

#99 Attributes of a son of God no 21 Harvest ready

1 Joel 2:22 Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. 23 Be glad then, ye children of Zion, (In the Future Home brother Branham said when the term Zion is used, whether it be the children of Zion or the daughters of Zion, he said it always refers to the Bride of Christ, So the Tree that shall bear its fruit will be the bride of Christ.) and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. 24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil. 25 And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. 26 And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed. 27 And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed. 28 And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: 29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

2 Let us pray, Dear gracious and Loving Father, we come to you this morning in the precious name of the Lord Jesus Christ, that name which is your and in which you gave your son Jesus by inheritance and that name which also you have given to your entire family both which are in heaven and us that are here on earth. That name identifies us in your family, Father, and we come humbly and reverently this morning wanting to hear from you for of ourselves we have nothing to offer to you, but a body, a conduit, and channel for your Holy Spirit to work through, but we know that we must die to ourselves in order for you to use us, because without You living our lives for us, we would be like most men miserable. But we come thanking you Father for your great atonement, redemption, and Baptism into Life through the instrument of Your Word which is Your Spirit, and thus we acknowledge to you Father that we are dead, and our life is hid with Christ in You Father who art our God. For in you we live and breathe and have our being, in Jesus Christ's name we pray. Amen.

3 Now, we are looking at Joel 2 and we see he is talking about trees which are likened to sons of God. Psalm 1:1 tells us that the righteous are like a tree that is planted by the Rivers of water and shall produce their fruit in their season. Now this is important because a tree that does not produce fruit is only fit for one thing, and that is for the burning.

4 Psalm 1:1 Blessed is the man that walks not in the counsel of the ungodly, nor stands in the way of sinners, nor sits in the seat of the scornful. (in other words, look at his attributes, they are not negative, He doesn't take the counsel or advice of ungodly men, He doesn't go the way of the sinner which is the unbeliever, nor will he find himself in the company of the scorners, that's the mockers, the make-believers who are looking to find fault. So he is a separated person, separated unto God.)

5 Notice what he does do, it says in verse 2 "But his delight is in the law of the LORD (that's God's Word, His opinions, His judgments, His Values); and in his law (values, opinions and judgments) doth he meditate day and night.

6 Those are wonderful attributes of a righteous man. 3 And he shall be like a tree planted by the rivers of water, (so notice that he is likened to a tree. Not one that is in dry ground, but one it says here that is planted by the

rivers of water.) "that bringeth forth his fruit in his season"; Notice then that there is a fruit for a season the right season. So His fruit is identified with the season in which he lives. The fruit, the teaching for the season, and notice his fruit doesn't wither, it never dries up, "his leaf also shall not wither; and whatsoever he doeth shall prosper. "whatsoever he doeth, that's his works, hid deeds, his labors, whatsoever he doeth it says.

7 And that reminds me of John 14:12 because even though in the Gospel of John the words works is used and sometimes it includes miracles, yet much of the time it refers to other things, and that word "ergon" is translated as not only "work", and "works" in Scripture, but also as "deed" deeds "doing" "labor" It was translated from a Greek primary preposition "ergo" which means to work; to toil (as an effort or occupation); and by implication, it speaks of an act: or deed, or a doing, a labor, or a work.

8 And in John 8:39 Jesus exhorts the Jews to "do the works of Abraham," and there is no record of Abraham doing miracles, and so Jesus must be saying, "do what Abraham is known for, and that was his believing God despite the physical evidence that might seem to say otherwise. In other words, his unflinching faith.

9 And in John 14:10 it is interesting that Jesus says, "The words which I speak to you I do not speak From myself, but the Father abiding in me does the works." Here the "words" of Jesus in the first part of the verse are defined as the "works" that the Father does in the latter part of the verse.

10 And in John 14:13. Jesus says to those who he had just made the promise of John 14;12 to, that whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14. If ye shall ask any thing in my name, I will do it.

11 Notice that the whatsoever, and the anything you ask for, is the work that Jesus promised he would do. Thus, the evidence is clear that when we compare the context of these verses the word "works" should not be restricted to signs and wonders, but rather speaks of the very nature of Christ in manifestation. Also, another thing we must consider is when John speaks of miracles, he consistently uses the word "sign." "Sign" is the unambiguous word John uses to describe Miracles, and the word "works" is a more generic term, which may include miracles, but does not necessarily focus on signs and wonders, but rather, our labor and deeds which reflect the innate nature of the God-life of the Father that is manifesting itself in the son and in sons.

12 And that is what Psalm 1 is all about. The righteous being planted by the water receive their energy from that Life giving water, and are destined to produce fruit abundantly. But then he contrasts the ungodly. He says they are not like the righteous. They don't produce fruit, at least not the fruit for the season. They are all dried up, and every wind of doctrine scatters them away.

13 4 The ungodly are not so: but are like the chaff which the wind driveth away.

14 Now the word away here is interesting because it was translated from a Hebrew word that means to be shaken and tossed about and thrust to and fro, so it appears they are not very stable themselves, but are unstable souls, tossed to and fro by every wind of doctrine as we are told in Ephesians 4, and are shaken like a reed in the wind.

15 5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

16 No, they are not found worthy to stand with the righteous, not to sit with them. So the Lord will end them a deluding influence, which is usually an organizational spirit that will tie them up and bind them so they can not produce any fruit.

17 And then in verse 6 we read, "For the LORD knoweth the way of the righteous: (He knoweth them, they are kin, they are His seed, and that word knoweth actually means the Lord actively participates in the way of the righteous) but the way of the ungodly shall perish". And that word perish was translated from the Hebrew Word awbad which means they are left to themselves.

18 Now, we were looking at Joel 2:22 that was referring to the children of Zion, the bride which shall be like trees that will bear her fruit, for the tree beareth her fruit, the fig tree and the vine do yield their strength. 23 Be glad then, ye children of Zion and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.

19 (Now, remember that the former rain is the teaching rain, and he says I will give it moderately, then he says the former rain and the latter rain. Now, I know some years and years ago some tried to make an organization and called it "the latter rain", but God never deals with organization, he deals with His Children only. They claimed brother Branham as the first of the latter rain, and they were not so far off in that, but they were off in that they strove to try to duplicate what brother Branham was sent to see, when and tried to produce what only God can do. So it went into fanaticism and carnal impersonations, and all. But this latter rain is the harvest rain, and being harvest rain it has to do with when the fruits shall be ripe and ready for harvest. In other words, when the fruits on the trees shall be manifested to the place of harvest.)

20 And we continue in Joel 2:24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil. 25 And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. 26 And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed. 27 And ye shall know that I am in your midst, and that I am the LORD your God, and none else: and my people shall never be ashamed. 28 And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: 29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

21 And so we are looking at a scene where God planted a seed in Luther of Justification, and the locusts (the theologians) came along afterwards, and organized it trying to protect it, and like the locust they ate up the tender planting of the Lord that was just coming up. Then out of what tender plants of Luther's Message that survived the theologians, came forth Wesley's Message of Sanctification and the stem began to grow up, But then the cankerworms came along, the theologians, and ate up the stem of sanctification, and organized it until it dies out. And then what survived the intellectuals who took over the Wesleyan Message, came up the Pentecostal experience, and the planting of the Lord began to grow leaves, and the caterpillar intellectuals came along with carnal impersonations and the Pentecostal experience in the individual was organized into creeds and sensations, and the true meaning of the Life of Christ manifest in the individual was indoctrinated into creeds and dogmas instead of a genuine new birth.

22 So God sent a former rain, a teaching rain, a prophet with "Thus saith the Lord" and God promised that He would come down with a Shout and restore all the years that the theologians and intellectuals had destroyed the working of the Holy Ghost in the Individual.

23 He said "I will restore", and yet like Moses, when He said to Moses, "I have heard the cry of my people, and I have come down to deliver my people, now you Moses go do it and I will be with you", So God came down in this hour to restore but he promised to do so using a prophet as we know according to Amos 3:7 "Surely the Lord God will do nothing but he revealeth his secrets to His servants the prophets".

24 And this restoration was to be in two phases, first a rain that would be a teaching rain. And God likens the rain to His Doctrine. Deuteronomy 32:1 Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. 2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

25 So there would be a time when God would send His former rain, the teaching rain, when the Doctrine would be taught, and then after that teaching rain, and I believe that was God restoring His Word through His vindicated prophet, then he says, I will send the former rain again more, that is the expounding of the doctrine by men like brother Vayle again, making sure the doctrine was established in the Word, and then he adds, and I will send the latter rain, which is also rain which then must also be doctrine. It is the final rain which is to come right before the harvest, so it is the harvest rain, which is also a harvest doctrine.

26 To me, I believe that is where we are at today. The harvest rain or doctrine is that doctrine which focuses on the fruits of the harvest, the fruits for the season.

27 Now, I know I will have my critics on this but if they think the teaching rain is the last rain they are mistaken. It is the former rain, the teaching or doctrine rain, but the latter rain is also a rain which God calls his doctrine. And it is the harvest rain or doctrine.

28 This is what Paul referred to when he said in Hebrews 6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundational principles etc. but rather let us go unto perfection.

29 Now, Paul is not saying here that we are to lay aside the doctrine because after all Christ is the doctrine, But as brother Vayle told us who would gather for his little sermons the last 12 years that he no longer preached in his church, but rather chose to preach in his home, he said, Hebrews 6 " Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection;" he said that means quit fussing over who is right and who is not, and get our spirits ready for going home."

30 Now, that is the fruit for the season, for as brother Branham said of those who had gone beyond the curtain of time and who no longer had the body of this death to contend with, he said from, God's only provided place of worship 65-1128M P:20 " There's no way of ever explaining what it is. Just take my word if you believe me. Be sure to make it,...Burn every bridge of the world behind you. I believe the church is beginning to hear the message, and beginning to understand. But, friends, listen, we've got to lay in the Presence of the Son; we've got to be ripened. (Now, that' harvest talk he telling us here, he's talking of the fruit being ripe or matured) Our faith isn't ripe. (You see our faith is not mature he is saying, it's not ripe, it's not harvest ready. Then he says,) Intellectually we're hearing the message that God has give us, and seeing the signs that He showed us, and proving it by the Bible as that; but, oh, how the church needs to lay in His Presence till it tenders up, you know, and gets sweet in the Spirit so that it can bathe down. Sometimes in speaking the message, you get harsh, have to break it in like that, because you've got to clinch a nail to make it hold. But when the church once gets it, the Elected is called out and separated then in the Presence of God, I know it'll be something like the people was there when it takes its rapture.

31 What I would like to do for the rest of the time this morning is talk to you about what this means to be harvest ready. You know Monsanto has a product that they call "round up" ready. and we know the final round up is when He comes to catch His bride away. So you see how Satan's Eden perverts God's Word. Because Satan's round up is polluting the earth, when God's round up will gather His wheat into His garner.

32 Now that I've given you some Scriptural background for what I am going to read from brother Branham's

sermon, "Christ is the Mystery of God Revealed" this morning, let us go to paragraph 196 or for those of you who have your books, where it is found in paragraph 422 and we will read where brother Branham says, "Watch, the tree puts forth a branch, a Lutheran. (Now, keep in mind Joel as we read on) What did it do? When the tree started coming up, here come the fruit coming up with it. What happened? They denominating. So the Pruner come by; (the Father, Husbandman) and cuts it off at, "It's dead." Up come the Wesleyan; it done fine coming up. What did it do? The fruit went right back into the tree again, so He cut the vine off; it's dead. Show me one church... I want to know. I've got thirty-three years of church history. Show me one time, one place, where any church ever organized that didn't die on the spot. Show me one place it ever rose again outside of just numbers and things, not a revival. See? It's not there. No, sir, she's all gone."

33 Now, notice he is talking about the fruit that began but when they organized it killed off the fruit, and so the move of God died right their.

34 And that is what I am afraid has happened to many in this message as well. It has been 50 years which is a jubilee since the Seals were opened. In 1963 the emancipation proclamation went forth by ABRAHAM Lincoln, freeing men from slavery once and for all physically, and in 1963 the seals proclaimed our emancipation from the slavery of organized religion.

35 But when the Jubilee trumpet sounded if the man refused to go free, an awl was placed to his ear, and from that point on He would never have the right to go free again, and was destined to bondage for the rest of his life.

36 This morning we've been looking at the Fruit of the teaching rain and I would like to know what that teaching has produced? Because if it has brought forth only an intellectualism, in other words, if all it has produced is a better knowing, then what good has it done.

37 But I believe the teaching rain was to get the trees, the people, ready for producing a fruit that will take off at the harvest rain, or the doctrinal understanding of what harvest is all about.

38 You see, for the past 7 years I have been crisscrossing the globe trying to gett he brethren to focus on the promises associated with the Harvest. In other words, we have gone into the adoption of Sons, the understanding of what the manifestation of the sons of God is all about, the dying to self, and letting Christ live your life for you.

39 Because if we have sat under the teaching rain and are not yet ready to bear fruit, then those who are fruitless will be like the tree Jesus cursed and said was only fit for burning.

40 No, brothers and sisters, the teaching was to get us focused on the relationship of the Father and son that we might bear the fruit of sons. And if you have sat under that ministry for all these years and bear no fruit then you are incapable of bearing fruit.

41 Brother Branham spoke in paragraph 196 this morning about how the church constantly refuses to bear the fruit for the season, and thus organizes instead and dies right their. And I am afraid that many who followed the teaching of an indicated teacher have done just that, that the Words of Br. Vayle might not go without Judgment when he said many of you will die under my ministry. And many have because they have not moved on with the Word of God as it is coming to pass.

42 Back in his opening prayer in this sermon, Christ is the mystery 63-0728 P:50 brother Branham said, "Make the heart that hears be fertile to receive Truth. And may it grow into great trees of Eternal Life to be shining lights and read epistles of all men, they might know that Jesus Christ has raised from the dead and lives among us. Make

us so full of love and the fruit of the Spirit until other men and women, boys and girls can see the results of the Life of Christ still living in us after two thousand years from the great event. Grant it, Father. To honor Thee, we ask in Jesus Christ's Name. Amen.

43 So you see, these trees are you and I brothers and sisters, and God is wanting fruit from His planting, or there will be no harvest. Or perhaps I should say no harvest for you, if the fruit is not there. But he did ordain that some would be ready but he also said the Bride has made herself ready, so it's up to you. The right mental attitude toward any divine promise of God will bring it to pass. so just die to self, and let Christ produce the fruit in you and you will be ready. for He which began the work in you will perform it, and that work is the same work that Jesus spoke of in John 14:12.

44 There has got to be a harvest rain, a harvest teaching, a harvest doctrine, just as there was a former rain, a teaching rain.

45 And I believe by God's grace that teaching or doctrine will focus on the fruit for the season which are the promises for the season. I mean what other fruit could you have than what God promised for the season?

46 He promised an adoption for His children who are the right kind of sons.

47 He promised us that we would be conformed to the Image of the first born son, and that promise if not for the millennium, it's to be before we are caught up, as brother Branham said in God's Only Provided Place of Worship. he said we would be ripe in our Faith when we take the rapture.

48 He promised that we would manifest as sons of God, and that is not talking about the Millennium either. That is a promise that he said all creation is groaning and waiting for it to happen, and we have the promise it will happen before we are caught away.

49 We have the promise of a capstone ministry. The Capstone has already come, Christ is here, the pillar of fire is leading us to the millennium, we have the potential but the manifestation in the bride is still yet to come.

50 Brother Vayle said in his sermon, Adoption and Placing of Sons, Now, reading from the 8th chapter of the Book of Romans. Just one verse at this time, the 15th verse at this time. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

51 Now in the first message on this subject which was last night we showed from the prophets teaching that there would be a word identified Bride who would be able to manifest the very life of Christ at the end time, quoting brother Branham "there'll be a power come into the church and now is coming in that the holy spirit will so anoint the people [plural] so that they'll [plural] speak the Word and it the word will create itself like that or identical to what was spoken."

52 Now, before I read any further, I want you to understand, this man, lee Vayle taught that there would be a word identified Bride who would be able to manifest the very life of Christ at the end time. And what is this Harvest fruit except it be a Christ-like, Word Bride bearing the fruits of His Spirit and living a Life that is holy and pleasing to Him.

53 And then brother Vayle went on to say, "So we see according to the Word of God given to us by a vindicated prophet that the creative Word will be in the very bride at the end time. Now this great capstone ministry of the bride it's called the manifestation of the sons of God or the adoption or placing of the sons, and to me, and I emphasize to me, it is also the manifestation of what brother Branham called the third pull in the bride.

54 Up until 1963 brother Branham talked much of this manifestation, but after 62 and 3 he spoke of the pull of the various pulls, and he said there would be a third pull in the bride which would come into manifestation. Now, we have no details concerning it, but remember it will be the creative word within that bride. Now let us just think of the potential or the prime cause of this great manifestation. It is already in the bride but its is evidently subdued, Now, It's in there but subdued. See ...

55 ... But, letting that power lie dormant, see, does not annul that the power is there. So it is that the lack of the manifestation does not annul the power, the power is there but the manifestation is not here because it is not yet time for it.

56 Now this is what you must understand. See, The bride is not without the prime cause or the cause to bring about the effect, it is just that God is not ready to produce the effect. See now, it is not time to show it forth.

57 Now, with that said, in closing let me read some statements brother Branham makes in this sermon, Christ is the mystery 63-0728 concerning the Life of Christ coming into manifestation in this hour, and this Life is the fruit that God is looking for in His bride.

58 In P:120 Look, Christ in you makes Him the center of Life of the revelation. See? Christ's Life in you makes Him the center of the revelation. Christ in the Bible, makes the Bible a complete revelation of Christ. Christ in you makes you the complete revelation of the whole thing. See, what God's trying to do? What is the new birth then? You say, "Well, Brother Branham, what is the new birth?" It is the revelation of Jesus Christ personally to you. Amen. See? Not you joined a church, you shook a hand; you done something different; you said a creed; you promised to live by a code of rules; but Christ, the Bible... He is the Word that was revealed to you. And no matter what anybody says, what takes place, it's Christ. Pastor, priest, whatever it might be... It's Christ in you. That is the revelation that the Church was built upon.

59 Then in Christ is the mystery 63-0728 P:145 So therefore, there's no school, no theologian, no teachings of the Bible, among any school that knows anything about it. They cannot know nothing about it. It's impossible for them to know anything about it. God has hid the senses of knowing it from the very elected teachers and everything else. It's a personal, individual affair with the person that Christ is revealed to them. And if you say, "He has been revealed to me," and then the Life that Christ produced here in the Bible (that same Life was in Him) does not produce Itself in you, then you got the wrong revelation.

60 Now, we got a lot of proud people in this message that think they have "The revelation" that counts. We got two souls group, and the seven thunders group, and the return ministry people, and the bride Boys who believe they will speak and the rapture will take place, and we also have the Missionary people that believe that is the preeminent thing for the bride, and even the parousia cirle, and the One-ness and two-ness people, and it seems like every circle in this Messge claims they got it, but Brother Branham said, And if you say, "He has been revealed to me," and then the Life that Christ produced here in the Bible (that same Life that was in Him) does not produce Itself in you, then you got the wrong revelation.

61 So beware brothers and sisters, because it boils down to the individual, not the church, not the group you associate with, not this camp or that camp, but is that Life of Christ producing itself in you or is it not. and that is where we are at for the harvest time. Because only those who are so anointed with the Life of Christ will he take with him when he comes.

62 In the very next paragraph, no. 146 brother Branham says, "If I put a life of a pumpkin into the life of a pear tree, it would bear pumpkins. "By their fruits you shall know them." It's exactly right. And if the first, or first you put a tree (a grape vine), and it put out a bunch of grapes (the first shoot it put out brought grapes), the next

one brought out lemons, the next one brought out pears, the next one brought out apples, there's some kind of a grafted affair in there that's bearing its own life. Every denomination will bear a life of itself. But if that original vine ever puts out another shoot, it'll bear grapes like it did the first time. And if The Life, The Life of Jesus Christ ever puts out another body of believers, it'll bear the fruit that the first one did; they'll write a Book of Acts behind it, 'cause it'll be the same--the same Life. See, what I mean? You just can't get away from it. It's the Life of Christ in you, been injected in you by the Holy Spirit Itself, living Its Life through you. Blind leaders of the blind...

147 Notice, God holds this key alone. No theologian can tell you. It's not known; it's hid from them. They know nothing about it. So the schools... "Well," you say, "I got a Ph. LL.D." You only make... To me and I believe unto God and to any real, true believer, that means you're just that much farther away; you just backed off. God is not known by education; He's not known by how to explain it. God is known by simplicity and of revelation of Jesus Christ in the most illiterate person. See? Not your theology; it's a revelation of Jesus Christ. "Upon this rock, I'll build My Church." No other rock's accepted; no other thing's accepted; no other Roman rock; no other Protestant rock; no other school; no other nothing; but on exactly the revelation of Jesus Christ in a new birth. He, born in there and injects His own Life, and your life is gone, and the Life of Christ is projecting Itself through you with the preeminences to the people that they see the very Life, and works, and signs and wonders that He did is doing the same thing through you. Outside of that, the rest of it's not even called to at all.

63 Now, listen, that's John 14:12, the deeds, the works, the actions, the life, the nature of Christ living itself out in you. So many times brother Branham says it's an individual affair and then we have people say that's not for anyone else but brother Branham, he's the individual he's talking about.

64 Good grief, how stupid can we get. here is the Prophet spoken of in Malachi 4 that his whole ministry is to change the hearts, the understanding of the people, and get them ready for a rapture, and you say it's all about that guy himself. Hogwash, he's the gift God gave to the people to get them ready. Let me read a few quotes from this very message where brother Branham speaks of the individual and he is not speaking of himself, but of any individual that God has ordained to this Light and Life.

65 Christ is the mystery 63-0728 P:123 So it's Christ expressing Himself in the individual, whether he's intellectual, or whether he don't know his ABC's. Half the apostles didn't know them. That's right. But they knowed Christ. They never taken heed to Peter and John, knowing that they had been out of some seminary. They said they taken heed and noticed that they'd been with Christ when they healed the lame man (See?) at the gate. They knowed they had been with Christ. Doesn't sound like one person to me. Let's read another.

66 Christ is the mystery 63-0728 P:226 His Presence in the individual with a personal a-vindication of Himself expressing Himself--the living Word that's promised for the day, expressing Itself through you, (not me he says, you!!!) a vindication of the great revelation of God... Look, only in an individual, never in a group: an individual, not in a group, His identification is with an individual. (Now, i know the minds of these guys who want to place it all in William Branham, and they will say, see, not in a group, in one man, but that is not what he is saying here. God doesn't deal in groups, he deals with one person at a time. That's individuals whether they be one or many. Then he says...

67 You get that? Not with the Methodists, not with the Baptists, not the Presbyterian, not the Lutheran, not the Pentecostal, but as an individual. "I'll take one and leave one. I'll separate them." That's right. "There'll be two in the field; I'll take one and leave one. There'll be two in bed, and I'll take one and leave one." It's not a group. It is a personal vindication of a pregnated child of God filled with the Holy Ghost, so surrendered to God that he don't care about anything else, and the Holy Spirit living Its Life, pulsating through him, showing the personal vindication of the Word Itself expressing Itself to the people and to the world.

68 Look, that he's talking about the adoptable sons, that is those who will be conformed to His image, that is

those who will be those manifested sons.

69 Christ is the mystery 63-0728 P:228 It goes right by them, and they don't recognize it till it's gone. It only picks up the predestinated seed that God predestinated before the foundation of the earth. The same thing come through in the days of Noah. Same thing come through in the days of Moses, days of Elijah, days of the prophets, days of Jesus, on down through and to this very hour. The pregnated person with the seed of God, the Word in there manifesting Itself, so surrendered to the will of God that the Word and the Word alone manifests Itself and this person's a prisoner, to an individual.

229 Not say, "My church done..." My church has nothing to do with it. It's an individual, one person. All hell is against this teaching. All hell's against this truth, but it is the truth. Jesus never said, "Now, Peter, you, and John, and all the rest of the people, you've got the revelation now; the whole church is saved." No, it was to him personally. "I say unto thee ('thee,' not to them,) to thee, thou art Peter, upon this rock I'll build My Church." And the word "Peter," means "a stone"; "stone" means "the confessed one, or the separated one." Upon a certain stone, upon a certain thing (See?), a called out, the Church called out, upon this stone, upon this revelation. "Flesh and blood never revealed it to you, but upon this revelations (called out group) I'll build My Church in them, and all the gates of hell will never be able to withstand it. Not one hair of your head shall perish. You are Mine; I'll raise you up in the last day, give unto him Eternal Life and raise him up at the last days." There it is, the revelation. Not them, but him, an individual: not a group, an individual. All hell's against it.

70 Now, back to the last few quotes I have for you on the very life of Christ manifesting in you.

71 Christ is the mystery 63-0728 P:200 The Church is the Blood of Christ by the Spirit, because the Life is in the blood. That's the baptism of the Holy Ghost that baptizes us into His Body, that recognizes only His Body, His flesh, His Word. Denomination won't ever touch that; it's a revelation. She knows it. So did Eve know it; but she fell; but this one knows it and won't fall. She's ordained to. Hallelujah. She's ordained to not fall. She won't fail. She's predestinated to it. "Blessed is the man who God will not impute sin."

72 Christ is the mystery 63-0728 P:204 And see, God Himself making Hissself known and pulsating Himself through the Life that you're a prisoner to Him now. You are His love prisoner. The world can laugh, make fun them, say, "Come on out." You could go, but you're a prisoner. The other women can act Hollywood, but not you; you're a prisoner. Amen. See, you're a prisoner to Christ. Other men can smoke and drink and carry on if they want to and call themselves Christians, deacons, and even preachers, but not you; you're a prisoner, a prisoner to the Word. Yes, sir. Yes, sir.

73 Christ is the mystery 63-0728 P:224 Remember. Think of it, that people born of His Spirit in a day like this, in this great denominational age that we live, and the living God takes His living Word and vindicates It personally. This Life that's in the Word, the germ that's in the Seed (and the Word is the Seed that a sower went forth to sow), and the Life is Christ in the Word personally in you, vindicating something that you cannot do, proving Hissself that it's not you, but it's Him. And you become a love slave to Him to be a Bride.

74 And finally, watch how this lat quote says, when you see the individuals in the body of Christ becoming one with Christ who is the head of that body, then you will know that the rapture is about ready to take place.

75 Christ is the mystery 63-0728 P:253 Watch. Now, to the Life in the Body is a vindication of the rapture is at hand. When you see the Headship and the Body becoming one and the Fullness of the measure of His manifestation, shows that the Body is about ready to be received to the Headship.

76 And that brothers and sister is our harvest doctrine, our harvest rain, the latter rain, the manifestation rain.

77 Let us bow our heads in prayer.