.

19 All right, the tree has a fruit, something you can partake of and something that identifies the life. This fruit forms around the seed that carries the life of the tree. The fruit does not carry the life. It is the seed that carries the life but the fruit can identify. That's why "My Word is spirit and life." And you can't get by it. The Tree of Life has the fruit encasing the life of the tree in seed form. So the life of the tree is in seed form. No seed--no life, no fruit. Good life makes good seed. Bad life makes bad seed.

Okay, let's go to Matthew the 12th chapter, 31-42. Now this is when they brought to Him the person that was born--that was--that was both dumb and blind and God--Christ made him to see. Then when he saw, the Pharisees said, "Well that's the devil." And Jesus said "Okay, you can blaspheme me now but when the Holy Ghost comes, you blaspheme Him, you are eternally gone."

We're beginning at verse 31.

(31) Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

(32) And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it'll never be forgiven him, neither in this world, neither in the world to come.

(33) Either make the tree good, and his fruit good; (Why? Because there's a seed there. There's a life there.) or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

(34) O generation of vipers, (serpent seed) how can you, being evil, speak good things?

20 Now look it, Jesus is not jumping around like a flea on a griddle. The human mind doesn't even...?... What's He talking about? He's talking about these people talking. Now He said, you better button your lips and shut up, because you speak out of turn, you're dead. Now He's talking therefore of the trees. And the trees are doing the talking. Because He said you're a bunch of dirty birds; He said you are filthy seed.

(34) O generation of vipers, (you bunch of snakes, you--you serpent seed, you children of Cain) how can you,

being evil, speak good things? for out of the abundance of the heart the mouth speaketh. (See, that's your good fruit now.)

If you haven't got the right seed from the right tree, you will never bring forth the Word of God, you will blaspheme the Holy Ghost.

Oh, I know people don't believe this. They'll never believe this. They're gross. They're dead. They think they are rich, increased in goods and they got the answers, and they don't. See, they got a form of godliness.

(35) A good man out of the good treasure of the heart bringeth forth good things, (that's going to be the soul, don't you worry) an evil man out of the evil treasure bringeth forth evil things.

(36) But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment.

In other words, before you tell anybody anything, you better know what you believe and where you stand and why you are saying it, or shut up. Get out. That's why Bro. Branham said, "Don't discuss doctrine, take 'em to your pastor for the doctrine." (You're safe up here because I hear what's going on.) Many people don't know. They are talking, talking, talking--and they're talking too much. You can't guess.

(37) For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

21 Now remember Paul says, I want--the word is parhesia--which is boldness or freedom of speech on the day of judgment. I want to be able to stand there. When Bro. Branham was up there in that vision, or whatever he was in, that dimension, he said "I preach what Paul preached." And they screamed "We're banking on that" or we're depending on that. See? That's what you're looking at. So watch what we are talking about here. We're talking about the tree; we are talking about a seed; we are talking about a life. So good seed makes wheat; bad seed makes tares. Bad seed makes bad fruit; good seed makes good fruit.

Okay? Now remember Matthew 12 is preached after the warning in Matthew 7. Now let's go back to Matthew 7.

(15) Beware of false prophets. (Now what are prophets about? Word. Prophets purport to receive a revelation from God concerning His Word and Himself. Now they are false) which come unto you in sheep's clothing, (In other words, they have every one of the trappings of a Christian.) inwardly (within the soul) they are ravening wolves.

I want to ask you. When Cain killed Abel, who is Cain? Is he the body, is he the spirit, or is he the soul? He's the soul. The spirit's entirely apart from him. And what's in him already made a body which will come up in the resurrection fit for the lake of Fire. Abel's body already had within it, by the gene of God, what will fit him for the resurrection of eternal life.

22 Now.

(16) You know them by their fruits. Do men gather grapes of thorns, or figs of thistles? (Now right here he is talking about animals producing fruit. You think an animal would produce wool or a skin.)

(17) Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. (Now He's talking about false prophets. So therefore the fruit will be the fruit of their lips.)

(18) A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

(19) Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. (Why? Because He

wants to get rid of the life that is in the seed that's manifested on a fruit basis. See?)

(20) Wherefore by your fruits ye shall know them.

(21) Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (In other words, everybody that comes in the name of the Lord is not necessarily a child of God. Everyone that has miracles is not so.)

23 Look what's going on now with the Baker and the Fallwells. I think Fallwell's a bigger skunk than Baker. And it's going to be proven. Yes sir. Illegitimate Baptist if there ever was one. Shows exactly what he was. Running to so-call help a man to take everything he had. You talk about a bunch of thieves. We're getting pretty close to where the government's going to say, "Okay, preachers, police yourselves." We don't want to do it, you even got to watch out. Doctors, you--you police yourself, lawyers you police yourself, teachers you police yourself; now preachers you do it. There's a big union coming up and it's right outside the door. It's not far off, brother/sister. One of these days zip, and the covers right off. Because they're not going to stand for this, don't worry. And the church won't stand for it because the Roman Catholic church is in bad shape, too. They're all in bad shape. See?

Now he said here, "They're even going to do wonders." But He's talking about what is said. So that's what we're looking at here. We're looking at that life. And that life is a seed--spirit and life. See? Christ mention. The sower went forth to sow; He sowed the Word. You put the two together--that's what we are looking at. See?

Now, so we find that good seed brings forth good fruit. Now remember you are not looking at manifestation. You are not looking at nice, nice; fine, fine; good, good; lovely, lovely; although that's fine. Sheep--wolves in sheep clothing signifies that every manifestation, except what's from the inside which is manifested by words, is what you are looking at. See? Now what kind of Cain--word did Cain have? Interpretation on his own by the devil. And that's what brought him forth, and brought him forth by Eve because the human race had to be defiled.

24 Now Christ is the firstfruit. "In the beginning was the Word. The Word was with God. And the Word was made flesh." So firstly, in there you see a life. You see a seed and you see a Word coming forth, indicating and vindicating that He was the life of God manifested. Positively. He is the good fruit. (End of side 1).

Now, we having the same life as Jesus, over here in Hebrews, we showed you that last week, or whatever time it was. The 2nd chapter. Let's look at it.

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

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

Now watch. For it be--now watch, "that He by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."

25 Now Paul, in every other book, says God created the worlds by Christ Jesus. Right here he said God alone did it. There's your great mystery, the tough one: How that God always was in Christ doing these things. God always in the anointing. But it was God. Jesus the man never did one miracle, never prophesied one thing that came to pass. No sir. God was in Christ.

Now, this one here, God makes the captain of our salvation perfect through sufferings.

(11) For both He that sanctifieth, and they who are sanctified are all of one: (Now the sanctification comes in Christ). for which cause He is not ashamed to call them brethren, (that's Jesus.)

(12) Saying I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

(13) And, again, I will put my trust in Him. And again, Behold I and the children which God hath given me.

(14) Forasmuch then as the children of God by-pass their theophonic body and partake of flesh and blood, he laid aside his glory and came down and became also flesh and blood, (but not like ours--He wasn't serpent seed or a thing to do with it. It was the creative power of God that brought forth that blood in there. See?) that through death He might bring to nothing him that had the power of death, that is, the devil; (The power of death means the one wherein lies death and deception and destruction. God doesn't have that in Him. There's life in Him. See?)

All right. Here you see then we are of the same source. Now He's the great seed. We are little seeds. See? Christ is the seed of God--the Bible teaches that. And He bore fruit, He fulfilled the Word. We are seeds also, and we will bear the true fruit of the Word which is the testimony to the revelation of it.

26 We will not be one bit different from the rest of those out there. In fact Bro. Branham said the love of the Christian Scientist will put us in the shade a thousand times. And he said the mule will outwork the horse any day. And the false anointed will look a thousand times better than the true anointed. So don't start looking for anything but what you are looking for here. Because if you are looking beyond that, you are still messed up in your souls. Your minds haven't been straightened out. Now I don't want to yell at you, but look, I stand in doubt sometimes about people. 'Cause it's so simple--I don't think they're getting it. 'Cause I marvel myself--can this be it? This is it. If you've got a creative life, it will create. If you're a bamboozler at heart, you'll bamboozle. If you got a licentious, rotten spirit upon you, that's what you'll go for. But there's hope for you in Christ.

Sure, there'll be a fight. But you'll never be fooled on this Word 'cause that's the crux of it. "In the beginning was the Word." See? In other words, God at that time began to express Himself.

Now, what we're looking at here is, we come to the time of our expression because God wants to express Himself in us. We are seed also and we bear the true fruit of the Word. Absolutely. The differentiation lies, as we have spoken, in Matthew 7 and in Matthew 12. And don't try to take it any other direction. If you do you're going to get messed up. Why? Because that's the direction Jesus took it and He's here now in the form of the Pillar of Fire; and talked to a prophet, did the same thing and said the same thing. I knew Bro. Branham would have to come to Matthew 7 long before he preached it. There's no way he cannot tell us--that is the Word test. And he did it under false anointing.

27 You say that you think you're way ahead of the prophet? I'm way ahead of nobody. But when he gives me a precept, my God, I should be able to know what the precept means. I don't need Bro. Branham here every minute. His work is over, his work was done. As soon as he brought something to our attention, the Holy Ghost can step right in and give us point after point after point. He is not here to break everything down. Don't understand some preachers and some people. Don't want to do anything but play tapes, or this or that or the other thing. He said, break it down. I'd feel terrible at the White Throne day, if I could--if I held back something from you people that I thought was vital to you. And the vitality lies here. This is what has been restored. See?

It was the wrong word that took Eve away in Genesis 3. It was the wrong word that took the Bride away--in 2 Corinthians 11. The only way to get her back is by the right Word. Look, if you're missing your teeth and you want to chew, you'd better get new teeth. Well I'll go down, bless God, my ankle hurts, I get a wooden leg. If you can eat meat with a wooden leg, be my guest, hallelujah! I'll fit you up with earrings. That might help you, too. You see how stupid you can get when you start getting off the word. Just bring her right back into nature here, everything runs in continuity. See?

28 Before there was that soul which is spirit life, what was before it? God's great eternal life and His what? Omniscience. Now He begins to move into it. So I hope you're beginning to see these things. I know I like--like Bro. Branham said, you can't express it all too great, but I'm doing my best.

All right. Let's try to close off in a little while here by going to go back to Genesis the 3rd chapter and 23-24.

(23) Therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken.

In other words, you're out here working all the time in this milieu out here. Because you weren't taken from the Garden of Eden--you were not taken--your body was not taken from the righteous government of God--the soul was but the body wasn't. See?

29 Now.

(24) So He drove out the man; and He placed at the east of the Garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

All right. Eden was now guarded so man can't have another Eden, or God's government on earth, until the two parts of the first resurrection are over, until it's time for immortality, for the last kingdom is set forth in Daniel 2:44, 45. For it says at the end of the 4th kingdom the stone made without hands comes down from the mountain and crushes everything.

So that's what we're looking at. Now, that's this hour now; restored Babylon.

Okay, let's go to 1 Cor 15:38. Because that's where we talk about the present hour of the seed--that's when the Presence is on. All right, 38. "But God giveth it a body..." Let's read first 37.

(37) And that which thou sowest, thou sow not that body which shall be, but bare grain, (now what you're looking at here is a bare grain containing a life. See? And unless you ever saw the body that's in that grain, that that grain produces, you could not identify the grain. See? That's why we can only identify Christ, not even by the Pillar of Fire, but by the works. What's a Pillar of Fire? Doesn't tell you anything, just scares you. See? Have to talk to you and tell you something.) Now you don't sow that--you sow not the body, but it bare grain, it may chance of wheat, or some other grain:

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

30 Now notice what he says here. He switches from grain to seed. The ripening grain lies in the sun. You and I are lying in the Presence of God. Why? Because there is a seed in us; and the seed is the seed of God. It's the gene of God. It's the soul. Now notice what I said: grain--seed--body. Now you're looked at now as... Because you're looking to resurrection, you're--now try to follow me--you are looking for a glorified body. You are now not a body, you are a grain; and in the grain is a seed, is a soul that has been duly fertilized by God. And Bro. Branham said, if any seed is duly fertilized, all it takes is sun and rain. All right now, the seed of God and the life of God has come upon it, making your soul entirely of God.

Now you're considered a grain. Now if you were to die this grain evaporates, disintegrates. And the life in there, called a seed, will bring forth another plant. So that's what you're looking at right now. You are looking for all those that went down and the seed left the grain, so to speak, so a new body can come up. Now we are in a grain and in this grain now has got to come forth a new body. "In a moment in the twinkling of an eye, at the last trump" a sweep goes over us after the first--second part of the first resurrection takes place and we see these

people come out of the ground or come out before us.

So you see what you're looking at. You are now in the sight of God a grain, not a body, though you do have a body. But you're looking forward now to the body, which is the body of the resurrection. And that is formed around the life that is within you by the rain and the sun, by the constant looking at this Word to see the Christ that is to be revealed. And when every creed and dogma is gone and you begin to see what the prophet taught, and I believe what we're teaching here and understanding here, then you are coming to the place where you will put on the same glorious body that He put on, because His was changed. He said, handle me and see, a spirit hath not flesh and bone, didn't say flesh and blood, now He said flesh and bone. You will not have blood, you won't need it. See? Won't need heat and cold and all that kind of stuff.

31 All right, now.

(39) All flesh is not the same flesh:

Then He says here;

(42) It is sown also as a resurrection of the dead. It is sown in corruption; it is raised in incorruption:

(43) It is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power:

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

(45) And so it is written, The first man Adam was made a living soul; the last Adam was a quickening spirit. (Why? Because He gave His soul unto death in order to bring it back upon us, take us right back to God, united to God. And now we have within us what will bring us the glorified body which we didn't have before, because Adam messed it up. No one in Adam could come forth, no way, shape and form they couldn't come forth. They'd be disembodied men; women. But now under Christ we can have it.)

32 Okay.

(47) The first man is the earth, earthy; the second man is the Lord from Heaven. (That's right, Adam was made outside the Garden. Christ was made in the Garden. Oh sure.)

(48) As is the earthy, such are they that are earthy: and as the heavenly, such are they that are heavenly.

(49) As we--and so therefore as we have borne the image of the earthy, we shall also bear the image of the heavenly.

You see right now this grain is in the image, has brought forth the image of the earthy. But now it's going to bring forth in the true image. In other words, it's going to be an exact image of Christ; not Jesus Christ, but an image; lots of little Christs, so to speak, but in His image. We won't be on the throne up there, sitting up there and He's on the--on the throne. We'll be before the throne. See?

(50) Now I say, brethren, flesh and blood cannot inherit the Kingdom of God; neither corruption incorruption. (See, now he's telling you, you're going to have to get rid of the blood.)

(51) But I show you a mystery; We shall not all have to die, but we're all going to get changed,

(52) In a moment, in the atoms, suddenly, twinkling of an eye, at the last age message: (And now listen, he warns you) for the trumpet shall sound, (Oh, nobody believes the trumpet of Revelation 10:7 is sounding. No. They know it's in the Bible; they know Elijah's got to come. But they don't believe it. Oh, they don't care about that; they're denying it. Oh, who needs the end time trumpet, who needs it? Listen, I'm going to tell you, this trumpet here is not the 7th trumpet under the vials, or under the great plagues, under--under the 6th seal, it's certainly not. It is another one. Because we better be out of here by that time.)

(53) It's under that, that corruptibility puts on incorruptibility; and mortal, immortality.

33 It's under the end-time messenger, brother/sister. And what is that man? He is a prophet. What does he got to do with? Word! What does that Word got to do--the word of immortality at this point? And if you weren't seed, if you didn't have the right soul, you'd never get it.

(54) So when this corruptibility shall have put on incorruptibility, and this mortal put on immortality, then it'll be brought to pass the saying that, Death is swallowed up in victory.

(55) O death where is thy sting? O death where is thy victory?

(56) The sting of death is sin, and the strength of sin is the law. (What is the law? Appointed unto man once to die and after that the judgment--that law is gone, set aside in Christ Jesus.)

Now, okay. Now, from the other message and this one, I hope we are receiving a deeper revelation of where we came from and who we are, and the hour and events of this present generation.

34 It is time to see 2 Corinthians 3:18 in the light of a true seed life in the grain that is about to bring forth that body that shall be even an immortal one. Let's just take a look at it. 2 Corinthians the 3rd chapter, now it tells you right here--here at the hour...?... formed the grain. And remember we're looking for a body. So we're not looking at this body. This body we don't want. So, we are reduced to a grain; and the grain lying in the sun. Watch it lie in the sun:

(17) Now the Lord is that spirit, and where the spirit of the Lord is, there is liberty. (The prophet's got to cut away all the veils.)

(18) But we all, with open face (unveiled) beholding as in a glass the glory of the Lord (Now you know, as well as I do, when you look in a mirror what you see is yourself. But you are looking in the mirror of the Word. So therefore, now you see yourself fully identified with Christ. Now, that's the beautiful part of it. And that's the--that's the--that's the hard part too.) and are changed into the same image from glory to glory, by the Spirit of the Lord.

Now that couldn't happen, brother/sister, under the baptism with the Holy Ghost, let's face it. There's no way. It's got to happen when He Himself came down just as He did in human flesh. It's the same thing, cutting away all of this, so that we seeing Him, and that's Ephesians 1, will go to the glory. And there is a ministry that does it.

35 Okay, just a second on that. Ephesians 1.

(17) But the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him.

(18) The eyes of your understanding being enlightened (Now how's He going to do it? Cut down every creed and dogma and remove every veil by the Spirit) and at that time you will know the hope of His calling. (And what's the hope of His calling--what was He called for? To bring forth many sons and you will be a part of it as part of the adoption--part of the manifestation. It's all here right in our laps, brother/sister, there's no place else to look for it. He's going to bring forth that body, even the immortal one.)

Now, so therefore, as we have read in 1 Corinthians 15:37, 38, we are now sowing our grain bodies to death, and then a resurrection. Other people they're dying all around here, we are sowing ours to what? Just the past age. Sowing it just letting it ready to let it go. And out of it will come forth the new one. See? People sing that song "This robe of flesh will drop and rise." You aren't going to drop it at all, not in my understanding, you're going to get changed right now, standing here. Disembodied spirits aren't going to go up there. No. You're going to be fully clothed. You're going to be there.

36 So here we see tonight, the best I can teach it under the conditions which I teach, which means I am not a

prophet; you can see Body, Soul, Spirit, Zoe. Now what am I trying to bring you to, always with Zoe? The fact is, you and I, according to the truth of the Word of God, cannot look for any other true eventuality or true goal, or true end or attainment, other than what God has set forth. Which is to be here under new and perfect geographical conditions, spiritual conditions, and we ourselves a part of it. And if you have any hope other than that, there is something wrong with your--with your salvation. And I realize there's something wrong with all of our salvation at this point, because we haven't gone far enough and deep enough. But if you realize, as Bro. Branham said, they are anxious to get back here. Therefore, our anxiety is not to go there. Our anxiety is to get them back here, and we with them. And that's in this hour.

So we're looking for it, brother/sister, I am looking for it. I see this--the changes come, coming faster and faster. I'm convinced that every year is a--is a great memorial year. But, strange, I feel that '87, just about half gone now, is a big year for some reason, for some description. What I have been told, (and I could have been told the truth, I don't know, for the person himself doesn't know for sure, just knows what has been said) but I can see that the Catholic Church is pulling a sneak attack on the banks. And if what I hear is true, you'll be back on the gold standard and won't even know it. The Catholic Church will own it all. You won't move, you won't go one way.

37 I'll tell you--did you know a prophet was coming? Did you know him when you saw him? Did you understand the events that took place? No. You only learned after the fact. And always we learn after the fact, and that is perfectly legitimate, I have no problem with it as long as we learn. And if we are fortified, it doesn't matter how many things we learn after the fact as long as we are fortified in the inner man that we can cope with all of these things.

But it certainly, I know this--that things are happening. This did not happen in vain. We must begin to raise our--elevate our sites, raise our spiritual perceptions, which would be, as Bro. Branham said, grain ripening in the sun. Why? Because there's--we're called grain now. Do you know why? Because there's a life there coming into a new body. You don't look at bodies any more. I hope you're past that stage. I hope I am too. Wouldn't it be nice to see everybody as grain.

Right now you can tell me--well you say, there he is he's losing his hair, most of his upper teeth are just about all gone, slaps in some chompers. Right when he gets thin his nose gets more pronounced, all these things, you can tell his eyesight's failing, wears glasses, hears pretty good; but we know he's going downhill. Looking at the body. Why not look at a grain for a change? I'm not talking about me, I'm talking about all of us now, knowing that in the grain is a life. And the more that you dry out of this grain, the more that life has to be ready for its true planting which is going to be--not that we leave this bodies, like that life coming to this new body as they come out of the earth. Or what do you know? Just that's the expression.

38 Bro. Branham said God is going to create again--not by sex but an act of creation, take the... calcium, the potash, and he used petroleum, cosmic light, I don't know what's all in there; but he--he likely did know what he was talking about what's in there. There'll... God will create again.

But in here now, drying out. See? That means squeezing all this other life away so that life will bring forth its body. It's not going to bring forth supermen. Kids, don't ever think, little children, you're going to be super, super, super. That's latter rain, Pentecostal hogwash. You will be super, super, super race but not the way the theologian and the believers out there have it pegged. Because Bro. Branham said it was a super, super, super race approaching unto Christ. It's going on now.

The Lord bless you. Let's rise and be dismissed. Sunday morning 10 o'clock. Don't forget to tell everybody else, make some phone calls.

39 Gracious Heavenly Father, we thank You again for Your kindness and mercy to us to bring us together to see this Word which, Lord, we know it exhilarates us in one way, another way we know it has not exhilarated us enough. But, Lord, we know this, putting all the--the life together in Your Word, getting closer and plainer and plainer, one of these days, Lord, whatever we have set our hearts to buy, the life of the Holy Spirit leading and guiding us, is going to come into full revelation. And that which does not, Lord, then we do not need, because we'll need it, if we do need it, in another area.

And we thank You, Lord, for this which You have given us. For now we know that we have this, Lord, and it is being manifest in us by reason of revelation. And one day, Lord, we know we're going to see the dead come up before us, and they will be telling us those things of the other side. Be so happy to get back here in a glorified form; Eden forming on earth as it is right now under the 7th seal. Thunders will all come forth, Lord.

Oh God, how wonderful it is! Help us, Lord, to just revel in this as our life, Lord, and until it's absolutely contagious. And we, Lord, as one golden grain in one garner, recognize one head, loving Him; and His love setting us on fire to love Him back as never before, and to love each other, walking in the light, the blood cleansing. And then getting out of here.

Father, we know this is that hour. And we say, lord, humbly and sincerely, with little bit of longing in our hearts that make us wonder. We can't prove anything that we are that. But we can say with the prophet, we know if we are not Bride, there is a Bride out there somewhere. And by the grace of God, there's no way we'll stand in the way because nobody's going to do it anyway. But help us to be such, Lord, that no one can say well, you were a hindrance to me. We want to clear that all up--get all things ironed out, everything ready for the great Wedding Supper.

And unto the King Eternal, immortal, invisible, the only wise God, be all power and honor and glory through Jesus Christ, our Lord. Amen.

The Lord bless you. "Take the Name of Jesus with you."