

Masterpiece #06

August 15, 1984

#5584

Brother Lee Vayle



Let us pray.

Heavenly Father, we're very grateful to be in Your house here, Lord, that You've given us. We're thankful, have thankful hearts, Lord, that You've given this day to praise Thy great Name.

We thank you for all mercies and all blessings, we claim them all in the name of Jesus Christ, Lord, we claim those things that You've set forth in Your Word, they've been freely given to us, Lord. We want to have them.

Teach us how to receive them, Lord, to accept them by faith and grace, helping us to move on, Lord, deeper into the kingdom, the knowledge of our God and Saviour, the Lord Jesus Christ. We give Thee glory tonight and praise.

In Jesus' Name we pray.

Amen.

You may be seated.

01

Now, we're still in the "Masterpiece". We're going to try to finish tonight regardless of a... We'll just try to get there as fast as we can. Now, you'll notice up to this point we're seeing that Brother Branham was talking of God building a Masterpiece, that's like the pyramid, and then, of course, he .. I'm not an artist, so don't worry.

That's really a tree with a trunk. You wouldn't know that. That's what it is. And then down here, of course, we have a wheat stalk, and all of these are little figures, or illustrations, of the Bride, the Masterpiece at the end time.

And in here, of course, you find that these are lively stones that Peter speaks of, and they're being built into a holy temple. And that's a statue, an edifice. And then, Brother Branham talks about the life in the tree where the tree speaks of the things of God as a continuity: the sap rising, falling, and so on.

Then he comes over here to where the life comes up from the wheat, and then manifests itself, reproduce many times in a resurrection. So, those three figures are what Brother Branham used. And then, you have to keep them in mind, because each one brings out truth that we're looking at.

02

Now, we're on page 28, and we come to a very, very tremendous portion, paragraph 136, though we actually went beyond that. Now he said:

[136] Notice here. *The life that was... in the stalk, [Now, this he's talking about this wheat here. See?] and in the tassel, in then in the husk, all gathers in the seed, or gathers into the seed. The life that was in the stalk, went—one went to make the other.*

Now, you don't find that here in this pyramid. That's individual rebirth. As lively stones, you're placed in there. And it finally all comes up to that edifice. But in here, you're talking about how that the life went through the Ages and ends up in a Resurrection. And it's not transferred from person to person. It's transferred from faith to faith. "The just shall live by faith."

Like justification gives way to sanctification and so on, until it comes up right to the end. Then there's a difference over here. Brother Branham having used the tree, tells you why the tree will not hold good. So, you're watching now how this whole thing, which is of individuals, comes up into the Resurrection. All right.

03 Now, he said:

[136] *And the life that was in the stalk, one went to make the other.*

Now, you wouldn't disagree with that. So, I know for one minute that here this life is in this little seed down here. I better do myself a little justice by putting it green here.

All right the life is down here in the seed, and then, you watch that life begin to come up. All right. Now here we'll just pretend... that's where the life comes up here, and it makes this stalk. All right?

Okay now, you notice that that starts to get brown. And yet it's still carrying the elements, but the life has moved on. Because you see, the life is going to reproduce itself. Well, it can't reproduce itself down here, but it's got to have a carrier, a vehicle of some kind. So, it keeps coming up here.

Okay, now we get up in here, and we get all these little tassels, you know, little things up in here. And now that's the life that came down here, that went up here, and up to here now, see... what's happened. All right.

Now, the life has got to pass on again, until it comes to a final stage where it won't pass on anymore, that's it. You see? So, that's what you're looking at here. See? Well, in here, you see a cycle. You see the life comes up, the life comes down, the life comes up, the life comes down.

In here the life doesn't come up and come down. The life is going up, and it doesn't come down. See? Okay. You just follow that as we go along. All right.

04 Now, watch.

[136] *...one went to make the other. Justification made a way for sanctification. Sanctification made a way for the baptism of the Holy Ghost. The baptism of the Holy Ghost made a way for the Holy Ghost Itself to come right down in perfection,...*

Well, to come right down in perfection, is the Holy Ghost ever without perfection? So, he's

not using that terminology. The terminology Brother Branham has to be using must line with the Greek, which is 'finished, polished off'; 'you can't add from it, you can't take from it, this is it'. This would be all of it, all it's ever going to do. All right.

05 [136] *The baptism of the Holy Ghost made a way for the Holy Ghost Itself to come right down in perfection, back to the Word again to manifest Itself.*

All right. For "*the Word to manifest Itself.*" Now he said,... to manifest Itself then, it means that this Word here has got to be produced for the hour. In other words, whatever the Word for the hour is, which hour is Resurrection, there's got to be a Word produced for It.

And that Word has got to be manifested that this is the hour for the Resurrection. Oh, you can't get people to believe that outside of us. They say they believe this Message. I don't buy it. I don't think they understand what I'm talking about.

06 Now here, the life followed, then, exactly in nature, and came back to prove that it was here. So, it's coming up here from this, here this life, which came from Christ, and up here it's going to prove that it's the very same life.

That's why it's time of the Resurrection that Christ comes in the form of the Holy Spirit to the Gentiles. And He does the same thing in the Spirit in the Bride that He did when He came up through the patriarchs in the tribe of Judah to where He was manifested as the Seed of the woman and did those great works.

All right, now.

07 [137] *But what denominated, died.* [He puts "dies," or whatever denominates, or rather, denominationalises itself, dies.] *Like Life in Luther went to make Wesley.*

Oh, that's exactly true. The life that put the sprout came up here to make the tassel, what made the tassels made the husks, made the husks, goes into the wheat. It's not every kind, several kinds of life. It's the one life, and it's a life that's moving on, and it's moving into a resurrection. All right?

[137] *And from the Wesley It went to Pentecost, and from Pentecost to make the original seed. Now, Pentecost comes out of the Wesley until that time.*

Until what time? It comes out, and then it's time for the wheat to be formed. See? And then, what does it do? Denominationalises. See? And from Pentecost it makes the original seed. Pentecost comes out of Luther until that time.

[137] *The reason that Pentecost come out of Wesley, because Pentecost was not a denomination at that time. Then Pentecost went on to denominate.* [It denominationalised itself.] *And what did it do? [What happened?] It turned to the husk and died. It looked like the real thing.*

08 Now, Brother Branham asked the question which is going to throw your minds in a wrong direction. So, I'm going to warn you. He's asking you the question: how many has ever seen a seed of wheat formed in the husk? Now, that's what he's going to ask. But it doesn't

sound like it.

[138] *...How many ever seen a seed—a seed of wheat start to grow?* [Well, it starts to grow down here. [Brother Vayle using the board] That's what you think. It's not; it's up here. So, get your thinking lined up. Okay.] *What's the first little thing?*

...It's just exactly like the seed, but it's the husk. [The chaff.] *See the three stages? Stalk, tassel or pollen, then the husk. Then, out of the husk comes the original seed.* [Now, listen.] *Not a seed, it was the Life of the seed growing through this to come to the seed.*

Now, you notice how his language is here. His language has to be the way it is and seems a little abstract, because when he talks of seed you're sort of in the impression that the seed is there when he's telling you it's not there. It's being formed, and it's being formed by life coming up through the process of carrier.

But the life that comes up cannot actually be formed into a seed until the chemistry's ready, which is the little chaff up here is formed. Now, that's what we're looking at here. We've got to kind of watch this. It's tough.

09 [138] [Now]... *Then, out of the husk comes the original seed. Not a seed, it was the Life of the seed growing through this to come to the seed.* [Or let it come to seed.]

You say, "The thing's gone to seed." You don't say, 'the thing has gone to the seed'. "The thing's gone to seed." You say, 'The thing's gone to seed.' You look at something out in the yard... We put some parsley in, and the time we came back it was just nothing but forming seed. So, I tell my wife, "It's gone to seed."

Now, was there seed there? By no means. It was in flower form. The flower had formed, not even little pods that the pollen-form seed was there. But I said, "It's gone to seed." Well, you know enough about nature to know from nature that this certain time is at hand.

All right. You're supposed to know from the Bible what's at hand.

I know what some say, "Well, now hold it, hold it..."

Listen; shut up, and you hold it!

Jesus said to the Pharisees, "You can discern the skies out there. Don't tell me you don't know what's going on!"

Now, listen; I'm going to tell you something: The Bible said, "God has showed it to man; so therefore, there's no excuse." I know we can sit here grump, belly-ache, grouch, and everything else and feel justified.

"Well now, why don't you make it simple? Why, why?"

"Oh, yeah. Why not?"

Oh, why don't you just tell God to get off His Throne and kick him off.

10

Now, I'm talking this way on purpose, because we haven't yet come to the place where we really understand what's going on. See? That's the trouble: it's always too many questions. And I'm not, that I'm not full of questions and you are.

Listen, I preach this way because I know jolly well I'm having trouble, and I know that everybody else is having trouble. Oh, I know there's guys go by and they say everything is wonderful. Sure they, phfft! They wake up... Well, that's all right. Do what they want. I'm not their judge.

[138] *Not a seed. It was the Life of the seed growing through this to come to... seed.*

And that's right. This seed here had life in it, and when it got planted it started to come up here to where it would reproduce itself. And what was it? It was the life.

[Brother Vayle asks for his Bible.]

11

I'm going to read in 1 Corinthians 15 to see this.



1 Corinthians 15:35-38

- (35) But some man will say, How are the dead raised up? and with what body do they come?
- (36) Thou fool, that which thou sowest is not quickened, except it die:
- (37) And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:
- (38) But God giveth it a body as it hath pleased him, and to every seed his own body.

Now, he tells you right there, the body that went down is eventually going to come back through the processes of life to a body identical to what went down. Not the same body, but it's going to come up through a body. So, the life is coming up through the body of the Church, till it comes back to the manifestation of many of what went down.

12

Now, let's talk it. Christ Himself was many, because He is plural. We were in Him, but we'll just let that ride. We just want to see what Brother Branham is saying here. Now:

[138] *Amen, amen! Do you see it? What is it? A resurrection, coming back to the Masterpiece again, like the one that went [down.]*

Now, he's telling you: what is this life all about? What is life and seed all about? 'Life and seed all about' is the life that went down and burst, see, shed forth itself in order to come back in many lives, which is resurrection.

Now, he's telling you that the Church started to come back in order to have a resurrection. And when it did, it would come to the place of the maturity, the harvest time. See? where they were completely whole, back to original. All right.

13 Now:

[138] ...coming back to a Masterpiece again, like the one that went [down.]

Oh, what went down? The Groom went down. And the Bride went down. Now it's coming up, their life.

[139] *Pentecost came out of the Wesley's, because Wesley was an organisation. Pentecost come out as no organisation and then turned to one. It had to, to make the husk. [Now, he said... had to... "Sovereignty of God."] The true Word of Life on it was on its way, then, to the original grain through these stages: through the stalk... the pollen;... pollen into the husk; and... the husk made seed.*

See? Now, what is he talking about? He's talking about the Resurrection there.

14 Now, let's just take a look at this and get our picture again.

[Back to paragraph 138.] He says:

[138] *And then, out of the husk comes the original seed. Not... seed, it was the Life of the seed growing through this to come to the seed. [Come to the end.]*

All right, now. And it was proven, of course, as he said. "It had to produce the same thing showing it's Hebrews 13:8."

All right. Now, he said, "We're coming into a Resurrection." Now, at the end time, what brings a Resurrection? Shout, Voice, brings the Resurrection up to the Rapture, and then back all the original seeds will be placed in the Resurrection and in the Millennium. All right.

15 Now, he said, "We are now in the seed form." Okay, It says:

[140] *...living, they produced in their early revival a holder of a certain portion of the seed Life ;...*

Now, notice, he said, "Seed Life," or the Life that was in the seed. Right up here held a certain portion of the Life that was in the seed. It moved up and held a portion of the Life that was in the seed. And on up here, and up here it comes to the very top when it's turned into the seed. Now:

[140] *...but when they organised, the Life moved out of it. That's proved by all history. Never an organisation ever did a thing after it organised. It died. That's right.*

All right. Let's see... same as we noticed over here in,



1 Corinthians 3:6

(06) I have planted, Apollos watered; but God gave the increase. [It takes exactly God doing that thing.]

16 [141] [Now:] *Watch, the life travelling on.*

Now he said, "*Watch the life's travelling on.*" Watch how it travels on.

Okay, we go back to the gospel of John 1:4-5, you'll notice what It says:



John 1:4

(04) In him was life; and the life was the light [l-i-g-h-t] of men. [In him was l-i-f-e, and the Life was the Light of men.]

All right. Now, look at it. In here was Life, and the Life was the Light of men. This Life passing up here, the man said, as Brother Branham said, "*You Lutherans potentially had corn. You Wesleyans potentially had corn. They could see something; they knew something was there. You Pentecostals potentially had corn, but now it's corn.*" See?

It's passed on to where it is no longer justification, sanctification, baptism; it's given way to the Holy Spirit Himself. The Life has moved on, and with It is Light.

In other words, there is an evidence of what is going on. Now, Brother Branham talks about that Life, and that Light, mentioned many times already. He said, "... God operates through the Word."

17 Okay, Holy Spirit comes on down. And here was this little woman down here, and she was all black, except this one little piece of light. That's that harlot, that prostitute. Over here was old Simon, and he was all white, except that little piece right in there.

Well now, Brother Branham said, "*What happened?*"

Well, what happened was when he rejected the Light, the woman took the Light, and so she became all light. And over here, of course, this became all dark, because he wouldn't take the Light.

Now, the point is this: The Life was there in both cases. But you see,... wouldn't do anything, because it wouldn't take the Light. Now he said:

[141] *...the life's travelling on now. It's moving on.*

[142] *Notice. What they have done, all these have done, is proved by history just exactly the way the church has come, never to be useful to Him again.*

18 Okay, let's go to Revelation 2:5, and Brother Branham said it wouldn't be used again.



Revelation 2:5

(05) Remember therefore from whence thou art fallen, and repent, and do the first works; or... I'll come unto thee quickly, and... remove thy candlestick out of his place, except thou repent.

Okay. Here we've got a candlestick, and it's built like so, and you've got one here, and you got one here, and you've got two; that's four, five, six. Okay, you've got one, two, three, four, five, six. And you've got one at the top here.

All right now. Let's just say that this here it's all clogged up. There's no light can get through. So, all right. God just says 'okay that's all over.'

Now, every Church Age did the same thing. It just went up and up, and up, and up, and you're right down here down to number seven. And when that's no good, He gets rid of it, too. All right. When you get rid of that what are you back to? You're back to original light.

So, when Pentecost organised that was the sign that it was all over, except the Life Giver Himself was here to carry on now. He wasn't going to have a church messing around, to mess around anymore. Let's just find out and see if these things are true.

19 Now, what they have all done, as these have all done, is prove by history just exactly the way the church is come never to be used of Him again. Never was. Never was.

[142] *Organisation is laid on the shelf.* [Just like gifts are today. They're still available if you want to use them the right way.] *There never has been in all the history of church after it organised, but what it died. And the organisation died and never did raise again. Can't you see it?* [Well, certainly not, never did rise again. There never was a reversion.]

Now, notice in here: this rose came down, rose came down, rose came down, came up. See, but this doesn't. When this is finished, this is burned and gathered. See, you've got a different, different picture.

20 [142] [Now,]... *the organisation died and never did raise again. Can't you see it? Men who are blind, open your eyes.*

Now, what's he talking about? He's talking about what I said a while ago. People can hum and haw, and carp and quail, and yammer and yatter, and say, "Wow, this is too hard. Why didn't God just come down and open my door and walk in my front room and do something for me?"

Because like He told the Pharisees, He said, "You can discern the sign in the sky; you're full able now to discern what's going on today." All right.

21 Let's go to John 9:35, where this is an illustration that Jesus did enact which was not known from before, ever since the world was made which opened the eyes of a man born blind.



John 9:35-36

(35) Jesus heard that they had cast him out; and when he had found him, he said, Dost thou believe on the Son of God?

(36) He answered [Jesus,] and said, Who is he, Lord, that I might believe on him?

Now, the 'lord' there is 'mister' or 'master'. You know, it's not a matter of Almighty God; he doesn't understand him as God. In other words, it's a term of respect. It's the same word used for 'lord', though, in the Bible. Don't worry.



John 9:37-41

- (37) And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.
- (38) And he said, Lord, I believe. And he worshipped him. [Now, Jesus is going to receive worship, perfectly fine.]
- (39) And Jesus said, For judgement I am come into this world, that they which see not might see; and that they which see might be made blind. [Now, that's what actually happening every single time. Now let's keep walking.]
- (40) And some of the Pharisees which were with him heard these words, and said, Are we blind also? [Of course, they were sniffing at that one.]
- (41) [And] Jesus said..., If you were blind, you should have no sin: but now you say, We see; therefore your sin remaineth.

Now, you see what the whole thing you're up against. Jesus excoriated them concerning: they could see the signs in the sky, "Red sky tonight, nice day tomorrow. Red sky today, it's going to be bad out in the lake.", and then turn down the revealed Word. And they said, "Look, we know what's going on."

Now, listen. Let's get this. You've got the people that Jesus said, "We piped to you and we mourned to you. And you neither danced nor cried; you just can't be dealt with. You're hypocrites. You're serpent seed."

And that's what you've got right today. And I'm not hitting anybody that has to do with this Message. I'm just putting it plumb across the board. So, I hope you understand. All right.

22

[142] *Men who are blind, open your eyes. Nature and the Word coordinating together and proving it right here that this is the Truth, that is the Truth: That Life leaves the stalk to make the tassel; from the tassel it makes the husk, and from the husk it goes into the original again.*

Now, they say, "Well, what are you talking about? Where's the original?"

He said, "*You show me where my ministry is not the identical ministry of the Lord Jesus Christ.*" Now, there you are. You've come back. What went into the ground is absolutely proven to be here today. "He's the same yesterday, today and forever." That's real Hebrews 13:8. He'll do what He did back there in the flesh.

He'll do it now here in the flesh of another person. He's going to do it to the Gentiles. That is

Hebrews 13:8 that is not Mark 16. Mark 16 is just infinitesimal along side of this. All right.

23

Let's go further. Now, life passed on in the church, I'm reading my own statement here, even as in the patriarchs, and the end-time Isaiah, that's the Scripture concerning Isaiah, ended up in Matthew 23. In Matthew 23 was the denunciation of Israel.

Now, let's go to Matthew 23 for just a minute now, because I want to see something in here. And He excoriates them, and then He said, going on, verse 34:



Matthew 23:34-39

- (34) ... I send... prophets, and wise men, and scribes: and... you... kill them and crucify;... and you'll scourge in your synagogues, and persecute them from city to city:
- (35) That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom you slew between the temple and the altar.
- (36) Verily I say unto you, All these things shall come upon this generation. [And then It says:]
- (37) ...I would have gathered [you, but you wouldn't let me]...
- (38) ...[and] your house is left... desolate.
- (39) ...[until] you say, Blessed is he that cometh in the name of the Lord.

Now, you noticed in there, that there is a continuing curse until just a final minute.

24

But let's go to,



Matthew 3:12

- (12) Whose fan is in his hand,... will thoroughly purge his floor,... gather his wheat into the garner; [and] burn up the chaff with unquenchable fire.

So, there you see at the end time the grain is gathered and the rest is burnt. Now, that's what husk and wheat is all about. It's to gather it. All right:

[143] *Notice, never again to be useful to Him.*

Okay. Let's go to Matthew 25:12. "I used to know you as my wife, but I don't know you as my wife anymore," the door was shut. Never again useful.

[143] *Now more noticeable this life is in its travel in the corn of wheat than it is in the tree.*

Now, notice: in its travel, it is truer in a wheat than in a tree. Because the tree comes up, goes down and types the Resurrection. This doesn't. Why, this isn't typing anything. This is it, it's going up unto the Resurrection.

All right.

25 [143] *God did call His people like a tree. See? The life goes down in a tree and comes back up again, goes down and comes back up. See? It goes down and comes back up... in the corn of wheat it goes up from the original stalk through the stalk, tassel, and husk; and the thing that it passed through dies so it can't get back through it again. [It certainly doesn't get back through it again. No way.] What is it? It's no use any more. [It's no use.]*

See, what he said in Malachi is the same he said in Matthew 3. The chaff you burn up with unquenchable fire. And it says over there in Malachi leave neither root nor branch.

Now, what is the root? A root is the principle from whence it came. That could typify your whole patriarchal society of Israel. But let's go a little different way.

Here he is down here, this old root. Now I come along here with my hoe and I go zap, zap. And I come back a few days later, and there's this stinking weed up here again. Why? Because I left the root.

26 Okay. Let me show you something: when God takes root and branch, it means He's going to throw all of these in here that are in hell, He's going to throw them into the Lake of Fire.

He's going to burn this bunch up here, and He's going to burn this bunch down here. And as Brother Branham said, "*How do you make a eternal hell out of that one? I'd like to know that one.*" You can't do it.

All right. It's no use. He's got to burn it up. So, listen; what was up here, He'll burn up, and what has already died and gone down, He'll burn up. It's a matter of getting rid of it. Why? Because it's no use. It's finished. "Can I not do what I want with my Own?" Okay.

27 [143] *It goes on to its perfection.*

Now, again we notice the word 'perfection' means 'conclusion'. It goes on to its ultimate, what it was designed for that you can't get it off track. It looks like it's off track here. It looks like it's messed up. It looks like it could never come back. I've got news for you: the original seed cannot change. See? It's going to come up. I don't care what it comes through. See?

[143] *Amen! Don't you see why He never used an organisation? He can't get back in it again.*

See, He came through it, but He can't get back. That's why Jesus always went different routes. You didn't hear him going here then coming back. You heard him going someplace else. He moves on.

[143] *He can't get back in. It's dead! But the Life passes on from one to the other. See? They injected creeds. "Whosoever shall add one word or take one word..." See? He's blocked off from it. It must be the Life seed, or the life of the seed, travelling on.*

That's why Brother Branham said, *"Nothing outside of this Message will ever live."* Why? Because this is the Word for the hour. The other's dead. It died up here in Pentecost.

28 You say, "Well, I've got a lot of relatives there."

Well, what do you think I've got? Are they over there in Sri Lanka or Tibet? So, what are you grousing about? There's always people who want to find fault with God. You can't find fault with this. You're back where I always had been.

We used to carry wood years ago. I'd load it up like this and put a piece of wood here. The Irishman's load, you know. You put enough on so you don't have to go back and carry a second load.

If you were smart, you didn't break your stupid back. So, I'd pile up and pile up and the centre of gravity shifts, and then it fall out, and I'd cuss like a trooper.

Finally, I realized how stupid can you get, you stupid jackass. But please don't answer the question, because here I am cussing a very thing that I need, which is the centre of gravity. If the centre of gravity shifted all the time... you know, what kind of a cart have you got? Your cart... falling over, tumbling over.

Well, people are just that stupid when it comes to the things of God. Look, It's moving up. And when It moves up, what's there in denomination dies, and if they stay in it, they're gone. Now, you say, "What hope have they got?"

Being foolish virgin. They'll protest at the right time, but it's too late.

Brother Branham said, *"When they take this Message it'll be too late."*

That's right! When the Catholic's took Luther, it's too late. When they took Wesley, it was too late. Wesley takes Pentecost, it's too late. When Pentecost looks at this, and said, "Hey...", it's too late. Might as well save your breath. You're just wasting from that time on.

29 [143] [Now]... See? *He's blocked off from it. It must be the Life seed travelling on, the life of the seed.*

Now, as we said a while ago, if this goes in cycles... this does not go in cycles. This is once and for all.

[144] *I'm using this in a parable now of the Bride, the Masterpiece that's coming forth. [What's coming forth. Not just a sermon, a Masterpiece called the 'Bride' is coming forth.] As a Masterpiece fell; there's a Masterpiece rising. [All right, she fell down here; she's coming up here. She's a Masterpiece.] The Masterpiece fell at Nicaea, Rome.*

What did at Nicaea, Rome? A living Masterpiece. The people, the living one's. So therefore, we've got to have living people back here that form in the shuck before there's an actual Resurrection. But these are children that belong in the Resurrection. All right.

30

[144] *The Masterpiece fell at Nicaea... After Nicaea, Rome, she's come through a process; and she's coming right back... to that Masterpiece, perfected, 'cause she's a part of that Word that was spoken by Him.*

All right. She's part of that Word. What is she? What part of the Word? In a nutshell she is Revelation 3:14-22, whereas the other Church Ages start with chapter 2:1 and end up through two chapters, and so, that's the Word spoken. Now:

[144] *He'll have a Church without spot or wrinkle.*

All right. Let's just find out about that. That's over here in Ephesians 5. And it says:



Ephesians 5:26

(26) That he might sanctify and cleanse it with the washing of water by the word.

Now, you notice right in there that you have water and the Word. You simply can't bypass the one or the other. Now:



Ephesians 5:27

(27) That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

31

All right. Let's go over here in,



1 Corinthians 1:7-8

(07) So that [you] come behind in no gift; waiting for the [Apocalypses] of [the] Lord Jesus Christ:

(08) Who shall also confirm you unto the end, that you may be blameless in the day of our Lord Jesus Christ.

All right. It tells you at the time of the revelation, which is Revelation 1: (of the Book of Revelation) you and your viewing will be counted blameless. You never did it in the first place. All right. Who said that? The Judge.

[144] *It'll not be connected any way with any kind of an organisation or denomination [which is] the cursed thing. [The Bible says, Don't touch the cursed thing.] It's passed through those such things, and it'll never be there.*

Never be where? There! Never be there in the organisation. She's done gone through them. See? There's no way it's going to come back. Why? Because Christ won't come back, and she's part of Christ.

In other words, it's a perfect Word process. You can never change the Seed. You may give it

a pretty rough time, but you'll never change it.

32

[145] *Notice, the seed is coming up, The Life is coming up, not going back. There'll be no more resurrection after this.*

Now, look. Through seven Church Ages you could say this if you wanted to... through six. But when it comes to the seventh, you can't, because there's nothing more to come forth. This is it! See, that's Brother Branham bringing a Masterpiece, letting the people know that this is it.

Now, in this Resurrection we've already had is a spiritual resurrection from amongst the dead creeds and dogmas.

[145] *Now notice; the husk puts forth the original seed out of itself. [Really, what he's saying here: it pushes the seed out. The husk will now push the seed out in this hour.] In Revelations the 3rd chapter we find this.*

What do you mean 'in chapter 3'? "Behold, I stand at the door and knock." She's been pushed outside, Christ has been pushed outside. You see?

So, we've got a resurrection out of Rome and the whole harlot system, and we've been pushed outside. This is the hour of perfection and Resurrection. It's all over. The Resurrection's got to come.

33

[146] *Now remember, no other church was He put out of in the Bible, of the Seven Church Ages. How many remembers that? He passed through the Church Age to go on to make something else.*

Notice: He passed through the Church Age to go on to make something else. What was he saying? Justification gave way to the Sanctification. That's what he made there. That went on to the Baptism of the Holy Ghost. That went on to the One Himself. And that went on to the Resurrection, because at that time he sets Himself at the Head of the Church and raises the dead... Okay.

Now:

[146] *How many remembers it? He passed through the Church Age to go on to make something else. But this is it. There's nothing else. [This is it', means this is over. There's nothing else.] But the Sculptor has got back to perfection again, the Word. See? [Now, He's got plumb back. All right.]*

Why has He got plumb back? Because there's nothing left but the Word. This bunch here is creeds and dogmas. The Word that He spoke was Spirit and Life. When did He speak? After His Resurrection; after He was cut off and bruised, the Masterpiece.

"He was wounded for our transgressions." Once that He was smitten He was given the authority to speak.

34

So, here He is speaking, and notice brother/sister, when He gives His Life, He gives His Word. People don't want to admit it, but it is true. "This is the condemnation that light has

come into the world and men loved darkness rather than light, because their deeds are evil.”

And this already He has given His Blood to sacrifice. But you can't have the Blood, or you cannot have the Life without the Word, it won't work. Because it was the smiting that gave Him the right to speak. Then if the smiting gave Him the right to speak and He sits down and shuts up, He's got to be crazy.

You work all week long to get your wages, and say, “Well boss, it really doesn't matter my wife and kids will starve,”

Oh brother, you've got to be sick. See, when you reduce it down literally to vulgar it begins to make sense. Well, that's what it's all about. The price paid shows the satisfaction, and the satisfaction demands a result, or there's no satisfaction. Hope you're catching what I'm saying. It's actually very simple.

35

[147] [Now,] *and notice. Then the husk, when it comes forth, looks just like the grain. But when the grain Life begins to leave the husk to make the Grain (the Bride), the husk opens up and excommunicates the Grain. Is that right in nature?*

Oh, you try to stop it. Tell you what you do: you go out there in a wheat field and... We used to like get wheat in the gum stage, because we'd pull the leaves off. It was kind of tough to get off. And then we'd just chew the wheat and made a good type of gum. And the harder the wheat got, the less gummy it was. And then you know... I always wanted the biggest beef the farmers had.

One of the biggest beef the farmers had was, they'd say, “Well, if we don't get out there and get that grain, it'll all spill on the ground. Why? Because the chaff let go. When the chaff let go, what happened? The grain went down into the ground again. Then you see, if the grain went down into the ground, it would have to come back and return to that form once more.

Well, you know what happened? Jesus doesn't go let the grain go down. “His fan is in His hand, thoroughly purge His floor, gather the wheat in the garner, burn up the chaff.” See? Why, He's not going to let it go down.

36

Now, what I'm trying to show you here is, that I don't care whether you like it or not. There comes a time when the chaff lets go. It can't help it. Now, what usually makes it let go? Well, I'll tell you what usually makes it let go: if it gets hit by something. What's the first thing that hits it? Wind. What's wind?

The type of the Holy Ghost. What's another thing that knocks the chaff off? Rain. That's another type. That's Word. You say, “What about hail?” That's judgement. All those things. They just smack that wheat around. You watch it come out.

Wheat doesn't have a thing to do. It just... It's just plumb gone. It doesn't have to worry whether it's going to be shucked out or not.

[147] [It gets shucked out good, opens up,] *excommunicates the Grain. Is that right in nature? That's exactly what she did.*

37 [148] *In Revelations 3, we find out the Laodicean Church put Him out. [Now, is that a fact or a fable? Well, people try to act as though it's a fable.] Now see, it didn't back in the other ages, because there was something else yet to be made. [Certainly not.] It just passed through and went on to another.*

...I told you all along, there's no more denominations coming. We're at the end. And they put Him out, because why? He's the Word again. He's like the one that fell down there. He's the same doctrine that come forth from the beginning.

He's the same doctrine. What are you talking about? Now, he doesn't call, what's he calling? He calls Him a doctrine. "In the beginning was the Word, the Word was with God, the Word was God, the same was in the beginning with God."

Now, he tells you He's the same One that was back there in the beginning, and He's the doctrine.

38 Well, all right. Let's look at it: doctrine is the spoken, classified, understood Word of God. It's the things of God categorised that you may know the things of God. Jesus was God manifest in flesh; so therefore, He had to be also doctrine.

That's what He says over here: "No man has seen God at any time. The Only-begotten Son, who is in the bosom of the Father, he had declared Him," thoroughly led Him forth by Word, proved Who He was then said It. So, we're back to doctrine. I wanted to preach that for years not knowing that it was in here.

I said, "If you don't know the doctrine, you'll never know this Message. You can't. You've got to know doctrine. You've got to understand Appearing from Coming. And yet the Appearing is a part of a Coming, but there's a differentiation.

Appearing is Luke [17]:30. We're going to read that, if we get time. We won't get time. I'm only to page 30 from 28. *He's the same doctrine that came forth from the beginning.*

39 Now, it says here: the church put Him out. Why wouldn't they put Him out? If their creeds and dogmas, and He's the doctrine, then He's out. I don't care what He manifests.

Oh, there comes William Branham; he said, "*Bless God, bring me your worst case in the world. I just guarantee healing.*"

"Oh," they said, "hallelujah, let's come running."

So, they came running, and here's the great miracle. And they said, "What did you say you believe?"

"Why," he said, "*I believe there's one God.*"

They said, "Oo-p." It was all over.

Why? He said, "*He was a doctrine.*"

They put Him out before. Why, they said back then, "You being a man make yourself God." Now, they say to William Branham, "If you being a prophet, you make one God. Shut up, there's three of them. We ought to know, because we've just talked to them this morning."

40 You talk about people, brother, that... That's your stinking government. They're getting away with it right now. But it won't be too long; they won't get away any longer. Which means, they can say what they want, maybe the taxes will get them.

One day those taxes aren't going to come in. Now, where's it going to be? The law of inverse returns is setting in; has set in a long time ago. Brother Branham said it has.

Forty generations down the road, before he died, we'll be paying these taxes. And the taxes were minimal at that time. You can have a hundred and forty generations; they'll never pay it. See? Okay.

41 [149] *And when the seed Word begins to grow forth, the husk puts it from itself* [shucks it off]. *The Life leaves all the others to follow it.* [The life leaves all the others to follow it.] *That's the true believers; they follow the Life, wherever the Life goes.*

Why? Because it's Light. It's manifesting time. And manifestation means Light, what God's doing. See? Now, God's the great Baptiser with the Holy Ghost is here. And yet, people will prefer just as it were the gift of the Holy Ghost, instead of the great Holy Ghost Himself. You see, they don't understand grace.

Pentecost is still confused over gifts and is speaking in tongues and those things with the Message. They can't get it. But remember; when the Word begins to grow forth, which it means 'it's time to come out', the husk automatically pulls itself away.

People say, "Well, hey, when is that squeeze going to come down? What's going to happen?"

42 Look; don't you understand what I said over here in Peter? Now, come on, of course you don't. I never thought of it myself. I like to sound good, to make you people think I'm somebody, but I'm quite honest, you know, most of the time. Not all of the time. Most of the time.



2 Peter 3:4-7

(04) And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

(05) For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

(06) Whereby the world that then was, being overflowed with water, perished:

(07) But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgement and perdition of ungodly men.

Well, it tells you right there, that people just don't realise that God acts at a certain time concerning the wicked. It's like down there with Abraham. He plumb took care of Abraham and Sarah, then said, "Now, I've got to wait and take care of that bunch down there is Sodom."

Now, He's taken care of the Bride, He come down here as the righteous Judge, and He said, "Little Bride, you didn't even do it." He said, "You're the righteous, blameless, sweet little Bride of the Lord Jesus Christ, Amen, and everything is fine."

Now, He said, "Just sit there and wait," and he said, "I'll tell you I'm waiting for the iniquity and all these things to pile up." And He said, "When it gets to a certain place of ripeness, I'll just be all over, and you'll be separated." And everybody's wondering.

Well, stop your wondering. It's just not dry enough yet. You say, "Man, I hate to have it any dryer."

Well, it's going to get dry, and it's out of your hands, too. Oh, you just wait. See? Do you follow?... Okay. So, the Life just goes on.

43 [149] [Now] *The Life leaves all the others to follow it; [What's to follow it? That's the Word, the manifested truth. See,] that's the true believers; they follow the Life...*

You say, "We follow Life."

No you don't. You follow creeds and organisations and dogmas. You're gone. Did your church produce William Branham?

"No!"

Wouldn't have anything to do with him. Did we produce him?

"No! We just follow." See?

44 [150] *Like in Israel, a perfect type... But in the perfect type in the beginning, everywhere that Pillar of Fire went was Life; God was that Light. And I don't care if it was midnight or whether it was in a well-selected place, when that Pillar of Fire moved, the trumpet sounded, and Israel moved with it. Hallelujah!*

...When the trumpet sounded, Martin Luther moved out with it. He organised... Not he himself, but the men after him. And then God took the Life out of that, brought It on, laid It down in the grave.

[151] *Then out come Wesley. [That's another trumpet. See?] He saw that big organisation, so he sounded a trumpet of sanctification, more of the Word. See? [What did he do?] Moved on right out of Luther right into Methodis[m].*

[152] *...Pentecost saw it,... trumpet sounded. It's time for the return of the gifts. See what they did? They sounded a trumpet, and out they come;... they organised. But remember; after the husk (That's three stages we know.) there's nothing else left but the Grain. [That's fourth, see. Number four is deliverance.] Oh, God! And then the Grain is put out of all of it.*

Amen and amen! Seed, Word begins to form itself, and Life is brought forth out of...

But listen, back there see, out of it. Now, He's out, the grain is out. That's your Masterpiece, both men.

[153] *Now notice. If the Bridegroom, the beginning, the first Bridegroom... This is the Bride coming forth. Remember, the Church began at Pentecost, and It fell at Nicaea. It sprouted, not like the real grain, no; it was some of the Life in there, but it sprouted in order to make an organisation.*

Now, you notice what he says there. He tells you there was a sprouting there and some evidences and all, but it wasn't the real thing. It was organisation.

45

[153] *And it pulled through that organisation. And then what did it do?... from that organisation it went into another organisation, went into another stage of the Word: Justification, Sanctification, Baptism of the Holy Ghost. See? And as it went through this stalk and process, it kept coming on more.*

[154] *Remember, the little pollen is more—the tassel is more like the seed than the stalk is. [And yet you know it doesn't look a bit like it, but it's getting closer that's the idea.] And the husk is more like the seed than the tassel. [And that looks like it, of course.] But the seed itself is beyond that. See? It just used that for transportation to take itself through.*

You see, it's like God providing a hiding place. A nourishing place.

[155] *The Bridegroom in the beginning was the Word; and then, if the Bride is taken from the Bridegroom, It must be the Word also.*

Well, how do you get back to It? You'd have to have a prophet.

[156] [Notice:] *Why must the Bridegroom be the Word manifested, made plain?*

Now, listen; let's watch what he's saying. *Why must the Bridegroom, [Now, that's not the Bride, the Bridegroom.] be the manifested, Word made plain?*

[156] *Is because the Bride and the Bridegroom are One; She's just a smitten piece off of Him. There's your Masterpiece. It was smitten.*

In other words, if He proved Himself at any one time, then she is proven. See, that's what you're looking at. Why, because she's smitten off of Him. See?

46

Now, some would like to reverse that. They want to turn around and say, "Well now, just a minute, here we've got this great statue of old Moses; here's the knee here; Oh, that's a very sorry looking foot. That's better. Here we are here. Now we've got this thing here." This is out.

Now, somebody said here, "I'll tell you what: we've got to get this little thing here, and we've got to match it back up there." See, emphasis is put on this. That's not true. The emphasis is put on this.

When the One that was wounded, that rose had manifested Himself, then this is taken care of, because she fits in there. See? So, that's what he says here. He said:

[155] *In the beginning the Bridegroom was the Word. Then, if the Bride is taken from the Bridegroom, it's the Word also.*

[156] *Why must the Bridegroom be the Word manifested and made plain? It's because the Bride and the Bridegroom are One; She's just a smitten piece off of Him.*

So, if He's ever manifested, then she is automatically. If He's proven to be so, she is automatically.

[157] *Michelangelo could not reproduce that again; he could not put it back. But God's going to do it. He's going to bring this little Bride that's smitten right back to the side of the original Word. [So, there's got to be an original Word to get back to the side to.] And there It is; there's the Masterpiece: the family back again to Eden.*

All right. Now he's talking... puts you all in the Resurrection. The whole thing is done right at the time up here, the Resurrection time.

47 Now, let's keep reading.

[158] *How is this Bride going to do this? [Do what? And there it is; there's the Masterpiece, the Bride, the family back in the Garden. For he said:] How is this Bride going to do this? How is this Wheat going to do this? Malachi 4 said in the last days it would be restored back.*

All right. Now, how is it going to get... What's going to happen if this is the truth I'm telling you, that all of this is going on? Then there's got to be a restoration. That's what he said. Because, if He's the Word, she's got to be the Word.

[158] *"I will restore, saith the Lord, all the years the palmerworm and cankerworm and all these other things has eaten. I will restore again." Malachi 4 said He will restore the hearts of the people and the faith of the people back to the original fathers again. See? We see this right before us, Church. Where are we at?*

Now, he said, "We see it right before us." See what before you? The mighty God unveiled. The evidence of His Presence. Who is here.

48 [159] *...[Now,] I want you to notice real close of something that just happened.*

[160] *Malachi 4 is to bring back... the original. She is smitten from the church, from the church body, smitten with her Master for the same purpose, (She's the Word.) the same as Joseph was smitten from his brethren, because he was the Word. And Jesus was smitten from His brethren, because He was the Word. The Bride is smitten from the church, because she is the Word. There is your stages again: one, two, three.*

Now, you notice in here that he's talking about smiting of this hour. So, there it is, there's the Bride right here, and she's got to be smitten. All right. You've got the same thing here, because... Here it is, little forms like this up here in the husks.

She's right in here. So, she's got to be catapulted or kicked out. At the same time he uses the term 'smitten off of here'. See? There's your squeeze the whole bit. All right.

49

[160] *She's smitten from... because she's the Word. There's your stages again: one, two, three. Just exactly.*

All right. Now:

[161] *The Word, living and in action the Bible Bride... The Word, living and in action, ["She's here."] the Bible Bride, not some man-made Bride, the Bible Bride, smitten and afflicted of God.*

Now, he's talking about this Masterpiece. And he's talking about her perfection, exactly who she is. So, let's go to Hebrews 3:1, and begin to see something about this. This Bride that he says, "not manmade; she's a Bible Bride."



Hebrews 3:1-6

- (01) Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our [confession], Christ Jesus;
- (02) Who was faithful to him [who had] appointed him, as also Moses was faithful in all his house.
- (03) For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.
- (04) [And] every house is builded by some man; [and] he that built all things is God.
- (05) And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;
- (06) But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

All right. Now he's telling us how we're built. We're the house that was built of Almighty God. That's exactly what we are.

50

Now, notice that this house that what we're built of, tells how it's built in Ephesians 4, and It says here:



Ephesians 4:8,11-13

- (08) Wherefore he... [has] ascended up on high,... led captivity captive,... gave gifts to men.
- (11) And he gave some, apostles;... some, prophets;... some, evangelists;... some, pastors

and teachers;

(12) ...[to perfect] the saints,... the work of the ministry,... the edifying of the body of Christ:

(13) Till we all come in the unity of the faith,... [all] knowledge of the Son of God, [and so on, where they arrive at to this perfect stature.]

Now, you notice in here that the Scripture says that Moses was just a servant. And that's exactly right. Paul, William Branham was a servant. The five-fold ministry is just a servant. The Holy Ghost is the One Who is doing it. God is building His Church, not somebody else. And you notice, the same as God brought forth the Son, is Isaiah 53, Brother Branham says about the Bride:

[161] [There's] *"No beauty we should desire her, but yet we did esteem her, [in other words, you look upon her] smitten of God and afflicted. That's right. She stands alone. She's smitten from all of the denominations according to Revelations 3. She's smitten out of the Laodicean church... that she was raised up in [which means, she was put out]. See?*

She's against every creed and every dogma. And she will not have any doctrine but Him, Who is the doctrine.

[148] *He's the Word again. He's like the one that fell down there. He's the same doctrine...*

He's the same One. You're not dealing with anybody other, at this hour, than the *Logos Himself—God Manifested.*

51

[162] [Now,] *the church was raised up in the Laodicea church age. That's the husk. Can't you Pentecostals see that? If that other was husk and died, [another, the part of the stalk, see,] and the stalk had to die, if the tassel had to die, so must the husk die; three stages of organisation: Luther, Wesley, Pentecost.*

And remember:

[163] *You said, "Well now, there's a lot of tassels hanging on; there's a lot of this." Yeah! There been Methodist, Baptist, Presbyterian, Lutheran, Church of Christ, all these other little things that fell on to it, leaves and everything else was hung on to it; but the original was the reformations. See?*

In other words, you sat with the reformation.

Brother Branham warning, he said, *"Everybody says, 'why, why, why talk about Luther? Go here, go there, do this. No, [he said,] this is it."* A lot of thing happens which were true, but this is it what I'm talking about. See?

You take Paul Boyle, in a story, Brother Branham talked about. "Oh, Brother Vayle," he said, "Brother Branham made a mistake." He said, "Luther was not the messenger for that hour."

I laughed. I said, "Paul, one of these days you'll smarten up." He's an old, big mouth himself, because he read a couple of books. Fap! If I know anything about the pope, he's spent more

bucks on books than anybody, wouldn't be where he's at today.

He's educated, erudite and smart, and he ends up as antichrist, which it doesn't mean 'against Christ'. He's 'in the stead' of Christ, which is 'against' Christ, because he's a usurper. He said, "I'm the Holy Ghost." Well, let's see you walk on water. Not that he has to, but give him some kind of a sign.

52 [164] [The Bride's got to...] *stand alone. It's His Masterpiece. See? It's the Word that He can work through and make manifest, which is rejected. [See, like It was in Christ.]*

[165] *So the tassel, the stalk and the husk never become the Seed (No!) but are all the time becoming more like the Seed. Now, [Why? Because you see, we're talking about manifestation.] Now, at the harvest time the Seed is back to its original Life, back to the Bible. Malachi 4 said it would be brought that way. Oh, my.*

[166] *To be this way it must have all of the Word. Is that right?*

Well certainly, it's got to have all the Word, because that was the trouble. It got into creeds and dogmas. Some take this, and some take that. Some won't take it.

[167] *Now, what did He say in Revelations 10? What would take place? Why was the trip to Tucson?*

What's Revelation 10? The mighty Messenger come down surrounded by the angels, as in 2 Thessalonians 1, there bring the Word, one foot on land and sea.

[167] *"In the days of the messenger the seventh angel, the whole Word of God would be made manifest. The seal that what all the stalk has left off, and why, and all about it, would be made manifest in this time". Is that what the Word said?*

Now, everybody else wants to put something else under the Seals. There again is the human mind. It simply can't take what a prophet said, got its own idea. Why not just shut up and say 'That's what It says? Because that's what He saying.

53 [167] *Then we see it. Then where are we at? See? Where are we at? Now, there's only one thing. The harvest is here. She's dead ripe. She's ready now for the coming. [Why? She's already had the Appearing. That's why.]*

[168] *Notice. No, it'll never be it. At the harvest time the Seed is back to its original condition, and must have all of the Word in order to be the Seed. And it can't have a half of the seed; it won't grow. It's got to be the whole Seed. It's got to not manifest, say, "I believe in the baptism of the Holy Ghost. Hallelujah. I believe speaking in tongues."*

...That's just part of the Seed. [So, it just can't say that and be manifested, you see. It'll manifest as some say the whole Word of God.] But now, there's added to that. Hallelujah. See? The Life, not the gifts, the Life of the gifts. [Or the Life of the Giver of the gift, see.] See? See what I mean? We're at the end brethren.

[169] *Stalk, tassel, husk is dead and dried now... only one thing that has to happen: is to be gathered in the World Council of Churches for... burning.*

That's what I said. We get [inaudible]; we want to get things for us.

[170] *The Word has become flesh, exactly like He promised in Luke 17, Malachi 4... That's right. Revelation...*

See? That's right. We're back to the original. Same way, same thing.

54 [171] *All true Life that was in the stalk, tassel, and husk is now gathering in the Seed, ready for the Resurrection, ready for the harvest. The Alpha has become Omega. The first become last, and the last is the first. [Here's your doctrine, my principle]. The Seed that went in has come through a process and become the Seed again. The seed that fell in the Garden of Eden and died there, came back. From that imperfect seed that died there, come back to the perfect Seed—the Second Adam.*

[172] *The first Eve that fell... was used in the second reformation—second coming, as bringing forth a child, now has become... Bride again, the Seed, right back with the original Word again. The Alpha and Omega is the same. He said, "I am Alpha and Omega." [Now, listen:] He never said anything in between.*

See, that's what we're looking at here, Original, up here original. Nothing was in between. See? That's what people don't like to understand that. Nothing in between.

[172] *"I'm Alpha and Omega, the First and the Last." That's it.*

[173] *The first ministry and the last ministry is the same. The first Message and the last Message is the same thing. [Right!]*

Brother Branham said, "I preach what Paul preached."

They said, "We're resting on that."

55 [173] *I was in Alpha; I'm in Omega." [Certainly was.]... in the evening time there shall be Light." See? Alpha and Omega; it's become the first and the last. Oh, my, brethren, we could stay hours on that.*

[174] *The great masterpiece of a family, the second Adam and the second Eve now ready for the Garden, the Millennium...*

In other words, the second Adam has fulfilled everything it needs to do, that Life of His is come on up. They're getting ready to separate chaff and wheat, ready for the Resurrection, take us all back. "As in Adam all died, even so in Christ all were made alive."

That part which is Bride. We don't know how many, but that's a part.

[174] [Back with]... *the second Adam, the second Eve. The great Sculptor didn't leave them lay there. He took time as He did through the millions of years moulding the first perfect couple. And they fell. Now it's been through thousands of years; He's moulded again; here they are ready.*

[175] *The Masterpiece was come and struck down. From His side came forth the helpmate. And she's brought up in the same process. Now, here she is back again with all nature, the Bible, and everything else showing we are here.*

56

[176] *Notice the great masterpiece of the family. The husband and wife cannot be truly a family unless they're one. They have to be. If they're not, they're not a good family. The wife pulling one way and the husband another, that'll make an awful family. But in agreement with love one to the other, that's a family.*

...And now, that was God's masterpiece;... all the true family here portrays that. See? And now, the masterpiece family has come again: Christ and His Bride ready to come. [Ready to come back to the Millennium.] The second Adam, the second Eve, ready now to return back to their home. [Remember, all the Old Testament Bride has got to come back, too.] The whole picture has been redemption, from where it was, bringing it back, See, just exactly, bringing it back again.

[177] *The other day standing up here at the Christian Business Men... I guess many of you were there... I heard a Lutheran priest (or preacher, was supposed to be) stand up and say it was ridiculous and made fun of what we believe in. [That's our Message.]*

...And those Full Gospel Business Men having that man there, saying that. He wore his collar turned around. Lots of them do now. He said, "Now, the people ask me why I turn my collar around,"... "How can they tell you from a Catholic priest."

...He said, "There is no difference, and there shouldn't be." He said, "We're all God's children." He said, "I know a Catholic priest that's omnipresent, that could be present everywhere."

57

And Brother Branham said,

[178] *[How could he]... be omnipresent without being omniscient? Only God would know that.*

[179] *What is it? It's the devil, taking them right straight to that slaughter, every one of them going in... Exactly what the Bible said. And here it is. See, come right in amongst the Pentecostals and just pulled them right straight. What a time.*

[180] *Oh, after that testimony, someone said... It's a good thing I didn't say very much, 'cause they'd probably have me in jail up there; but I just thought, "There it is." The people who's taught, know—know that. "The wise shall know their God in that day," it said in Daniel. Yes, sir! The wise will know their God; they're watching for these things.*

58

[181] *But when I saw that happen, and them Pentecostals stand there... Even Oral Roberts looked at me like that. "Ooh, my."*

[182] *But standing up there with education, polished,... and so forth. That's not the way God polishes His people. He doesn't polish with education; He polishes in humility and in power of His manifested Word, showing the shape of the Grain that it went from.*

[183] *Now, someone said to me, said, "Brother Branham," said, "there's one thing I can't*

understand.” I said, “What’s that?” Standing out there in a hall... I guess Sister Dauch and those who were there, a... bunch of people. A minister with his collar on backward, pressed around, and said, “Why is it that you’re always bawling the people out?”

...He said, “Those people believe you to be a servant of God, to be gentle and sweet to them and everything.” Said, “Every time I hear you get up, you’re bawling women out about having short hair, and about wearing shorts, and wearing makeup, and all this other stuff, and bawling the people out and telling them how cold, formal, and indifferent...”

...“Why do you do that? Those people love you. How can you be a loving son of God and do a thing like that?”

59

[184] I thought, “Lord, let me answer this smart man. You just let me answer him somewhere that’ll hang him on his own rope.” And I said, “Well... Sir, did you ever read of the great producer of music called Beethoven.” He said, “Sure, I read of Beethoven.”

[185] I said, “He probably tore up waste basketfuls of scrap paper, but he give the world masterpieces.” He never opened his mouth and said another word. And I said, “When he was sitting in his study under the inspiration, he’d write something down. He’d go into his study and play it.

...It wasn’t right, he’d scrap it up and throw it in the... basket. But when He got through with the inspiration, he had a masterpiece.” Oh, how the Word cuts, but It produces masterpieces, [Like he said, the prophets hue out the people.] takes all the husk and stalk away... brings forth Masterpiece.

In other words, this Message brings about a Resurrection by throwing these out. The Message that brings us with Life is the same Message that throws these into a tizzy. See? because the truth always brings belief and unbelief. You can’t, you know, get by it.

60

[186] I got seven minutes to tell you something...

And he talks about a vision, and in this vision he tells you about the Bride, the review and the preview.

[188] Now, I have the Bible open before me. See? I can only say what I saw. If you say, “What are you looking at?” I’m looking at a clock. “What are you looking for?” I’m looking for the people—looking at people. “What are you looking at?” I’m looking at the Bible. That’s what... I’m telling the truth; that’s what I see. And only can I tell you what I saw. I don’t know all about it, but I just tell you.

[189] But when this Bride She was looking right at... The one was talking to me,... I was standing together. Her eyes, She was the cleanest, sweetest looking people I ever seen in my life. Look like it could been a dozen or more... I don’t know how many were abreast, but there was just a group of them. [And that’s the Bride in his revelation and his vision.]...

...She passed by, sweetly with a sweet air; her eyes were up, watching... She passed by. She was beautiful! I looked at her, and... she passed by,... “Now, we shall review...” Said, “That’s the Bride. Now, we... review the churches.” They came. I noticed them coming.... Filthy, most filthy bunch I saw in my life. Next...” I heard a noise... Next here comes the American

group.”

61 [190] *Now, I'm an American—just made me sick.... [And you should read between the lines.]... But, she had a great, big, long nose and a great... mouth; dressed up like a witch and her clothes hanging in straps like the hula skirts, you know. Each woman had something of the order on... Many of you, years ago used to... Remember, we used to cut paper like that, make an old fly swatter [fly brush.]*

[191] *How many remember...? You know... I think [you] used it in carnivals, you know. Hanging down like that—fringed, lace paper. They had something holding them below, like this, holding... And then a part was exposed. Each one had hair cut... real short and fuzzy, short curled hair, and full makeup... nothing but looking like street prostitutes... walking with this paper... The vulgarity!*

...Now, the paper was what was hold in front of them; when they passed by... in the back... to see the way they were going... you could see their back part,... they were acting... I thought, "Is that the church the way they're acting?"

62 [192] *And there she went. And they were singing this... twist-and-roll songs,... singing like that... To my notion it's nothing else in the world,... the World Council of Churches leading them right straight down the road where they're going. They went off to the left and disappeared in chaos, beating time to the music,... making real funny sounds, and shaking their bodies... carrying on (walking) like that.*

[193] *...I just started to bow my head, and he said, "Wait, the Bride must come again." [Notice, the Bride must come again.] And I looked, and here they come again. And they passed by, sweet-looking... ladies. They... looked right at me as they passed by... noticed each one dressed different.*

...And in the back had kind of like long hair hanging down... like this. One might have been German or something else... I watched... And... they were starting to leave, two or three of them... And I was going to scream, get back in step. And I was trying to get [them] back in step again. [Then] I saw the vision just fade out and change from me.

63 [194] *Now, here is the interpretation: The reason... Now, remember, I had just got through writing... I hadn't finished; I hadn't wrote these notes yet. But in preaching this morning, I caught what it was right in my sermon. Did you notice, the church only came in view...*

...Now, that's the truth, friends. The heavenly Father, who writes the Word, knows that I tell the truth. See? I know—I just say the truth. And not knowing it till just a few minutes ago, or just recently, see? Did you notice the Bride come in view twice? The first Seed and second Seed, both of them exactly the same...

See? That's why it's Alpha and Omega. You don't find in between.

64 [194] *...the reason they were dressed different in different parts, she'll come from all nations;... make up the Bride. Each one had long hair and no makeup, and real pretty girls. And they were watching me... represented the Bride coming out of all nations... represented the nation, as they marched perfectly in line with the Word.*

[195] *And then, I have to watch Her. She'll get out of step with that Word if I don't watch, when she's passing by, if she gets by. Maybe it'll be my time when I'm over, (See?) when I'm finished, or whatever it is.*

[196] [Watch!] *They was getting back, trying their best. They was getting back; they was getting in line, they was looking out somewhere else, watching about that church that just went out into chaos. But two... The front ones never. The back ones—just two or three... kind of stepped... a little bit to one side,... looked like... trying to get back in line as they went by... just passing me...*

In other words, if you see the church coming back from its creeds and dogmas into the perfect set up where they were once in.

65 [196] *But... notice, the church only came into view once, each nation, the church. But the Bride come in twice. See? See that was it... Not knowing it, but look at it with my message this morning, not knowing that. See?*

[197] *The Seed fell in the ground at Nicaea. [She went down once.] [But] that was the original seed. And she's come through the process of these denominations but only comes in existence once. But the Bride returns back again in the last days.*

See what you see here? Like starting up and going through, that's one trip. See, but when you get here, you've got a duplicate of this. So, what you've got: you've got the Bride at the beginning, Bride at the end; they're duplicates. But the Bride returns at the last day. It's all restored.

66 [197] *See? The Masterpiece is brought up. That's the reason she was in view—reviewed the second time. She was reviewed the first time;... she's reviewed the second time. And she's perfectly the second time like she was the first time. Oh, God, have mercy!. Hurry, hurry, hurry! Life, get in the Grain right quick! See?*

[198] *The others never appeared no more. They went out never to come back. But the Bride came back, because she's Alpha and Omega. [That's right, same as here.] God, the Great Sculptor, has made Him a Masterpiece, for It is a piece of His first Masterpiece.*

...Like He made in the Garden of Eden and took from it another piece that was marred and fell, He's been building up all the time again. And He brought forth this Masterpiece, and was smitten in order—that part that was smitten was in order to bring back again that Masterpiece once more.

67 [199] *So the Masterpiece and the Son of God—the Masterpiece, the Bride... It's a piece of Him, which must be the fulfilling of the Word. The Word has been fulfilled, and we're ready for the coming of the Lord.*

See, It had the Appearing. He has Appeared; the Bride has appeared. The whole thing is in divine order for the literal Coming, which means: He will leave the Throne, step off into the clouds, the upper atmosphere.

The Bride, the living Bride, will all be caught up to the Wedding Supper and come back to

the Garden of Eden. Now, you see, in other words, he's telling you it's all over; it's just waiting for that shuck now to get rid of you. And there's a lot of hassle going on right now. Yes sir.

68 [200] *Oh, Church of the living God, bow your hearts and yourselves before God. These things are true. I know that it sounds like that as such a great a thing as that would be, would be so spread out over the nations; it never was. He doesn't change His way [just a little place.]*

[201] *Just be thankful, Church. Be thankful that you are where you are today if you're in Christ. Because,... see, now... Remember, all that Life will be gathered right into the Grain for the resurrection, but the stalk must be burned, the rest of it. The husk and all must be destroyed... [When? When the Bride's gone.]*

See, what's been gathered? Everything was in Christ. [using the board] The whole thing is now here, before it.

[202] *Then, what is it in the Millennium? Christ and His Bride, back in the garden of the Millennium.*

Then Brother Branham sings: 'I love Him', then praise, and that's the end of it.

69 So, there you see what he spoke on "The Masterpiece", and especially the Bride, the great Masterpiece that fell into the ground, the one that took the creeds and the dogmas in order to bring forth the denominations that was part of it, and to move on.

Brother Branham saw her right back to the Word again, the original, so we have now the Bride appearing, because It says... "We shall also appear with Him in Glory." Let's look at that in Colossians 3.



Colossians 3:1

(01) If ye then be risen with Christ...

See, and if He's risen from the dead, amongst us doing the same thing that He did when He was in the flesh, remember, that same One whose body is up there...



Colossians 3:2-4

(02) Set your affection on things above, not on... the earth.

(03) For [you're] dead, and your life is hid with Christ in God.

(04) When Christ, who is our life, shall appear, [perfectly manifested, then you shall be manifested also.]

70 That's what Brother Branham said. He said, "What is it?" He said, "*If He's manifested, you're manifested.*" See?

So, there's your answer: the great Masterpiece. And I would think Brother Branham thought this is one of his favourite sermons, because he as a prophet had a part in it, had a great part in it. What was he? Like Moses the servant. He's not the builder of the house, and he doesn't own the house.

He's a faithful servant in the house. And all we're part of the house and the five-fold ministry, if they're right, they're faithful servants. But they don't build anything.

71 The apostle Paul said, "I sow and somebody waters; God gives the increase." What is it? He said, "We're faithful, co-laborers; we're faithful farmers, sowers. He said, "You are God's husbandry." That's what the Bible says. God's agriculture; you're His plot.

You're the one He's moulding blocks here . You're the one He's producing Life in to come back to here. And Brother Branham said '*there's a Masterpiece.*'

And the Masterpiece is in process of finish today. Everything is ready. Come to the feast. "Behold the Bridegroom;" they went out to see Him. The door was shut as the Bride went in.

72 All of these things are taking place in this hour, and this is what we're to be aware of. That's why I say people say, "Why did He come down?" Well, He came down, and He came up, what do I care.

What's up? "You men of Galilee, why stand you gazing upward?" Where is Israel? Where's the North Pole? Where's the South Pole? Who gazes up? Anyplace you're at. What is heaven? Elevated place.

Come up through the church; I don't care how you put it. Do you know what's going on? You know people just dearly love to argue about it.

73 Well, my argument is not so much as to geography. My argument is: is He here, or is He not here? Then, if He's here through a very special ministry of William Branham, because he said his Message is to declare that He is here, then He must be here in a way that He wasn't previously, and that's what Brother Branham said. Then, if He's here, what is He here for?

All right. Then, if we know what He is here for, we know what He's doing, then we are a part of the truth of the hour; and this is what counts. It's His manifesting, not ours. Our manifesting depends upon Him.

But everybody wants to do something to bring Him back. All those old titles: Why, do you let the kings stay down there. Bring them back; do this; do that.

Well, that's great. What did anybody do when He appeared at the river in 1933? Do you know why He appeared at the river in 1933? Because the world was in a shemozzle... in a mess; time to get a Bride out of here.

So, there's what you're looking at. You're looking at the same thing right now. You can't get

out of here until the church says “out”, kicks you out.

74

So, the Masterpiece through the Ages have been built, God building a Masterpiece, as a Masterpiece this Scripture was smitten. He brings out the fact that the Bride’s identical. She is smitten also.

But the end-time Bride will be right back to the original. Because remember; in spite of all this, she’s been coming up up up.

See, over on the other side Brother Branham saw no doubt, a totality of Bride, and this group will be added to it. So, God has His Masterpiece, His perfect outworking, and It’s in conclusion, and soon it will we all over. Lord bless you.

Let’s rise at this time.



Gracious God, and eternal Father, we thank You again for love, mercy and grace, Your goodness to us, Lord, we thank You, O God. And we pray, Lord, that as time goes on that You will help us in all things to see the tremendous clarity, to see what was in this sermon that Brother Branham loved so well.

We know, Lord, that we have barely scratched it. We have seen some things that we know are very true, very good. They’ve been principles to us and helped us and we see it. But, there’s so much, we believe that at this point we are not seeing, though much came on later that he taught us that came out of this.

But, Father, we would like to come to the place where we would rejoice with him, the same One, Who brought this Message that we would see what he had seen. Not to see as a prophet, but to see what he wanted us to see, that would be it.

So, we commend ourselves to You, Lord. A blessing be with us, O God, until we come together again. Guide and direct us in paths of righteousness for Thy Name’s sake, Lord, and guide us in paths of uprightness and spiritual and physical wholeness for our own sake, Lord, for we need Your help.

Be merciful to us, O God, we pray, and in such a way we pray as this, that we know Your mercy and goodness is there. May we see it; may we lay hold of it. Help us, Father, because our help cometh from Thee, and of ourselves we cannot do anything. We’re a needy people, Lord.

We need You and Your gifts and all Your goodness outpoured. We do not denigrate or deny any, but we know that we need You above all because in You are all things. So, Father, we look to You now. Help us. You are the great Helper, the great Builder. In Jesus’ Name we pray.

Amen.

The Lord bless you. Let’s sing “Take the Name of Jesus with You”.