

#32 One hundred Fold

1 Tonight as we continue to study brother Branham's sermon The Rising of the Son, we will begin reading from paragraph 51 where we left off on Sunday.

2 51 When God made His first bridegroom, He made the bridegroom first, and he was both man and woman in spirit, formed him in the dust of the earth to make him material. And notice, when He made Eve from Adam, He took not another piece of clay, He took from the same piece of clay, the same Word; for Adam was a spoken Word. See? He took from him and then taken the... He had masculine and feminine spirit, and He took the feminine spirit away from Adam and placed it in Eve, so it's still part of Adam's spirit. It's Adam's flesh. Then, it was Adam's spirit, the dynamics, that quickened the mechanics of his body. So the Bride must also be flesh of His flesh, and bone of His bone. Now, how is this mortal flesh going to become His flesh? We'll get to it in a minute. See? How is it done? How... What is this great transformation? Notice. Now, if the Spirit of him... (God)... that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

3 52 Oh, my. The predestinated One, of course, like the seed laid upon the earth, the One that had Life in them. Many of them were dead. They were just rotten seeds; the waters and things burn them out. But you know, there was a seed laying there ready for life. God knewed it was laying there. Now, the predestinated Ones are the first to be quickened by the Holy Spirit, for the Holy Spirit comes to claim Its Own. Now, this is deep now and be sure to catch this good.

4 53 Now, as the sun was sent across the earth, not to bring rocks (which was dirt also) to life, it was not to bring all the dirt to life, but was to bring the part of the dirt which was enclosed around a life. Not all men will receive Christ (oh, no.), but those which God foreordained Life is housed around some of the dirt of the earth. That's the one He comes to quicken. They're the Ones that...Now, that dirt would lay there in the sun and say, "Oh, this old sun's so hot"; that rock, say, "This old sun's so hot"; but that little seed said, "That's what I'm looking for." And it began to spring forth to life. It quickened that part of the dirt, because the sun was sent, not to quicken the rock, not to quicken the dirt, but to quicken the life of the seed.

5 54 Now, the Holy Spirit comes now. Of course, It wasn't sent... Why won't all the people receive It? It wasn't sent to them. A guy told me, "I don't believe... I don't care what you say. If you could raise up the dead, or anything, and heal the sick and prove it anyway, I still don't believe it." I said, "Certainly not, you're unbeliever. It don't mean a thing to you; it wasn't even sent to you. It's sent to those who will believe." The Message is to the believer. To them that perish It's foolishness, but to them that are in Christ and part of that Seed, It's Life.

6 All of these things that brother Branham said in the past 4 paragraphs can be summed up in a parable Jesus told in Matthew 13.

7 Matthew 13:3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; 4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: 5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 6 And when the sun was up, they were scorched; and because they had no root, they withered away. 7 And some fell among thorns; and the thorns sprung up, and choked them: 8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. 9 Who hath ears to hear, let him hear.

8 Notice Jesus tells us when the Gospel Seed is scattered forth by the Son of Man ministry, some of it will fall by the way side, some of it will fall on stony ground, and some of it will fall among thorns. In all three of these cases, the Word that was sown didn't amount to much as far as life is concerned. It did not produce anything. But then he says, but there was some Seed that will fall on "good ground" and it is this Seed in the right kind of soil, predestined soil, that is ordained to bring forth even as much as one hundred times what was sown in the believer who hears it.

9 Beginning at verse 10 Jesus then goes into more detail letting us know what these categories mean.

10 10 And the disciples came, and said unto him, "Why speakest thou unto them in parables?"

11 Notice, " Why speakest thou unto them " showing that they knew that Jesus was speaking to a mixed multitude, a people they themselves did not consider all to be one with Christ and His Message.

12 When this same parable is told in the book of Mark, the disciples go to Jesus and ask that same question but the words are more definitive.

13 Mark 4:10 And when he was alone, they that were about him with the twelve asked of him the parable. 11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: 12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

14 Here we have Jesus telling us that He purposely spoke to the people in parables for the sole purpose of saying things ordained to be received only by those on the inside, but seeing others on the outside would also hear, then he had to say them in such a way as only certain ones would understand and receive the benefits that understanding will bring. But He also speaks in such a way as those on the outside might not be able to understand the hidden meaning of his words. These things pertain to our glory, they are given for our Glory and not for others. And we know what the word glory means. Therefore it was God's intent for us to receive His Mindset and not for everyone. Brother Branham used the same illustration when he told the story about the man who said br. Branham didn't know his Bible, and he answered the man, and said, but I sure know the author real well. Then brother Branham said it was like a love letter, and when his wife writes to him when he is overseas she might mention something to him that others who do not know their personal relationship might read it and miss completely the entire meaning. Thus we see How God hides Himself from the wise and prudent and reveals himself unto babes such as will learn.

15 Matthew 13:11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

16 Now, these verses tell us everything we have to know. These tell us that the same Word is given for some while it is not given to others.

17 12 For whosoever hath (is of such a nature as to be able to echo, which means is able to give it back the same way he received it), to him shall be given, and he shall have more abundance: but whosoever hath (echoes) not, from him shall be taken away even that he thinks he hath (is echoing).

18 13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 For this people's heart (understanding) is waxed gross, and their ears are dull of hearing, and their eyes (prophets) they have closed; lest at any time they

should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. 16 But blessed are your eyes, for they see: and your ears, for they hear. 17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. 18 Hear ye therefore the parable of the sower.

19 Now, we see in this parable a very clear understanding that the Word is not for everyone. Only certain people are ordained to listen and actually hear and understand what they hear.

20 19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catches away that which was sown in his heart. This is he which received seed by the way side. 20 But he that received the seed into stony places, the same is he that hears the word, and anon with joy receives it; 21 Yet hath he no root in himself, but endures for a while: for when tribulation or persecution arises because of the word, by and by he is offended. 22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the Word, and the Word becomes unfruitful in him. 23 But he that received seed into the good ground is he that heares the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

21 From his sermon *The Spoken Word is the Original Seed* brother Branham said, ... 174 Now, others will go by and say, "Well, you know what, I believe I'll try it a while." You'll choke. That's right. See? But when you really empty out, say, "Lord Jesus, no more of me, but You from this on," (See?) then it's going to bring forth a hundredfold. You believe that? I believe it too.

22 Now, this evening I would like to look at this one hundredfold that brother Branham tells us will come if we die to self and allow Christ to take over our life. That's what Paul told us in Galatians 2:20 where Paul said, "I am crucified with Christ: (I've died out to men, Paul) nevertheless I am living; yet it is not me that is living, but Christ is living in me: and the life which I now am living in this flesh I am living by the faith of the Son of God, who loved me, and gave himself for me."

23 Now, in order to better understand how it is that we could receive a one hundred fold in our very beings, let us first understand what it means to be one hundredfold.

24 Now, one hundred fold is not one hundred percent. One hundred fold means one hundred times more than what is now. One hundred percent will only double, but one hundred fold means one hundred times more. And we find Jesus speak of this in this parable of the Sower.

25 Now, there are some things about this parable that we should understand before we look at this one-hundredfold. And first is that he says "some fell by the wayside". Now, the term "fall by the wayside" is an idiom which means "To fail to continue; to give up. To be set aside or discarded because of other considerations".

26 These are they who because they do not place a correct importance to the Word, they lay it aside for other things, or let other things get in the way and thus, bye and bye they lose that which they thought they had. In actuality it is because they just do not understand the Word and its significance for this day, and thus when the wicked one comes along, they get caught off guard and are snatched away from the Truth.

Others are said to have fallen on Stony Ground. The term Stony Ground, is a phrase that means "if a request, or a warning, or advice comes to them they ignore just it", that is what is called falling on stony ground. It means they

just ignore it. There is a hardness in that place where the Word seed was sown, and it just sits there and the sun bakes down upon it, causing it to dry up and wither away because it is not planted in good soil.

27 And the Bible says that "they hear the word and receive it with joy for a while, or for a season," and how many so called believers have you seen who seem to embrace the Message when they first hear it, but do nothing about it, and because they do not plant it into their hearts and water it day and night by the washing of water by the Word, it just dries up and they wither away from it altogether.

28 The Bible says it is because they have no roots. In other words, they never planted themselves firmly the Word which they heard. These are shallow Christians and they endure for a while, which means they seem to put up with boundaries the Word sets for a season but when trials and testing comes because of the Word, bye and bye or time after time they become offended.

29 Now, this word offended means to become stumbled, or to cause to sin. And we know that sin is unbelief. They stop believing. They did believe for a while, but they have stopped believing.

30 The New International Version translated this parable in these words. NIV 18"Listen then to what the parable of the sower means: 19 When anyone hears the Message and does not understand it, the evil one comes and snatches away what was sown in his heart. This is the seed sown along the path. 20The one who received the seed that fell on rocky places is the man who hears the word (The Message of the hour) and at once receives it with joy. 21But since he has no root, he lasts only a short time. When trouble or persecution comes because of the word, he quickly falls away.

31 This is the sloppy agape Christian. The person who just can't stand confrontation over the Word. This person just melts into conformity with the masses and hides himself in obscurity and compromises the truth just to get along.

32 22 The one who received the seed that fell among the thorns is the man who hears the Word, but the worries of this life and the deceitfulness of wealth chokes it, making it unfruitful.

33 This is the group that William Branham feared most for the church, because the church has gotten soft and the cares of this life creeps in and becomes the pre-eminent thing in their life, and the cares of this life then chokes off the life of the Word, and it can not produce fruit in those who are entangled in Laodicea.

34 God himself said, "I would rather you were cold or hot, but because you are lukewarm I will spew you out of my mouth." Now that is quite an indite-ment. Brother Branham said of this in his sermon, Why 61-0128 P:85 "I would you were either cold or hot," see. If you're going to believe God, believe Him. If He's God, believe Him. If He isn't, why just walk away and leave it alone. See, you're trying to act like something that you're not, then.

35 23 But the one who received the seed that fell on good soil is the man who hears the word and understands it. He produces a crop, yielding a hundred, sixty or thirty times what was sown."

36 So we see in this parable is that it is very important not only to hear the Word, because all types of believers heard it, but there is only one type of person that understood what they heard, and that is the one that actually produces a crop from what they heard.

37 And Paul says in Romans 11: 16 For if the first-fruit be holy, the lump is also holy: and if the root be holy, so are the branches. So those without root cannot be holy, for those with roots back to Ephesians one, before the foundations of the world being in Him are the only ones with roots back to the original seed. Because they were in

Him before the foundations of the world proving they have roots.

38 Now, the third group we saw that fell away are those who are called Thorny Ground, these are those who hear the Word but the cares of this life and the deceitfulness of riches chokes the Word, and thus that person bears no fruit. Those are the ones that Brother Branham worried about, because those are the ones who are good Christians people but they get so tied up in making money and getting ahead that they do not give the proper emphasis to their spiritual needs, and spend all their time doting about their material needs, and so the Message does not take a hold up-on them as it ought to do.

39 Now the fourth group we see where the Word was sown is called "Good Ground" and Jesus described this group as "he that heareth the word, understand it, beareth fruit many fold".

40 Notice this is the only group that actually understood what they heard, and thus they are the only ones who can actually bare much fruit from what they heard, because they not only hear it, but they understood it, and then they acted upon what they heard.

41 There are a lot of people who hear it but because they do not understand it, then what they did hear did nothing for them. Produced nothing in them.

42 They might be religious as all get-out, and they might even get together and talk about what they heard, but if they don't understand it, then what are they talking about when they talk it?

43 If their talk is just theology, then they are still missing the mark altogether. And the Scripture defines "to miss the mark is sin", and "sin is unbelief". So although they get together to talk the Word, my question is what is their focus. You can hear it and if your focus is wrong on what you hear you are still ignorant of what you heard.

44 Again we see this parable spoken of by Mark in chapter 4 of His Gospel.

45 Mark 4: 3-9 Hearken; Behold, there went out a sower to sow: 4:And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured It up. 5: And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: 6: But when the sun was up, it was scorched; and because it had no root, it withered away. 7: And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. 8: And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. 9: And he said unto them, He that hath ears to hear, let him hear.

46 Mark 4:14-20 The sower soweth the word. 15:And these are they by the way side, where the Word is sown; but when they have heard, Satan cometh immediately, and taketh away the Word that was sown in their hearts. (This is an aborted life because Satan does this to the life of the word in this person)

47 16: And these are they likewise which are sown on stony ground; who, when they have heard the Word, immediately receive it with gladness; 17:And have no root in themselves, (they were not ordained to it) and so endure but for a time: afterward, when affliction or persecution ariseth for the Word's sake, immediately they are offended.

48 This is the miscarriage, because it is not the power of another exorcized over them as in abortion, where the child has no control over it, but these are they who hear and receive with joy but then when the Word is preached that calls forth for them to bear the cross of the Word, they get offended, they stumble at that Word. They have no root IN themselves, and as the egg that cannot hold onto the uterine wall becomes flushed away, they become a

miscarriage. There is a weakness in them, and they can't hold onto the lifeline, and because they have no root, no true tie down to the uterine wall, they never do come to maturity, and in that weak condition they die.

49 Mark 4:18: And these are they which are sown among thorns; such as hear the word, 19: And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it (The Word) becometh unfruitful.

50 These are they which are a still birth. This is the Laodicean bunch who love the cares of this world more than they love God's Word which calls for a total separation from unbelief and the things of this world. And as the umbilical wraps itself around the unborn child and strangles it, so too do the cares of this life wraps itself around the child of God that has not yet come to full maturity and those cares of life actually chokes off the life of the Word right out from them. This is the bunch that brother Branham was the most worried about. This is what he tried so diligently to shake the church because he saw that she was being affected by the choke hold of the world. That is why he cried out with a loud Voice in the vision as he stood watching the bride go by, and he cried out, "Stay in line".

51 20: And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

52 This is the Elect seed Gene of God who are ordained to receive the change in the body, which comes as a result of receiving first the Word of God. These are the Bride who bring forth Life in the Image of the Father.

53 Now, where there is a birth, something has to die. There is move-ment and change that takes place in the body. Your body doesn't do what it used to do. There's a trans-forming power that has taken over. It's bringing forth a manifes-tation in your flesh that at first is not so noticeable, but as the development comes forth more and more, it becomes apparent to everyone just what is happening.

54 The apostle Paul said in the book of Galatians 4:19 My little children, of whom I travail in birth again until Christ be formed in you,

55 He never said it would be painless. The pain is until when? I have actually heard women say that a good reason for having an abortion was that they did not want stretch marks. Others abort because the transformation is more than they can bear. But let's see what Paul said about that.

56 II Corinthians 4:8-10. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; 9 Persecuted, but not forsaken; cast down, but not destroyed; 10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

57 Others don't want to be inconvenienced. Others think it will cramp there lifestyle. In the natural we find women aborting their little babies because they don't want the inconvenience of that Life coming forth, and in the so called Christian we find the same mindset. They don't want the inconvenience that comes with the transforming power of another life within them taking a hold upon their life, and so they abort their Christian walk. They want a religion of convenience. One which won't cramp their lifestyle. One which won't cause too much pain. One which will let them live any old way they choose. But you know abortions not only kill the Life that is being brought forth, it also places a mark upon the one allowing it to happen.

58 Now, this parable must be very important because we see again this parable spoken of in Luke 8:5-8 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. 6: And some fell upon a rock; and as soon as it was sprung up, it withered away,...

59 This is the attrition brother Vayle warned us about, it is a falling away from the Truth, it comes by a wearing down and finally dying off. They had oil in their lamp at one time, but that oil was not kept up and therefore they had no oil to light their lamp to see the bride groom when he stood outside their camp. And it withered away, the Bible says Because it lacked moisture. (and moisture represent the Holy Ghost.)

60 7: And some fell among thorns; and the thorns sprang up with it, and choked it. 8: And other fell on good ground, and sprang up, (notice the energy) and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

61 Again in Luke 8:11-15 we see this parable spoken of as follows: "Now the parable is this: The seed is the word of God. 12: Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. 13: They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. 14: And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. 15: But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."

62 So we see a this third group are those who for a season come into the light of the hour, they hear it, and are happy with what they hear, but they allow other things to take priority in their lives, and we are told the cares of this life and seeking after wealth creeps in and chokes off the life of the Word, and it becomes just a theology, just a churchianity, and they are left with a church spirit and not the Holy Spirit.

63 John 14: 16 - 17 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

64 But this is not complete yet. There must be a further fulfillment in order to bring forth the Life into manifestation.

65 John 17: 20 - 22. ¶ 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: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

66 Now notice Jesus prayed to the Father, that the Glory which is the Doxa was necessary to bring on this special identification. "That they may be One even as we are One".

67 And how is it that we might be One "even as." which means in the same manner that 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.

68 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:

69 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:

70 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. 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.

71 Brother Branham said, the threefold mystery was "Christ with you, Christ in You, and Christ through you".

72 It takes the Lord Himself to bring the new birth. Justification made a way for Sanctification, and sanctification made a way for the Baptism of the Holy Ghost, and the Baptism of the Holy Ghost made a way for the Holy Ghost Himself to come down in perfection.

73 Colossians 3:4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

74 I John 3: 1 - 3 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 3 And everyone that has this hope in him, purifies himself even as He is pure.

75 I Peter 1:3 Tells us that it is God that begets us. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a living hope,

76 Let us pray...