

#34 "Every Seed After It's Kind"

1 This evening I would like to speak from paragraphs 20 and 21 of brother Branham's sermon "The Spoken Word is the Original Seed".

2 Let us now stand as we begin to read, since we will also be reading from the Scriptures as well. So open with me your Bibles to Genesis chapter 1 for the next few minutes as we take for our text and brother Branham's text as well, Genesis chapter 1 and verses 1 through 11.

3 20 Now, I want to open... (Pardon. Right in here. He's showing me the different mikes to use. There's such a bunch of them here this morning, and I don't know which one to start on.) Now, let us turn to the Scriptural... I'm going to start in Genesis, and I wind up tonight in Revelations. I believe the Word. Genesis, beginning with the 1st chapter, I wish to read a portion of the Word. And now, if somebody would want someone to take the... got your pencils and papers and so forth, 'cause I've got many Scriptures. I want to keep reading all the time on these Scriptures.

4 Genesis 1:1 In the beginning God created the heavens and... earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided... light from the darkness.

5 Now, I would just like to add here that the first time God spoke a division took place. Now, keep that in mind. Because Life is manifested by division upon division upon Division. You can not multiply cells without dividing them first. Now, let's continue.

6 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. And God said, Let there be a... firmament in the midst of the waters, and let it divide the waters from the waters.

7 Now, I want you to notice here that the second time God spoke a division took place again. And the waters from above were separated from the waters from below. Now, there is a principle that is showing itself here. Every time God speaks, division is a natural outcome. So division or separation is not a bad thing. Each time God turns a corner, some keep going straight ahead while others who take the corner are separated from the masses who continue going straight ahead.

8 So each time the path splits we must make sure we are following the Pillar of Fire, for as a roman candle the light goes forth, and then out of one flare comes and other, and then out of that one comes another, and then out of that one comes another. And notice this is the way brother Branham explained the process of the Word to us.

9 Church Age Book Chapter 1 - Introduction - The Revelation of Jesus Christ P:2

10 INTRODUCTION Though this volume will concern itself with various major doctrines (such as the Godhead, Water Baptism, etc.) found in Revelation, chapters One through Three, its main theme is the setting forth of a detailed study of the Seven Church Ages. This is necessary in order to study and understand the rest of the Revelation, for out of the Ages come the Seals, and out of the Seals come the Trumpets, and out of the

Trumpets come the Vials. Like the first burst of a Roman candle, the Church Ages come forth with a mighty initial illumination, without which there could be no further light. But once the brilliance of the Seven Church Ages is given by Divine revelation, light upon light follows, until the whole of the Revelation opens wide before our wondering eyes; and we, edified and purified by its Spirit, are made ready for His glorious appearing, even our Lord and Saviour, the One True God, Jesus Christ.

11 So you see than as we pointed out last week that God has not left us. The pillar of Fire is still on the scene. And I realize many who follow Br. Branham's Message are claiming that Pillar of Fire to be in their camp. So I will be careful on how we make our statements about following that Pillar of Fire. But let me say, that anyone outside of the doctrine of Christ does not have God, so that in itself eliminates all those camps who claim to be following the Pillar of Fire and yet deny the doctrine that William Branham taught. Now, then what about all who claim to believe the doctrine? Well, I can't speak for all who claim to believe the doctrine, I can only speak for how I see it.

12 I believe that we must see Jesus Christ the same in every detail except the corporal body in this hour, and we must see that Alpha repeats itself in the Omega. Now, I know that many who have followed Br. Vayle's ministry also believe that Alpha has repeated itself in the Omega because that is what he taught as a Bible principle for us in this hour.

13 But what I want us to be very careful is that we do not miss the corner as God continues to unfold for us further light upon those Truths and principles, Because as we pointed out last week, brother Branham said, "the church must see it in the present tense or it is lost."

14 And so the light comes out of light until further light helps us to see more clearly than we could initially see under the first light or second light of that Roman candle. Now, let me further elucidate so as to be more clear, what I am saying.

15 Out of Luther's Message came Wesley's Message, and in fact Wesley could not get off ground zero until at Alders Gate he was introduced to Luther's Message. Then from that light went forth further light, and in 1906 the Pentecostal light of the Word being manifested in the flesh led way for the Holy Spirit to come down and manifest Himself to man again using the flesh of one man William Branham. But then God took his prophet off the scene but the Pillar of Fire remained on the scene in a teaching ministry. Now, that ministry did not end when brother Vayle took himself out of the pulpit. The Holy Spirit is the teacher, and as brother Vayle told me, he said, "Brian, people are saying that when my ministry is over, that there will be no more teaching. But they are wrong, the Holy Spirit is the teacher." So the light continues to go out one from the other to the other to the other until the Holy Spirit will leave the midst of humanity.

16 So we are looking then at this division that comes via the Word of God being spoken.

17 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmaments heaven. And the evening and the morning were the second day. God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters he called he the Sea: and God saw that it was good.

18 Now, to this point we see that God has spoken twice and division has taken place both times that God spoke. Yet to god that division he called a gathering together of like unto like. So in essence the division comes from the light as one light goes forth from the first light, and other lights come out of it. This in a way is like the seed of God going forth first into Adam, and then out of Adam came forth Seth and out of Seth came forth Enos, and

then out of Enos came forth Cainan, etc....

19 So this division that comes forth each time God spoke is an expression of the life that is in the Word. For in order for Life to multiply, the cells first must divide themselves and thus by dividing, they are actually multiplying. In fact that is how you check any division problem in mathematics, is by multiplying the answer against the divisor.

20 And the same in life. Take the life that is being produces, and look at the characteristics of that divisor and by multiplying that divisor against the product, you come back to the beginning. In other words you can trace the Life back to it's origin through a right division of its attributes and characteristics.

21 Now, let's see if this is not correct. And don't forget we are still reading from Br. Branham's text here.

22 Genesis 1;11 And God said, Let the earth bring forth grass, and herbs... and seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herbs and yielded seed after his kind, and the trees yielded fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day.

23 Now, how did the seed bring forth after it's kind or nature? By splitting the cells, and thus multiplying the life from one to two, then two to four, then four to eight, etc.

24 Notice that Peter tells us the same thing in 2 Peter 1:2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, Now, notice then that peter is talking about Grace and Peace being multiplied through the Knowledge of God and (which is a conjunction and we know a conjunction links or conjuncts or co-joins two things. So he is talking about the knowledge of God and His Son. And he tells us that is how Grace and peace are multiplied. Then he says,)3According as his divine power (That's His Word, because Romans 1:18 tells us the Word of God is the Power of God. So we see here that His Divine Power, or God power is what) hath given unto us all things that pertain unto life and godliness,(That's God-Like-ness, and notice Life and God-like-ness comes) through the knowledge of him that hath called us to glory and virtue: (So what is this glory? That word is doxa, and it speaks of the opinion, values, and judgments of God. And what is this word virtue? It is translated as the word praise. So it speaks of what we say. Then how do we add to God's opinion, God's values, and God's judgments? By saying the same thing He said. Add to your glory, praise. Then notice the next verse.) 4Whereby are given unto us exceeding great and precious promises (now what are promises? It's word. When I give you my word I am making a promise. So he tells us that we are given exceeding great and precious Word,) that by these (these what? These promises, this word) ye might be partakers of the divine nature,(and what is the divine nature, but God's own nature. Every Seed after it's own Kind. You receive His Word, and His Word is a Seed that the Son of Man came sowing. And receiving the very eternal Life that is in His Own word we then) having escaped the corruption that is in the world through lust. (Then notice it is by receiving God's very own Doxa, His very own Word that we receive the very nature of God Himself. Oh, how I love this.) 5And beside this, giving all diligence, add to your faith virtue (Notice he says, add to your revelation praise...Now, I know we usually speak of this word virtue as meaning strength, for the word means manly, but it also means praise and the only other time that it is translated in Scripture besides translated as virtue is in 1 Peter 2:9 where it is translated as praise. Therefore we see in Hebrews 13:15 says, By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

25 Now in getting back to brother Branham sermon, we pick up at paragraph 21 Now, I want to begin this morning with my text to use this: "The Spoken Word Is the Original Seed." Now, that's what I wish to lay the text on, "The Spoken Word Is the Original Seed." Now, if you'll notice, God said, "Let it bring forth of its, in his kind ." Whatever it was it must be brought forth of its kind.

26 Now, I want to stop here because, I want to focus more on what he is saying here, that every seed must bring forth after it's kind. After it's likeness, after it's nature.

27 Brother Branham said that Jesus had gotten himself out of the way so much until all you saw was God's reflection in Him.

28 Isaiah 42: 19 Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the LORD'S servant?

29 Rising of the sun 65-0418M P:117 We don't try to be some big person. We don't care what the people say about us. Our name ain't nothing; it's His Name. Our life is nothing; it's His Life. It's His power, not our power. And there's only one thing that we love to do, is see Him glorified. And how can it be? When He's glorified in us by His resurrection that's in us. We see Him represented again as He was, today. Did you get that? See? Our desire is not to be glorified. Our desire is not some big name. Our desire is not boost some church, or make more in the Sunday school, or try to bring in, hogtie, push in, offer picnic party, or bring stars, buttons, or something else like that. That's not our desire. Our desire is to see Him glorified. Glorify what? Not with self-pride, but in us, our lives, to prove that He is alive and living in us. If I can get myself out of the way, so when William Branham not even thought of, and you not even thought of, till we can see Jesus glorified among us, see Him, that's our desire. That's gives us the Quickening Power. And it gives us joy to know that we are with Him, both flesh and bone of Him, being the Bride of Him, and seeing His same vindicated methods proving in us that He is now risen from the dead. See? No wonder He said, "Fear not."

30 Broken cisterns 65-0123 P:64 You don't use the Holy Spirit; the Holy Spirit uses you. See, see? You're not to use the Holy Spirit; the Holy Spirit got you. A gift is not something you take like a knife, and sharpen a pencil with it. It's yielding yourself to God and getting yourself out of the way so the Holy Spirit can use you.

31 Lean not unto thy own understanding 65-0120 P:76 It's like I said: a gift is not something that's like you take a knife, and if you want to cut this with it, you can cut it; or you cut this, you can cut it, or whatever you want to. That's not a gift of God. See? No. A gift of God is some way you have of getting yourself out of the way. And gifts and callings are the predestination of God. "Gifts and callings are even without repentance." You're born with it, a little gear that you pull yourself over in, but you cannot step on the pedal. See? God has to operate it. You have to get yourself out of the way. Your faith can operate it, not mine; yours. Mine just takes it out of the way. You believe with all your heart that Jesus Christ lives today.

32 Paradox a 65-0117 P:65 A gift of faith is not something you take and do something with. A gift of faith is you just get yourself out of the way. The gift is getting your ownself out of the way.

33 Proving His Word 64-0816 P:133 Now, to heal, I cannot; you know that. "What is a gift, Brother Branham, something that you take and..." No. It's something you know how to get yourself out of the way. See? As long as you're there, it'll never work. William Branham is the greatest enemy I got. See? But when I get him out of the way (See?), then Jesus Christ can use the body. See?

34 Anointed ones at end time 65-0725M P:193 Now, I want you to know this is sure. And you that listen to this tape, you might have thought today that I was trying to say that about myself, being that I was packing this Message. I have no more to do with it than nothing, no more than just a voice. And my voice, even against my better judgment... I wanted to be a trapper. But it's the will of my Father that I declare to do, and determined to do. I wasn't the One that appeared down on the river; I was only standing there when He appeared. I'm not the One that performs these things and foretells these things that happens as perfect as they are; I'm only one that's near when He does it. I was only a voice that He used to say it. It wasn't what I knew; it's what I just surrendered

myself to, that He spoke through. It isn't me. It wasn't the seventh angel, oh, no; it was a manifestation of the Son of man. It wasn't the angel, his Message; it was the mystery that God unfolded. It's not a man; it's God. The angel was not the Son of man; he was a messenger from the Son of man. The Son of man is Christ. He's the One that you're feeding on. You're not feeding on a man. A man, his words will fail, but you're feeding on the unfailing Body-Word of the Son of man. If you haven't fed fully on every Word to give yourself strength to fly above all these denominations and things of the world, will you at this time do it, while we pray?

35 True Easter Seal 61-0402 P:121 I'm a stranger to you? I don't know you? All right. You just see if He's still the High Priest that can be touched by the feeling of your infirmity. I never seen you in my life. You're a stranger to me. I know nothing about you. God does know you. And if He can reveal to me by His Holy Spirit, the resurrected Christ Who come here, and give me a temporarily resurrection by my spirit, that my spirit goes away now and His Spirit comes in, then to let you know whether He's alive or not. Now, I don't know you. That's me, me and my spirit; we don't know you. But He knows you. But He wants to borrow my body to prove that He's the resurrected Christ. I'm so happy to loan it to Him, give it to Him, anything He can get out of it.

36 On the wings of a dove 65-1128E P:30 Now, what God is showing him here is this: on these sacrifices is speaking of Christ; that how God took Jesus to the Calvary and tore Him apart, and received the body up into heaven, and sent the Spirit down upon us, that the same Spirit was on Him has to be on you to dovetail with the Body, to be the Bride at the end time. See, see? That's right. See? Won't be a denomination now, It'll be the Word, what He was. See? But like that Word has to come to Word, like cell in a human being. You know, when your body's being built, it isn't one cell of a human, next of a dog, and next of a pig. Oh, no, no. It's all human cell. That's the way the Body of Christ is, all the Word of God, not just part of It, some tradition added to It; no, It's all the Body of Christ.

37 Hebrews Chapter 3 57-0901M P:25 As Isaiah said in the 28th chapter, "It must be line upon line, line upon line, here a little, there a little. Hold fast to that what's good." See, there's the way It comes: line upon line upon line, Word upon Word, Scripture upon Scripture. It must all compile together. That's why, I think in these lessons like we're having now, it's a great thing to the church, because it brings them to a place that all of the Scriptures tie together. And our experience must tie with that Scripture (Oh, here it is.), if it doesn't, then it's wrong."

38 Identification 63-0123 P:21 But when He seen that His creation had--had fallen, now His own loving character molded Himself into the Person of Christ. God's own character of love projected Himself in the man, Christ. As Paul, speaking here, "Thinking it not robbery, but making himself equal, equal to God," rather. See, His own character molded that kind of a Person. Oh, no one could ever do that but God.

39 Christ is identified the same 64-0415 P:26 He was the manifestation of God. He was God in Christ, reconciling the world to Himself. He was expressing what the Father was in Himself. He said, "I do always that which pleases the Father. And I and the Father are One. The Father dwells in Me. When you see Me, you've seen the Father." In other words, He expressed God, the Spirit so much in Him, that He and the Father, it wasn't robbery for Him to be the same Person.

40 Investments 63-0126 P:84 Jesus Christ was the expressed Image of God. He was the what God through His power projected: a body which was called Son because He was a man, and He come from God. And He was so committed to God, till He didn't think it robbery that Him and God being the same Person. And they were, because God was the Word, and He was the Word. In the beginning was the Word, and the Word was with God. And there's where God could take His Word without anything, any interruption. He was constantly doing that what the Father wanted done. And there the Word could work through Him there, till...?... Him and Father was One. That's what...And then He took that perfect Life and all of our sins, and placed it upon that perfect Life and He died that we renegades could die to ourselves and be born of above, and His Word could work through us the

works of God.

41 SHALOM 64-011 7 Jesus. "No Man has seen God at any time, but the only begotten of the Father has declared Him." See? In other words, God was identified. The Person of God was identified in the Body, the Lord Jesus Christ, so He was the expressed image of God. Or, God expressing Himself through an image, see, through an image, Man. God expressed Himself to us, and He was God. Not a third person or second person; He was the Person, God. He was God Himself, identifying Himself, so we could feel Him.

42 AS I WAS WITH MOSES 51-0503 E-15 When Jesus of Nazareth... I believe that the Father was in Him, that all the great things that was the Father's was given unto His Son, all the great blessings and gifts; for He was just expressed image of the Father. And in Him dwelled all the richness of God dwelling in Him here, looking up. And I... He said, "I and My Father are One. My Father dwelleth in Me." Just as Jehovah... Just what Jehovah was, Jesus was. He was the expressed image of Him. He was God shaped out here, and all the powers of God formed into, and put in a human body. He said, "It's not Me that doeth the works; it's My Father that dwelleth in Me; He doeth the works."

43 AMPLIFIED Hebrews 1:1-5, In Many separate revelations, - each of which set forth a portion of the truth, - and in different ways God spoke of old to our forefathers in and by the prophets. But in the last of these days, He has spoken to us in the person of a Son, Whom he appointed heir and lawful Owner of all things, also by, and through Whom, He created the worlds, and the reaches of space, and the ages of time, - that is, He made, produced, built, operated, and arranged them in order. He is the sole expression of the Glory of God, - the Light-being, the out-ricing of the Divine, - and He is the perfect imprint and very image of God's nature, upholding, maintaining, guiding, and propelling the universe by His mighty word of power. When He had, by offering Himself, accomplished our cleansing of sins and riddance of guilt, he sat down at the right hand of the Divine Majesty on High. Taking a place and rank by which He, Himself, became as much superior to angels as the glorious Name which He has inherited is different from and more excellent than theirs. For which of the angels did God ever say, "You are My Son, today I have begotten you, And Again, I will be to Him a Father, and he will be to Me a Son."

44 BELIEVE FROM THE HEART 57-0623 E-46 Jesus was a witness of God. He become so full of God, till him and God was One. God dwelt in Christ, reconciling the world to Himself, the very expression. A man's work declares his character. Christ was God's work. And Christ declared God's character, His feeling for the sick, His longing for saving of souls, till even He gave His own life. God's work... God's character was declared in Christ.

45 Therefore, we see that He was the very expression of God. This first light that God brought forth was the Logos which was a part of God coming forth into an expression which God called His Son, and then through this expression, or expressed Word, or Manifested Word, God brought forth all of creation. ROMANS 11:36 For of him, and through him, and to him, [are] all things: to whom [be] glory for ever. Amen.

46 SIRS WE WOULD SEE JESUS 57-1211 021 Now, Jesus was born for one purpose, that was for God to manifest Himself through that body. God was in Christ reconciling the world to Himself. He was a body that was made physical, that men and women could see what He thought, and His expressions to the people in His gratefulness. And His attitude towards all mankind, He expressed it through Christ. Christ seemed to be a dual personality. He would speak sometimes and they'd scratch their heads; and they didn't understand Him. He'd speak one thing one time, look like, and something else another time. What it was, was Jesus speaking, and then Christ speaking. Jesus was the man. Christ was the God that was in Him. "Not Me that doeth the works: My Father that dwelleth in Me, He doeth the work." See? God will not share His glory with no one.

47 HARVEST TIME 641212 87 034 Jesus said, "That they might be one, Father, as You and I are one." Not for some man to be over something, it never will work; one denomination wants to take over the other, and one man over the other. But that you might be one with God, like Christ and God was one; that's what the prayer is. That... He was the Word, and Jesus prayed that we might be the Word, reflecting Him. That's His prayer to be answered. See how Satan scruples it up in the carnal mind? But that wasn't Jesus' prayer, at all, that we might all congregate together and all have a certain creed and so forth. Every time they do it, they go further and further from God. He wants us to be one with God, and God is the Word. Each individual in his heart must be that one with God

48 In JOHN 17:11 ¶ And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. And how is it that we might be One even as which means in the same manner as Jesus and His Father were One? Jesus said, JOHN 17:14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. Jesus tells us we become One with God through the same Word that He became One With God. JOHN 17:20 ¶ Neither pray I for these alone, but for them also which shall believe on me through their word; 21 That they all may be one; as thou, Father, [art] in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

49 Therefore it is very apparent that we are one by receiving the same Word which bring us into the same Glory or same mind as the Father. And the glory which thou gavest me I have given them; that they may be one, even as we are one: