

Masterpiece #5

Building a Perfect, Living Statue
August 12, 1984

Again, we are a great, privileged people to be here in this end time, Lord, and it's in Your foreknowledge and predestination that it has worked out, and this is all the more wonderful. And we should be giving You all the more praise and honor and glory because of that, and we recognize that, Lord, perhaps not as we ought to recognize it, and by Your grace and help, we will come to the place of a total recognition. We're grateful for that, Lord, that at least we have a sight to a measure, which will come to a perfect sight some day. And the dreams, Lord, give way to visions, and the visions give way to the actual.

That's the great thing we're looking at now, knowing that we had a prophet amongst us that had dreams and visions, and now he was standing before us for years, and visions gave way to reality, and one of the great visions, 'Beyond the Curtain of Time', has given away to reality. And that's marvelous for him, and it's marvelous for us, because we know that it was accurately stated to us and proven that this is our coming portion should we leave this earth before the literal coming of our blessed Lord in flesh in the air at the Wedding Supper. We have great hope, therefore, in Thee, Lord, and great expectations. We cannot praise Thee enough.

Be with us now in the study of the Word. Let it warm our hearts, increase our faith, and build our love. In Jesus' Name, we pray.

You may be seated.

1. Now we are into "The Masterpiece" again, and, of course this is number 5, and to those of you who can't make all the services, there may be a little discrepancy here, but the way this works out in "The Masterpiece"—you being acquainted with it—will not be too difficult for you to follow along, even where we are at this moment.
2. Now, we're on page 26 actually, on where we looked at Bro. Branham speaking in terms of the statuary giving way to the illustration of a plant of wheat. So, we're going to go back to page 23, and then we'll just take a few paragraphs as we go along to bring us back to page 26.

Now he says here, in page 23, paragraph 111-112:

[111] *Now, as He (That's God.) started in Abraham...After the fall of the first masterpiece, He started in Abraham, on a foundation, to build another masterpiece.*

And you know that's what he spoke of: the foundation of the patriarchs.

3. And let's just look at that again to see we understand the foundation that Jesus Christ had in the patriarchs, how that he came from those patriarchs, and the patriarchs were fourfold: Abraham, Isaac, and Jacob, and Joseph. And of course, you understand what we are looking at.

We start with Abraham, who was faith, and Isaac, who was love, and Jacob, who was grace, and Joseph, perfection. And you'll notice that those dovetail with the threefold aspects of this hour: justification, sanctification, baptism with the Holy Ghost, the Holy Ghost Himself—perfection. So, you just keep that in mind that everything in Scripture works in continuity with the numbers all there. Now I'm not going to tell you this morning that I can reconcile this chronology, where you start with faith. I

could do that; that's not bad. But when you get to Isaac, then you come into love; and then when you get to Jacob, you drop back to grace; and then, you come into perfection. Now I think I could maybe solve that to a degree, but not being a prophet, I won't even venture it. We just let it sit there. And Bro. Branham mentioned those four foundations also were four corners.

4. So, what you'd really have, and I'm not an artist, but let's just take a little peek at this thing. If you're going to start with what the prophet said and get it right.

He said, all right, *Foundation number one is Abraham* here.

All right, then he said, *It's a corner*. So, let's put one there.

Now this is going to be awful, because I should have Bryan [Bower] up here, and make him do this, but then, we're not going to worry about it. All right.

Here's the number, second foundation, and that is going to be a matter of Isaac, which is love, and so we got it there. All right.

Then there is another foundation, and that foundation, of course, is going to be Jacob, and he's over here.

And then, we've got the last one. Well, I don't know, maybe I can....Years ago, we used to do this: you know, we cheated. And we cheated this way, and this way, and then what you do, you knock this line out here, and you got a box. [Bro. Vayle commenting on how the box is drawn.] Now, look; it ain't much of a box. See? But, it's a little better than I had the other feller. And then you see, let's put this as Abraham...Whoop, we're not going to see those back there—it's just the corner. Abraham, he comes up here, right? Then you see, Isaac would come up here. And then, what is back in here and unseen, you see, would come up, through and through until (and that's not good either) but the understanding is what you have. It's in a 'four' and four is always deliverance. See? So, you have this 'four' working out here, regardless, it's just...That's the way it is.

5. So, he said, "You've got a foundation."

Now, let's look at this foundation that is laid, and it's in Romans 9. I read It to you. Romans 9:1.

- (1) I say the truth in Christ I lie not. (And we're going to take plenty in finishing "The Masterpiece"; I'm not in any rush.)
- (1) I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost.
- (2) That I have great heaviness and continual sorrow in my heart.
- (3) For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.

Now, that's fine. And you say, "Well, I say that I understand that Paul, he was a Hebrew. Yes, he was from the tribe of Benjamin—a Hebrew of the Hebrews." That's great. Let's just keep reading, and see where Paul puts himself in Israel.

- (4) Who are Israelites; to whom *pertaineth* the adoption, (the placing of sons) and the glory, (that would be in the Resurrection) and the covenants, (That's the Word of God.) and the giving of law, (That's the legislating of It and the performing.) and the service (to) *God*, (That is

worshipping and serving.) and the promises; (here that everything God lined up)

- (5) Whose *are* the father's, and of whom as concerning the flesh, Christ came who is over all, God blessed forever. (So therefore, Jesus Christ is over the human race as per destiny.)

Well, you said "Amen." I thank you. Let's see if you understand what you're saying. I don't want to be mean or anything, but look, let's get this nailed down, because we're not crudding around here like a lot of folks think we are. I could read you some quotes, and I don't want to get incensed because of people; it isn't worth it.

6. Okay, pyramid [the drawing]. Pretty not-so-hot. All right, look, this is a human building. All right. This is the church that gets raptured. Who is the head of the church in the Rapture? The building that's elevated? Jesus, who is a man. Right?—another little pyramid. Now the point is this: until this human structure is completely finished and dominated, it is the Holy Spirit, by the Word, that is the head, and we're back to headship.

7. This is what people all over the country simply cannot understand.

The quotes are, "Lee Vayle does not believe in a literal, physical coming of Jesus."

That is a lie, and the man that said it knows it. Now you can get the tape from British Colombia [June 13, 1984]. They have no understanding of what I am saying.

Before you will ever get here... Before you ever get there, you will get there by rebirth, according to the measure of the Word, or you will not even get to him. Now, let's just rub this off a second. He, (up here) flesh, body, is High Priest and Intercessor, and he is literally God to us, because God is an object of worship. Now, if you've got an idea that you cannot worship the Lord Jesus Christ, whom God raised from the dead, and made him both Lord and Christ—and the prophet said, the only difference between Jesus and God was: God didn't have a beginning and Jesus did. They took him by the... When he came in the Resurrection, they took him by the feet and held him and said, "My Lord and my God," and worshipped him.

And he said, "Now hold on. Don't you do that!" He could do it. All right.

8. Let us understand what we are saying. In here, there is a human race that God used to bring forth this. And that human race, at that time... This is the Bride, Gentile. I'm going to revert back now to Israel. That is what you have coming up from the four foundations, bringing you up to those four sides that brought them to this one: Christ. Now, that's God's Masterpiece.

9. Now, let's look at something: Adam. Adam produced and should have produced—of course, we've got serpent seed, but just let that go. Adam is the federal head, brought everybody up to here, in order that he might bring them up here to Christ. That is the human structure; it forms a diamond. Now, what we must understand here, then, is, this Masterpiece that God made, He smote the side of Adam to bring out the woman, which would type the Bride, which in turn with Adam, would bring forth all of these, which is really Adam, because Eve is nothing but what is Adam. See? That's why when you were just a gene in your father, and your father and mother are one; that's where you came from. We come from here—a source—to bring us up here. All right.

10. So, here we have our picture, our illustration here of the Masterpiece, from Abraham: Abraham, Isaac, Jacob and Joseph. Now all of that would be met in the Christ: Faith, Grace, Love, Perfection—the whole thing. We might use that later. I don't know, we'll see.

11. Now, let's just go back again: [Romans 9:5]

- (5) Whose *are* the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever.

And the point I was bringing you was, in the Millennium, Zion—which is Old and New Testament, the eternal bride of Christ—he will be here, as an individual, with the Pillar of Fire over it, and they'll be one. And there is no way that anybody can get to God, except through Joseph. And the literal bowing of the knee, “when every tongue shall confess,” is not Elohim down here. It's Elohim incarnated in here. For when that spirit that's in the midst of us becomes incarnate to us, we'll crown Him King of Kings.

Why don't they quote that one? I want to know.

12. Now I'll look you all in the eyes, because I could care less. You're my friends, but right now you're my enemies. I'm sorry, but I don't know where anybody stands. I'm not God. I'm not a prophet. But, I'm going to go one of two places, depending on how I believe. And I'm not a Pentecostal. The night I was filled with the Holy Ghost, I knew something was wrong—not with God and with me and with what He had done, but with Pentecost. I never knew until 1964 what it was. You heard “The Anointed Ones” in '65. I heard it in '64, understanding very well what Bro. Branham said. They will never understand what we're saying: this One here, that's in our midst, is going to become incarnated to us, and we'll crown Him King of Kings. And I don't care where you go to church, if your preacher does not preach that, you know one thing: he doesn't preach what I preach, and I don't believe he preaches what Bro. Branham preached. You can say what you want and do what you want.

13. Now, these four men formed the patriarchs out of which Jesus the Christ had to come. So, you have your masterpiece built upon a foundation. Yet this one is built upon a foundation of man, because without *this*, he doesn't have ‘reason and purpose of being’.

“God, being a Savior, it was necessary to predestinate a man who would require salvation.” Irenaeus said it. The prophet agreed with it. The Word of God pronounces it. But let's get this and get it flat: The Word of God, in no place, says these words, “God, being a Savior, it was necessary for Him to predestinate a sinner in order to give Him reason and purpose of being.” That's what the Bible says, but it doesn't say it in those words. That's where revelation comes in! Now, let's see how you like your revelation, as I said last Sunday. And you sit here today and smile and say, “Praise God.” Are you going to sit back with the rest and throw the doctrine of the sovereignty of God out the window because you can't understand it?

14. Let me see if I can find you something. Now I'm not angry. I'm just ol' Lee Vayle. Here It says: [2 Th 2:12-13]

- (12) (At the end time,) that they all might be damned who believe not the truth, but (have) pleasure in unrighteousness.
- (13) But we are bound to give thanks always to God for you, brethren beloved of the Lord, (And why do you give thanks to God?) because God has, from the beginning, chosen you to salvation...

So therefore, the doctrine of foreknowledge, election, and predestination is great cause for rejoicing! How come people that say they believe this Message hate it? Well, I want to ask you. Ask your preachers. Have a talk with your pastor; go ahead. Come and talk with me, I'll say, “Whoopee for Jesus! Hallelujah!” I'm talking of the right understanding now. I'm not talking even as deep as Dr. Pink did, and he was good.

William Branham went where no man ever went: he went right back to the mind of God, and people do not believe that God's thoughts are literally 'uncreated acts' or 'un-promoted or generated', but they must be, because every thought is living. And, if God was Word in the beginning, and that means manifestation concerning the thought, then you had to be there in a form; or where do you get the redeemed? And the word 'redeemed' means to 'buy back.' See?

15. Now: [2 Thessalonians 2]

- (14) Where unto he calls you by our Gospel to the obtaining of the glory of the Lord Jesus Christ. (The placing of sons.)

Now he's talking in here and he said:

[111] *He started in Abraham...After the fall of the first masterpiece, He started in Abraham, on a foundation, to build another masterpiece.*

Of all the nations of the earth have I called thee, and in thy seed shall all be blessed. (Abraham) [Gen 2:18]

16. Who was next? Isaac. Where did Isaac come from? Isaac came from an infertile man. He'd gotten sterile by the time he was about a hundred. Sarah never could become pregnant because she was infertile, also. She was a sterile woman, a sterile woman with a dead womb.

So, Isaac is born of promise, and he's called 'laughter', for Abraham's mouth was filled with laughter. But, listen; Eve's laugh was in derision.

She said, "Well, what God's said... Ha, ha, ha, ha." Chuckled up her sleeve. Laughed up her sleeve.

Two pictures of God: God rejoicing this hour and in derision—in the same hour. Not Jannes, the two-faced God, but the God in Whom His Word has set a precedence—Gerazim and Abel—blessing, cursing, blessing, cursing, blessing, cursing. On the one hand, "I am here [Bro. Vayle knocks on pulpit.] with Elijah, my prophet"—there it is right there. There's the picture. There it is right there. That's not just a picture. That's the closest thing you can fall down and worship—but you better not. You know that? That's right. What is behind that lives: that One absolutely is here with Elijah, and he said, "You go forth as calves of the stall and tread the wicked under your feet," [Mal 4:2] but He said, "I'm going to burn them up." Laughter; derision. The church laughed. She'll burn. We laugh with joy. We're going to get out of here.

17. Let's keep going down here.

[111] *He started in Abraham, on a foundation, to build another Masterpiece. He started in the day of Pentecost to build another Masterpiece.*

Now he's talking and he's spoken of Christ the Masterpiece, that came out of the human race, by being the seed of the woman, and smitten, in order to get a bride—the same as Adam was smitten to bring a bride. Now, notice: paragraph 112.

[112] *Notice. And it started out as...original. As Jesus said, "The Word of God is a Seed that a sower sowed. And He was the Sower. (Now he's gone from, as I said the other day, an image, a statue, to a seed that is living. All right. We'll get to that in a minute again.)*

[112] *And He was the sower. (Just like the sculptor, sculpting.)...And notice. Any seed that abides alone never does anything. It's got to fall into the ground to bring*

forth and reproduce itself again. And this Seed, that perfect church, fell in the ground at Nicaea, Rome, when she became a denomination. (Now, remember; he said “*When she became a denomination.*”)

Now, the church at Rome—before Nicaea—was already messed up. You get the writings of Polycarp, poor old fella, went to see the church in Rome because he knew it had gotten into heathenism, and a voice from Heaven spoke, “Let her alone. Ephraim is joined to her idols.” He went there and couldn’t do a thing.

But you’ll notice the falling into the ground for death was organizing.

18. Now, let’s just take a peek, and see if this is right. I know you’re going to say, “Well, just a minute, Bro. Vayle, what’s the difference?”

Well, I’m sure glad you asked me that question, because it just happens I got the answer. If I didn’t have the answer, I would not be so happy. All right. Look: [Rev 2:5]

To the first Church Age, remember, therefore from whence thou art fallen and repent and do the first works (verse 5), or I’ll come quickly and remove your candlesticks unless you repent. But, this thou has that thou hatest the deeds of the Nicolaitans, which I also hate.

The deeds were there already forming into the organization, and they hated it, but they were stuck with it. But they weren’t organized. That came later.

19. So, Bro. Branham is giving you the actual truth of when it fell in the ground. Now, I’m going to tell you, every church has three kinds of believers. I just keep repeating it; I could be the worst of the worst. And this is one place where I do not make decisions of who amongst us is believer, unbeliever or make-believer. I wouldn’t have a clue, because I know this: that every single person, full of the Holy Ghost, with a genuine gift, can be used of the devil. And I could be genuinely full of the Holy Ghost (I might be; I might not be) with a genuine gift (It might be or it might not be.) and I could be used of the devil and fool myself and fool you, because the prophet said so. So therefore, the whole thing is very tricky. And there is one verse of Scripture that settles it all: [2 Tim 2:19]

(19) ...the foundation of God standeth (firm), having this seal, The Lord knoweth them which are his. (Nobody else knew. And nobody does know except almighty God.)

So therefore, right at this minute we have believers, make-believers, and unbelievers. And Bro. Branham said every church has them. Now, don’t go looking at yourself. You’re supposed to say what the Prophet said, “*By the grace of God, I’m one of the believers.*” So, that’s fine, but that doesn’t mean you put the other fellow out. You do give him a Word test, however. Then you hope you come around to the Word.

20. Okay, we’re looking at this here, then, where Bro. Branham said, “*The church with the seeds of Nicolaitanism.*”

Now, let’s go again and find another Scripture. You didn’t ask me for this one, but I’m going to tell you anyway because I’m in a good mood this morning. This is under the Seals. I’m always in a good mood when I’m up here. I love the Lord, and the Lord loves me, and we just have a ball up here. I don’t know about you folk. I’m sure glad you’re here just to make me feel good, in the least, you can have your tithes back. [Bro. Vayle chuckles.] All right.

I looked—in one of the Seals—and the four beasts came and I saw a white horse and he that sat on it had a bow and a crown given him and he went forth conquering and conquered. (Now, that was the first Seal, a spirit. See?) [Rev 6:1-2]

(2) ...a crown...given him (later on, when they got a pope.)

But first of all, the white horse rider—anti-Christ, a spirit, in the church—the seeds of Nicolaitanism. When did it get crowned? 325 AD at Nicaea. Okay.

Brother Branham is right in the meeting. Well, he told us he was, so we should... I'm just trying to help you.

21. [113] *Now remember, historians, and you who's going to hear this tape, check it up and find out if that's not right. The church died at Nicaea, Rome, when she took dogmas and creeds instead of the original Word. What was it? God had showed by that first Church that He was God. He had that church perfected; but the Church, like all other seeds, must fall in the ground and die. Now, it fell in the ground, and died, and wasted away.*

Now, if it had been a statue fall in the ground, it would have been then been a completed thing that fell in the ground, and you'd still find it there if you dug for it. This masterpiece statue that God was building was a living statue, and therefore, in that age to begin with, it was a seed. And a seed grows!

So therefore, you've got an understanding principle here. And there again you see, I'm not an artist with the flower, but there you see we're up here. Here it is. Same thing. Same thing. Now you wait. I'll show you how this works. I don't want to read too much here. Okay, I want to go to page 25 now.

And she fell in the church and died.

All right. [page 25, paragraph 117]

22. [117] *Listen, Church throughout the nations that will hear this, there is your dirt; it's them denominations! (So, where is the bride all these years? In denominations.)*

Now, look. Oh my. My, we don't need this. We're going to draw a little bit here, and I'll go into this a little bit later on. Here we got this seed down here that's planted, falls into the ground. All right now, the seeds coming up, see, and doing this and doing this and leaves and everything else, see? He's growing up. Okay. We've got a seed that's coming up. Now, I'll just leave that. I'll leave that for the future, because I'm getting a little ahead of myself, and I don't want to do that. I want to take my time on this.

[117] *There's where the Word was crucified; they accepted dogma. And for hundreds and hundreds of years of the Dark Ages the power and manifestation of the Word was hidden from the world. Only Catholicism ruled. We all know that, as reading history. Only Catholicism ruled.*

Now, that's where you get, in the Roman Catholic Church, certain men that are genuine saints. They protested the Catholic Church within the framework of the Catholic Church, and us Protestants say, "Well, they could not have been of God at all because they said that."

Well, they were of God! And where were you before you became the manifested Bride on the authority of the vindicated Word? You were in the dirt! William Branham's own vision—prophet of God—was the mother that wasn't his mother and the father that wasn't his father.

You say, “I was born into it!”

See? The man was the organization; the woman was the denomination, that is, a hierarchy ruling it. And he was born right into it. And so were you and I—the dirt, Mr. Lily and the Scum. I’m not calling people scum. I’m just telling you what this is here: in reference. See?

23. The Bride has been hidden in denominations all these years, but now a spiritual resurrection has occurred.

Now you’ve got to understand that. We don’t have a thing to do with denomination. Paragraph 118:

[118] *But you can’t hide a germitized seed. It’s got to come forth. Because why? The Great Sculptor is on the job. He’s going to build again. The seed went down, the Word.*

Now, there you have him, the farmer and the sculptor is one, and the plant and the sculpture is one. See? Just keep it in mind. Don’t let your thoughts go and mess up on you. We’re going to keep moving. All right.

24. [122] *The corn of wheat that fell into the ground at the Nicaea Council began to sprout again in Martin Luther...*

Where did the seed sprout? In a building block. In a building block that was in organization, but didn’t belong there. Why do you think Luther had all that trouble? He was like a liver transplant; he didn’t belong.

So, ‘the body’ of iniquity... They said, “We’ve gotta get rid of this dirty bird.”

No, they’ll never call ‘themselves’ dirty. The clean man is always dirty to the dirty man. Sure. You can figure that out.

[122] *After the seed rots, the life springs forth.*

In other words, he’s telling you that Catholic Catholicism got so plumb, dirty rotten that Luther said, “Hold it!” Where do you find the pope granting indulgences—old Leo—so he can tell [John] Tetzel “You run around the country because I need money for my great Basilica, and you tell the people, “Hey, look; I’ll forgive you before you even sin, so you even get good marks on the ledger for thousands of dollars, and then do all the sinning you want, and it’s already clear!”

25. Do you realize that that’s literally God talking, a man crowned as God—because God looks down through the blood and doesn’t even impute sin to you and me—sitting in the temple of God saying, “I am God?” Oh yes, that’s the....Ohhh? You think I’m not telling you the truth? Come on. Let me see if I can find it. See, I am just a lousy Bible scholar. I know what’s in here, but I don’t know where it is. It’s like our house. I buy two of everything. Then I’ve gotta go back and buy a third. You don’t believe it? You ask my wife.

She said, “Lee, I thought you got one of those.”

I said, “Yeah, but I ain’t got time to look for it. Because you hid it.” [laughter]

Of course she didn’t hide it.

26. Listen: [1 Pet 1:18]

(18) Forasmuch as you were not redeemed with corruptible things, (of) silver and gold, from your vain (behavior) *received* by tradition from your father,

(19) But with the precious blood of Christ...

I told you that's what they did. He stood as God and he said, "Give me your money. That does it! You can sin because you've paid the price!"

Every single one of us—sheep—that were born into sin, went right down that road, sinning, and the price was paid for us. And the prophet came back and said, "*Because the blood of Jesus Christ, you didn't even do it.*" [Bro. Vayle follows with a few undistinguishable words said rapidly.]

How do you like that one? If you don't understand sovereignty, you'll never understand that.

You're going to have your preacher telling you, "Well, you see, Bro. Branham didn't mean that." Then, why did he say it?

He said, "You're my kids."

And the worst thing you can ever tell your kids is something you don't mean. They'll come right back and say, [Bro. Vayle makes a spitting sound.] "Not going to believe you."

Didn't he say that? Didn't the little Evans girl once say, "Bro. Branham, will you interpret my dream?"

He said, "*Honey, listen, if I just make something up, and it isn't true, would you ever have confidence in me again?*" "Now," he said, "*If God ever showed me, I'll tell you.*"

God never showed the man, I don't think. Okay?

(I don't have too many notes here, but I got to keep looking at this. See? Okay.)

27. Paragraph was 122, and I'm on it.

[122] *And it began to spring forth in Martin Luther, but what did he do the first thing? Reject the denomination of Catholicism, protested...it was wrong; for he said, "The just shall live by faith." What was it? A little weak Life that put up a couple of... shoots. That was the Lutherans. It sure didn't look like the grain that went into the ground, but the Life is coming out now.*

Now, that's what I was talking about then. Here it is coming up. But that doesn't look anything like what was in there. But it's there. You can't say it isn't, because it is.)

28. Now, let's go to 1 Cor 3:19, because I was going to tell you what I had in mind about the architect and the farmer. Okay. 1 Corinthians 3:9:

(9) For we are labourers together with God (because you are God's farm.)

Read the next phrase:

(9) ...*you are* God's building. (Well, you say, "That's a silo. Well, it could be a hog pen." No.)

Notice:

- (9) ...*you are* God's (farm.) (What's the farm for? To plant wheat in. What's the next thing? A building. What's He gonna do? He's gonna take....)

29. Well, let's go to Rom 9:21, and that will tell you exactly what I'm going to tell you, which, if you're astute, you caught it already. Romans 9:21:

- (21) Hath not the potter power over the clay, of the same lump to make one vessel (to) honour, and another (to a) dishonor?

Can the farmer, then, not take the agronomy: "You are the farm. You are the building."

What did He do? He will take out of the earth, where Adam and Eve and you and I come from, the Life in it, and make building blocks: living stones. Say, "Here." [possibly pointing to the board] See? This is how a prophet can take the Word and swing any place he wants like Jesus.

"Beware of wolves." "Can men gather fruit of thistles?" See?

Then, take it to the White Throne Judgment:

"Depart, you that spoke in tongues and prophesied; I never knew you." Now, see? Perfect Word.

30. I've got old school teachers here. I got one old school teacher, not so old. Got an older one here. Sister Hudson back there. I don't know how old you are; I'm not going to let the cat out of the bag: she's an old school teacher, too. Would you allow your kids to get away with this, changing the point of view without telling anybody? No. You wouldn't do it. God does anything He wants, proving He is sovereign.

That's why God could take ol' Billy Branham and say, "Hain't, tote, fetch."

What people thought, though, was 'Well, now, if he'd have just been 'educated', how well he would have done.'

He would have wasted his time. You follow now what I am saying?

31. Here, then, is the truth of the Book of Life: Lamb Life was planted. But remember; the same soil can bring forth tares. "Let the earth bring forth the tares." They were not on surface at the time. The wheat—Adam and Eve wheat—but let the earth bring forth the beast. The beast was here, to be clothed. So, beast takes clothing; (It's a tare.) injects itself in here. Now you've got Lamb Life coming up. This gives you Lamb's Book of Life. And what does it do? It started here. As in Adam died all, even so in Christ are all made alive, because they were in Him to begin with.

Notice it coming up, coming up here, at one time. Here's the Cain bunch. Here's the other bunch. Watch them get together—one lump. Now comes Abraham. Now you've got Life, coming up, and in there is Lamb Life. And Lamb Life doesn't look one thing like this on the outside. Well, I've got to change that statement, for the simple reason they are all human beings, and they can look just identical, except for the Word. So, Martin Luther didn't look one bit different from a Roman Catholic, but I'm talking of the original when I say, "They are coming up."

But, let's put it, this Life that's in here doesn't look one bit like that little seed in here that's got a life in it, until it comes out here at the top. So, the Bride was hid in organizations. She hid in here. There's nothing you can do about it, until the separation time comes at the end. All right.

32. We're going to see this in paragraph 123 on pg. 26, where we are at, to 127. Now, watch:

[123] *Then it went on into a stalk. Then what happened? In the days of...Wesley, what did he do when he brought out sanctification? He stayed with the Word, and what did it do? The Lutherans had organized and made an organization; so it was time for something to happen. The masterpiece is being built now. (Remember, they are being built of literal human beings.) What did he do? What did he do? He protested the Anglican Church, ...came out in the Reformation as a tassel. (The same thing as Luther did)*

Now here is a Protestant protesting the Protestants! Now all Protestants think they are Protestants, and they are not Protestants, because they protest nothing. Okay. To be a real protester today, you have to come out of Protestantism—like we came out of Pentecostalism, we're the real protesters.

So, now you know what I'm thinking if you've got... You know my preaching by now. If you don't, well, that's all right. You don't know what I'm thinking. But you ought to know what I'm thinking just about now.

33. [123] *He protested the Anglican Church and came out in the Reformation as a tassel. What is it? The seed's coming to life, growing now.*

Really, he should have said, "The seed is beginning to manifest closer to the life that it really is, because "seed coming to life"—that phrase is as good as you'll use, but it's not a perfect phrase. But it's all right.

[124] *Now, the stalk doesn't look like the seed; neither does the tassel.*

See, I'm not arguing with Bro. Branham—what he says intrinsically. I'm only saying he could couch it in a little different language, because that Life never did die. See. It never did. Life is Life, brother/sister. Original seed.

[124] *Now the stalk doesn't look like the seed, neither does the tassel.*

[125] *Now, Pentecostal brethren throughout the nations, I want you to listen, my brothers, if this is the last Message I'll ever preach. This is my masterpiece. Do you notice when the corn of wheat that falls in the ground, when it begins to form back to the grain again...? Now:*

[126] *Watch nature (to get my point.) Nature exactly is God, God working in nature... But from the Pentecostal revival, as they think was the seed... It wasn't.*

Pentecost always said, "Why, we're back to where we were."

And the Baptists, they said, "Hey, just a minute. We're smarter than you bunch of kooks. We came out of John the Baptist. We never were Protestants."

34. Can you imagine that? A guy, a Dr. Carroll, a great Baptist preacher, a PhD and a DD, what did he have anyway for his brain? Now, look; there's something wrong with a man that would try to preach idiocy like that. Do you realize what you would have to be? He would have to trace back where he knew that John the Baptist was his father, and John the Baptist didn't get married. The line died.

"It's another form of apostolic succession; don't you understand?"

Now Pentecost has pulled the same thing.

We don't trace our roots back to Pentecost. We trace our roots right back to God. Why fool with John the Baptist and the rest of them? Let's get it where it is.

35. Now:

[126] *It wasn't...watch! But something came forth just like the seed.. Now, watch what Jesus said in Mt 24:24, that the two spirits in the last day would be so close together it would deceive the elect if possible. (That's why the 'anointed ones at the end time' should be right about now.)*

All right. Let's just take a look at that. Here, he said, 'at the end time'... Let's say that this is a seed that was planted. Now he said at the end time, there is going to be a seed or something—not a seed, but something, which would be a replica of this, an image to it, maybe—that would look exactly like it. Yeah.

You say, "Well, hey, that's it."

See, Pentecost said, "Hey, we're speaking in tongues. They did that on the day of Pentecost. That's it."

If that were it, the Pillar of Fire should have been leading the Pentecostals. And It did; It led him. [pointing to the picture of Bro. Branham]

So, they had something in their movement that they would let go to a doctrine that would say, "Hey, we're back there!" And they said, "We're the Pentecostals."

'Pentecostal' is not speaking in tongues. 'Pentecostal' is the Pillar of Fire that divides Himself, that brings forth the messenger of the age. See?

You say, "How do you know?"

Brother Branham said so.

36. [127] *Now, that stalk doesn't look anything like a seed; neither does the tassel look like a seed.*

Well, let's just go ahead and say, "Now, here we are. Here's this old stalk."

Does that look like it? Well, here's this a little better still—all these tassels. That look like it? Nope. Nope. Now, it's going there. This has to have this [Bro. Vayle points to, and taps on, seed, then the tassel portion of drawing on board] but it's [tassel's] not it [seed]. All right. The stalk looks nothing like the seed; the tassel's nothing like the seed.

[127] *But notice now, not in Luther's day, but in the last day. (It's going to look like the seed.)*

[128] *First thing that comes forth on a wheat seed, you'd almost think it was a seed... (Now he said, "What comes forth on the wheat seed.")*

[Bro. Vayle draws on board.] That's the wheat seed. There's something comes forth that's going to be around it.

And you're going to say, "Well, that's it."

37. [128] *It's the husk. It forms a little outside thing, like, to hold the seed. It forms a husk. But the husk is not the seed any more than the tassel or stalk was; it's only a carrier of the life, the corn of wheat then of Jn 12:24.*

(24) Except the corn of wheat fall in the ground and die, it abideth alone: but if it (dies and rots), it brings forth much fruit.

Now, how does it bring forth much fruit? See, how does it do it? Well, that's not hard. Here's Jesus. [Drawing on board.] Well, make a circle. Here he is. He dies. Comes back as the Holy Ghost. Brings forth all those people dead in trespasses and sins. Places them there as sons.

38. Now, Bro. Branham said "*The church has got to fall in the ground and die*" in order to come back here. Now, if it's going to come back here, [pointing to board] then it's going to have to come back here—the Pillar of Fire—people right here.

At the same time, He's going to bring the rest up; the same Pillar of Fire going to lead us to the Millennium. Brother Branham said so. So, It's got to catch us up to the Wedding Supper and down. I don't care what people preach. That's what the prophet preached.

You say, "Well, it doesn't make sense."

It makes great sense to me, because I'm in it. You know, you don't think for one minute I care how He does it, as long as He does it to me. Now, if you're talking about patience, through tribulation, that's a different story. I do not like to 'tribute'. [Congregation laughs.] But I loves to gravitate and escalate, aviate, and everything else.

39. [129] *The wheat, after the tassel, after Wesley, puts forth the husk, which is the foremost like the grain of anything (could be.) (In other words, he tells you this is the closest to the real thing.) The husk is more like the grain—is coming more like the grain all the time, the one that went in the ground.*

Well, Pentecost is coming more like it. Look. Look at this coming up here. Now, it gets closer and closer to where it's the real thing. All right.

40. Here you're up in the resurrection; you got manifested seeds. You tell me: what's left after that? Jesus. That's where it all came from. Sure it was. God...Jesus, the fullness of the Godhead bodily. What God poured in Christ, Christ pours in the church—bodily—and under His control.

That's where Latter Rain went haywire. They thought, 'Well, we're gonna create things, and do this and that.' Show me where the Bible says that. That's why I got a controversy over this whole thing.

41. There's three things in the Bible: In the beginning was...

1. In the beginning: God. Number One. That's the first "beginning."

2. Number two beginning: "In the beginning was the Word."

3. There's a third beginning, and that's, "In the beginning: Love."

And they are all three different. And they're all three different areas of time. But you don't know one thing about God because He's Spirit. (1 Corinthians 1-2 tells you.) And you don't know the first thing about Love unless somebody tells you, because love can be simulated and be hypocritical—the same as you can have a false spirit instead of God. Then, if you've got a false Word, you've got neither God nor Love. But when you've got the right Word, you've got the real God; you've got true Love—when you

got the right Word. Only the Word can delineate God, and only the Word can delineate Love, and that's why we're talking about Love. Every now and then, we hit it.

We're going to get the real thing, or we don't want it. If I've got to be some kind of a double-jawed hypocrite, I'm not interested. I want to have the meekness of Moses. We haven't got it. We're going to have it—in a Bride.

42. The same Moses that stood up one day, and he said, "Lord God, if you kill them," he said, "kill me too," because he appreciated their sin, appreciated their problems.

But, when one big shot Levite with two hundred fifty Full Gospel Businessmen came and said, "Now just a minute, Moses old boy, let me tell you something: We've got Word, too. We've got authority, too."

He said, "Lord..." The very ones he pleaded for back there—the very ones he said, "If you kill them, kill me,"—he now said, "Lord, if they die a natural death, if you don't do it and blot 'em out..."

Oh, was he... You say he wasn't saying that. Come on, even the women can talk this morning. Go ahead. Tell me. I challenge you. You haven't got a word.

He said, "If You don't handle them now, You never, ever called me."

Now, where is meekness? That's a good question. Where's love? You know what Moses had? He had an attribute of that renegade Jesus—in looks—identical.

White Throne: many will come in that day [Blank spot on recording] ...true Bride to prophesy. See?

43. [129] ...*When it comes forth the stalk, it's got life in it...that isn't the grain. Come the tassel,...pollen; still not the grain... Come forth the husk. ...It's just...the shape of the wheat, ...exactly like the grain of wheat; but...it isn't wheat. Just exactly the same shape, perfectly.* (All right. Perfectly.)

Of course, Bro. Branham is saying you can't tell one from the other. or what's there or not there. The only way to do it is go into the field and pull it apart and see if anything is in there.

And he said, "*Take a thirty-five power rifle scope and look in there*"—(I think I got the right number, thirty-five I think he said)—*and you look in there and,*" he said, "*you can see nothing.*" "*It's in there, but you can't see it.*" See? All right.

The word 'perfect' also means 'conclusion, polished off'. You got one polished off; you got one polished off. This one is yet to be, if it comes out of the husk. This one stands right there.

44. Now he said, "*It's perfectly.*"

In other words, this is not going to go any further and neither is this! [board] You didn't catch it, did you? There is nothing beyond this Message. You're either [Bro. Vayle taps on board or pulpit.] right now or you're gone.

People say, "Well, Bro. Vayle, you shouldn't put yourself on the spot."

You've gotta be nuts. Man, you're not intelligent. You're not in my class, and I'm stupid. What are you looking for? That's "THUS SAITH THE LORD." [Bro. Vayle points to the picture of the Pillar of Fire.]

The next thing you're going to want is a thousand angels dancing on the end of a needle—Pentecostal clap-trap and balderdash—hogwash. Do you understand what I'm saying? It's the end. Chaff is for B-U-R-N-I-N-G. End.

45. [Malachi 4:1]

(1) (And I)...leave...neither root nor branch.

"Oh," you say, "Well, if He got rid of the root, He got rid of the branch."

"Oh no, this is the root here, and somebody married into it and went over here. "

And God says, "Phap. [Bro. Vayle whistles with a quick, increasing pitch.] It's all gone."

"When?"

"When Elijah comes."

"Well, I'm looking for something."

"I ain't"

He's here. And He's gonna get me to the one I'm going to see. I'm with Peter now, whom having not seen, we still believe in him. I couldn't see that Pillar of Fire. I'm not interested.

46. Do you think, anybody here, think I'm interested in learning how to work with electricity? You have to be ridiculous. I don't want to work with the junk; I want to use it—not at \$150 a month like my light bill is either. [laughter from congregation] You talk about a swindle. I'm being swindled for a bundle. There goes some of those deep freezes. I don't like air-conditioning anyway though—can rough it. I'm dying with the cold. She's dying with the heat. Well, they say that opposites make wonderful marriages. [Bro. Vayle chuckles.] I'm not sure that's the ingredient, hot and cold, but it's all right.

Certainly, you use electricity. Don't have to understand it. I don't have to understand all. I don't have to see God. I know He's here.

47. [130] *The Pentecostals come out just like the wheat would.* (That's they followed out of Wesley.) *Each one comes out of the other; but...only a carrier.*

Life ordinary carries Lamb Life. There's Adam. One person. Spirit. Put into a body. Life breathed in. That body became a carrier. Like Bro. Branham says, "*My ears, my nose, my eyes. Who's me?*" Well, He is all three. But the real 'me' is two parts: soul and spirit. The other's a carrier. But remember; the blood fell on the ground to redeem the carrier, so you're going to make it.

48. Now:

[130] *They go to denomination. And that's what Pentecost did, went to denomination. And what did the Pentecostals do when it came out just looking like the grain? It went right back, like Revelation 17. What Revelation 17? Revelation 17:5.*

Let's look at It. Identify yourself.

(5) Upon her forehead was (the) name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, (THE) ABOMINATIONS OF THE EARTH.

She identified herself as the daughter of the harlot. What is she now? The abomination of the earth. What was the abomination of the earth? “Let the earth bring forth the beast.” And here’s old Snakey himself, without being a snake yet. Pardon me. That’s about the awfulest drawing in the world. Then again, all right, make a stick man—tall fella. There’s the abomination. What did he do? Messed with Eve.

49. Now, it’s into the human race: Cain. Who’s the abomination? The man that offers an excellent sacrifice and goes to the Word of God and preaches the Word of God, but denies the revelation of the hour. Therefore, his worship is ‘deeds of unrighteousness’!

“Oh,” you say, “Brother Vayle, that’s not so. These lovely people out there...I think they’re marvelous and Pentecostal, and they’re not running around committing adultery.”

They had might as well, because they’re doing spiritual tens times worse. Now I’d sooner see a person away from the beer hall and pool halls and all those things, going to Pentecostal Church. That’s true. But I’m going to tell you something: that does not alter the case. How would you like to train the dog to talk like a human being? Still be a dog. Look, don’t let this go over your head like a lead balloon, brother/sister. Try to bear with me. I’m preaching what the prophet taught. I know what I’m saying and why I’m saying it. I sat with hours with him on some of these things here.

50. [131] *Now watch, the Gospel’s going to come up through Luther, through Wesley into Pentecost.*

Now, notice; he said, “*The Gospel* is going to come up through them.”

He is going to take carriers—carriers, building blocks, plants. I don’t care how you do it. The life that’s coming here is going in here. The edifice, the statuary, but it’s a living statue. It’s an organism. Now, it’s coming up through here.

51. All right, here’s Mr. Luther. He is true, Lamb Bride, and in him is the true Word! But he was in here in the filth in the dirt. That’s where we were: Pentecost. I’m not running anybody down with this. Look, they were fine in their day—fine in the day.

52. Now, watch:

[131] *...In the last days, it will deceive the very elect, if...possible—the elected! Oh, Pentecostal brethren, can’t you see? (Who’s he talking to? The seed Pentecostals.)*

[132] *The wheat in it’s first beginning is just like the seed when it begins to form like the seed, but it’s the husk. It denominated, exactly did the same thing they did down...in Luther. ...Revelation 17 proves the same thing in the churches.*

[133] *... And the grain seed in the original fell at Nicaea, for it was the first denomination.*

It was the first layer of dirt. Today we’ve gotten to be hundreds of denominations, I think, or dozens of them anyway—layers of dirt, creeds instead of Word.

53. Notice:

[134] *Here the life that was in the tassel—the stalk—all...ends up in the seed. (Notice that the life that was there ends up in the seed.)*

In other words, brother/sister, it is not another life coming down, as it were, it's the one that came down is coming up. And when the last comes up, it brings everything else up, because "they without us cannot be made perfect." [Heb 11:39] They are depending on us—this Message—to bring them out of the ground. See? They've been the carriers. Now, we're the carriers, until there's nobody left to carry. The carrying is over. There's no more eggs left in the woman's ovaries and no more sperm left in the man's sperm bank. The last ones born, born.

54. You say, "When?"

I don't know! And I'm not interested. And I won't even...I'd like to get out of here, but I'm not even going to touch that one with a 40 foot pole. That's not my business. This is where I've got a rest that the rest don't have. They are looking for something to happen. To me, it's already happened. I'm in the first part of the Rapture: the Shout. If I'm part of It, I'm going to be number two and three. If I'm not part of it, there's no way I'm going to make it. What if there were a billion sperm and a billion eggs and no womb? And we're wombs? Ha!

55. Well, you say, "We will do like our Dayton newspaper had one in there."

A woman couldn't have a baby. She can't have one. So, what does she do? She gets some kind of a deal where an egg is taken out, and the man that doesn't belong to her, he gets the sperm, and she can't carry it, so she puts it in another woman's womb. So, you've got three: you've got the male and the female—and a second female, and she becomes the carrier. Now the kid is born, and the parents—that aren't the parents—that brought the kid forth, say, "We're going to divorce."

Where does it leave the kid? That's your church today. It's a bastard to begin with. My blood boils, I think. I'm going to tell you something. As much as I don't like to admit it, I will say this, the Roman Catholic Church is truer to their creeds and dogmas and what they know of the Word of God than the Protestants are at this hour.

56. Now, that's why I don't think [Geraldine] Ferraro has got much of a chance. She stuck her neck out in too many places, though she has touched base on life with 'no abortion', which is going to do a lot of good for her. But, who cares about elections.

Now, just the Catholic Church is very fundamental on those things. And I'll tell you what, if it they could vote the pope out for his negative stand, they'd vote him out. Don't worry. But they are stuck with him because the College of Cardinals puts him in.

57. Now, notice here:

[134] *Here the life that was in stalk, tassel, all end...in the seed. The life that came out of the original seed, comes up through different processes, three different processes, ...then turns back to its original condition.*

All right. The Life: what was the original condition? The true Word in a virgin, manifested in a ministry set forth proving It. If It ever turns back to that, then it's over. And It did!

58. Brother/Sister, let's get this flat. I don't know if I can find this in the Bible. Let me see. If I had some other person's mind, that would be great, and I'm too lazy to study, and when I do, it doesn't make any difference anyway. Hmmm... I'm not going to find that one because it's in 2 Corinthians, and I'm looking in 1 Corinthians, and that's not going to do me any good. I don't think I can find even in this concordance here. I won't worry about my big one, if I don't see it here right away. I'll just go on. You better get yourself a preacher that knows the Bible. [Bro. Vayle chuckles.]

Now, anyways, where Paul mentions you may have a lot of teachers, but you've only got one father in the Gospel. And that has to do with the true Word of Almighty God, and Bro. Branham called us his children. All right.

59. [134] *It turns back* (under the fourth stage to the perfection—the original.) *Hallelujah! Oh, my! I'm the happiest person in the world that God would let me see this!* (See? God would let him see what? What he's talking about.)

What in the world happened anyway, back in those ages? All right. They got off the Word, but that Word cannot change or die, so It's coming up, through all the dirt and all the mess. It's in here. All right.

Now, watch; under Luther, the Reformation, It begins to grow. Under here, It comes to Wesley, under here, Pentecost, and up here now—in this hour—It's going to be the real. That's four: one, two, three, four. Four is deliverance. We're going to get out of here. All right. That's what God showed him.

60. Now, watch. This Pentecost is the time of the latter rain. Now you watch where the people are today in this Message, so-called. "Ask you for rain at the time of the latter rain." Now if you've already got the latter rain, you don't need to ask for it. What 'rain' you going to ask for? The former rain, which is the teaching rain. So all right, in this hour, and Latter Rain starts in 1906. I believe it died in 1956—repudiated the prophet. I think that's '56. Okay.

Then, if you ask for what you're supposed to ask for, at a certain juncture, and you get it, then you've arrived. So therefore, the Word of the Lord comes to a prophet. So, here we are at the end time, arrived. Under the end-time ministry of Pentecost, we are right back to the original.

61. [134] *Now, notice! Here the life that was in the...tassel*, (I read that. Now:)

[135] *Watch how perfect the Word and...nature works.... Just like we proved the resurrection...sun setting...sun rising. Sap going down out of the tree to the roots, comes back up. ...The leaf comes back up...again and falls to the ground. The life of the tree sucks it right back—calcium, potash. Brings up another leaf seed. All nature everything works with right with the Word of God. And here it is exactly, perfectly in these Church Ages. That's the reason the Holy Spirit came down and drew those things and made them out the way He has. That's exactly.* (Now, notice here: this is where we are getting to the heavy crux of the presence of God.)

[136] *Notice here. The life that was in the stalk and in the tassel, and then in the husk all gathers in the seed.*

That's what? What is seed time? Harvest time, maturity; it's ripe. It's no use pouring water on it.

What would you do if you had a bunch of grain out here, perfectly right, and you poured water on it? You'd mess up. Then, there's no more baptism with the Holy Ghost after this. Now, keep it in mind; I'm going to prove it to you.

62. [136] *And the life that was in the stalk, one went to make the other. The life that made Justification made the way for Sanctification. The life of Sanctification made way for the baptism of the Holy Ghost. And the baptism of the Holy Ghost made way for the Holy Ghost Itself to come right down in perfection.*

Now, I want to ask you: what does 'down' mean? I'd like to ask these preachers. They know so much. How come they didn't know anything when I wrote the Church Age Book?

All right, look. He said, *“It comes up through a body.”* Comes up through a body! What’s he talking about?! The Life! What did that Life bring forth? Justification, Sanctification, Baptism. Then It came to what? Him-self. What does it say He did? Come down!

63. “Oh, Bro. Vayle, He’s been here for 2,000 years.”

Oh, has He? Well then, forget the prophet. Why don’t we just go home? And go to hell? I’m mad enough to just.....That’s what the devil wants. I ask you a question: when Israel left Egypt, how many over 20 years of age mad it in? Two—over 20—the rest died. I’ve known old timers around Bro. Branham for years. Where are they? I could name you names; I won’t do it. Where are they? What did they see? What are they seeing? Look, I’m reading you this. I’m not pitting Scripture against Scripture, prophet against prophet. I’m just here now telling you what he said. I’m reading it to you.

64. He came down in perfection. Perfect is perfect. All right, here’s a lovely piece of—what do you call it? Needlepoint. The stuff you got to use a magnifying glass for it. All right, here. Let’s pretend it’s crewel or something—haven’t got time—but it’s really needlepoint. Everything is filled in. And I take my magnifying glass, and I find there’s one teensy spot that’s not filled in.

You’d say, “Well, that’s perfect... It’s...”

Say, “What do you mean? It’s not perfect!”

“Well, it suits me.”

Well, you just stopped short of perfection. You’re one of those ‘happy’ birds. Don’t buy it.

65. All right. He said:

[136] *...Come right down in perfection, back to the Word again to manifest Itself.*

In plain English, that Pillar of Fire goes with the prophet, and It doesn’t go with the prophet, per se; It goes with the office of the prophet, per se, which is a “Bringer of the Word.” And the Word of God and the Word of the prophet is one. And the prophet doesn’t think his own thoughts.

66. And let’s get this flat: Bro. Branham categorically said, *“I’m the only man living who can tell it just exactly how I saw it and tell it exactly as I heard it.”*

You say, “What kind of a man is a prophet, the man that can do that?”

He’s a God-anointed man, with the omniscience of God, who doesn’t forget!

...Unless He wants to forget. And the only thing He forgets is our sins. The Bible says He doesn’t forget your labor of love. I hope you’ve been laboring in love in this last little while. Hope I have been, too. Don’t ask me any questions.

67. The life followed exactly, as in nature, came back and proved that it was that light. Now, look. Here the old maple tree...(Like out in front here.) Leaves fall off, sap goes down, up again. We see it. There it is. Not the same with the corn of wheat. Falls in here, comes up, life coming up, and what happens? It’s got to manifest here—not in leaves—but it’s got to manifest in a fruit up there. It’s got to manifest in a seed. All right.

68. Then, because there is a deceiver out here, there’s got to be some kind of a test.

Now, what was he talking about? The Holy Ghost in the measure of the Word that brought forth: justification as spoken in the Word, sanctification as spoken, and baptism as spoken. And now it's got to be right back here, where Bro. Branham said, "*Just think, the same Pillar of Fire that brought the Word to Paul is here revealing the Word.*"

The baptism with the Holy Ghost didn't do that! I don't care how full you are, or anybody's full of the Holy Ghost, unless you are that ordained prophet, you will never get the Word of God. So, we're right back to the beginning. Now, why can't people understand that? This is a stumbling stone; I admit it. But what 'denominated' dies.

You say, "Bro. Vayle, Bro. Branham said this would never denominate."

That's the true Word wouldn't denominate, but who said "we" couldn't denominate? You see why I don't get a following around me? I could leave this church tomorrow, or I might be out of here in two weeks for all you know. If I keep feeling as rotten as I feel, I'm going to be gone for some time or something. Let me tell you right now. I feel pretty good right now, but almost 24 hours every day, I just feel horrible. How much can I stand? I don't know. I can stand a lot of this, but not of the other. I won't bring you around my suffering; never have and never will. You're on your own, and you know that, the way I preach. I preach what I believe. You do what you want with It.

69. Now, let's understand this. This is the way nature is run. This is the way the things of God are run: the kingdom of God and the kingdom of the devil. Men are raised up, and they teach certain things, and people will come to it. So, you are stuck in a certain formula, the same as I am. But that doesn't mean for one thing that you see what I see, or I see what you see. It doesn't mean I've got a corner on something, and, if you're in my corner, you're it. You better be in **God's** corner! I'm trying to be in the prophet's corner, who was in God's corner. I don't know. I can't prove anything. I just believe what he taught. This is how I believe It. People do what they want.

70. [137] *...What denominates, dies. Like...Luther went...made Wesley. And from Wesley It went into Pentecost. And...Pentecost to make the original seed. Pentecost comes out of Wesley until that time. The reason that Pentecost came out of Wesley...*

You see at that time, then Pentecost doesn't come anymore. We're the real Pentecost. And people say we got to get back to gifts and talking in tongues to have it. Well, that's fine by me. Go ahead. Put it in a room; see what happens. I'm for it. Good night, I'm not against anything like that.

[137] *...because it was no denomination. (What wasn't? Pentecost wasn't.) Then Pentecost went to denominate. (That's the Pentecostal people.) What did it do? ... Turned to the husk. (In other words, it died.) It looked like the real thing....*

[138] *How many ever saw a seed? The seed of wheat starts to grow. What's the first little thing? ...just...like a seed, but it's in the husk. See,...three stages? Stalk, tassel or the pollen, and then the husk. Then out of the husk comes the original seed. Not a seed...*

71. Now, watch what he's saying now. Now, watch carefully, because we're in a transition or a metamorphosis of our understanding, by using certain illustrations that carry us on! You heard what I said? All right, listen:

[138] *Not a seed. It was the life of the seed growing, through this, to come to the seed. Amen... Do you see it? What is it? A resurrection. Coming back to a Masterpiece again, like the man that went in.*

72. All right. What went into the ground in Jesus? A perfect human being. [Bro. Vayle asks the brother recording the tape:] Are we about over? How long we got to go? No more? That's a good place to stop. This is where the going...