

Masterpiece #4

Building and Marring

1. [Opening prayer not on the recording.] ...that basic illustration, how that 'Angelo did strike, which was a masterpiece, because it was so beautiful that he expected it to literally speak out and so that God also made a Masterpiece and each Masterpiece was also marred. Now, from the view (rather, from that view, that is) that we're looking at here, "The Masterpiece", Bro. Branham spoke of Adam and Eve as a masterpiece that was marred; and then, he spoke of Jesus, the Christ, and here is where we're presently reading on page 18 and paragraph 83. And I'll just read that, then. I'll revert back a little further.

[83] *As I said the other day, Jehovah of the Old Testament is Jesus of the New.*
Yes!

2. Now, this...what he's speaking of here: this Jehovah of the Old, Jesus of the New, is Isaiah 53, wherein he read his Scripture for the message. And the Masterpiece marred to bring forth the right and the power of speech is taken from Scripture here in Isaiah. I think, maybe, there is... We can go back to that. Isaiah 53, and we'll look at this later, but just maybe reading this one thought, It says, verse 10:

(10) ...it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

Now, you'll notice in there that this Masterpiece had to be bruised in order to bring forth the perfection that it was destined to bring forth. It wasn't enough that the actual masterpiece of God be within itself a Masterpiece, but it also must accomplish a Masterpiece. So, you'll see that we're on, pretty well, the right ground here with Bro. Branham.

4. Now, we'll go back to paragraph 81.

[81] *God, down through the age, hewing away, by the patriarchs, and made His platform...*

And you remember the platform is the base for the statue, the pedestal, something you put it on to show its perfections and its beauty. In other words, the masterpiece does not stand alone; or the statuary doesn't stand alone, there has to be something to enhance it—in other words, a proper setting. Well, Bro. Branham said God put Adam and Eve in the Garden of Eden.

5. [81] *Now...down through the age, hewing away, by the patriarchs, and made His platform, and brought them up from the different things that He'd laid this foundation upon. Upon this He begin to build His Word, (the prophets) and then, finally, come out to the perfect Prophet, the perfect Foundation, the perfect vision that God had.*

Now, you'll notice, last Sunday we deliberately took time to show how that God was moving down through the ages and how He set forth mankind to be the, what you might say, the reflector or the physical image of Himself in the person of the Lord Jesus Christ. He took these patriarchs starting with Abraham, and coming up they formed the human lineage of Jesus. Now, I don't know if I can... I never remember too well what I'm looking for, but let me just check here, first of all, and see if I got what I want in Matthew. And I figure that wasn't it, so I'll go over here to Luke. Let's see what we can come up with in Luke. Luke 4 and starting with Jesus and taking His genealogy, you'll notice that It says here that... Luke 3:34.

(34) Which was *the son* of Jacob,... which was *the son* of Abraham

And then, It goes on down to paragraph 38.

(38) ...*the son of* Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

“Which was...of”... The word ‘son’ is not in there really, but it is ‘of’, showing the progenitor; showing the affiliation or to whom he is related.

6. Now, you’ll see in here that Bro. Branham mentions, then, concerning the Lord Jesus Christ coming up way of the flesh, he now is the head of it all. He’s the perfect man, the great one. They all looked forward to him, the original fallen Masterpiece that was marred. Adam and Eve... The promise was made that Christ would be that perfect one that would be the great restorer. All right? How he comes up, then, through what God laid in His Word, which is a natural election... Peter...(Most of the times I can’t find things I’m looking for. That’s my trouble.) It’s in Peter here, but I just can’t put my finger on it. But he uses the fact of Christ being in the election—elect according to God. It’s in there somewhere. But anyway, just bringing out what I’m seeing here is that there is an order that God used to bring forth Jesus in his humanity. Now, starting then, therefore, with Abraham, he’s raising up a physical family of which Jesus will be the apex, the great head.

7. Now, we’re going to go to Romans 9, so you’ll see what I’m talking about.

- (1) I (speak) 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 (I) myself were accursed from Christ for my brethren, my kinsmen according to the flesh:
- (4) Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service(s) *of God*, and the promises;
- (5) Whose *are* the fathers, and of whom (according to) the flesh Christ *came*, who is over all, God blessed for ever. Amen.

So, you can see, it’s my understanding here what the prophet is saying in “The Masterpiece” here is that God had a plan, formed in human flesh, whereby he would bring forth the great perfect one, the Captain of our salvation through the form of flesh in a people. Now, he also mentions here—Bro. Branham—upon this, He began to build His Word, the prophets, and then, finally come to the perfect Prophet, the perfect Foundation, the perfect Vision that God had. Okay? What you see here, then, is that Bro. Branham mentioned prophets, not patriarchs, that the prophets were a part of the patriarchs; that is, they were in the lineage, but they, being in a lineage and the forming the race, the segment of the human race that Christ would be the Capstone to, that in themselves didn’t do it. It was the prophets that actually were there, and it was, thereby, that part of the human race was coming up into the manifestation of Christ.

8. Now, let’s see this a little more. Now, we’re looking for the Scripture here in Romans, and now in Romans 11 you’ll notice...

- (1) I say then, Hath God cast away his people? (Now, we’re going from the patriarchs right on up.) God forbid. For I also am an Israelite, of the seed

of Abraham, *of* the tribe of Benjamin (traced himself right back to Benjamin).

- (2) (Jehovah) hath not cast away his people which he foreknew. Know ye not what the scripture said of Elijah? how he maketh intercession to God against Israel saying,
- (3) Lord, they have killed thy prophets, and digged down thine alters; and I am left alone, and they seek my life.
- (4) But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal.
- (5) (And) even so then at this present time also there is a remnant according to the election of grace.

Okay? Understand, then, what we're saying here that the prophets were set for the elect, and they would always come to the Word. And you notice that Elijah here has evidently faulted himself by not recognizing the principle of his own ministry so that he was looking at himself alone, and God said, "No, there's seven thousand more."

Now, Bro. Branham also had the same trouble, and I think almost anybody does when they get deep in the Word—kind of think you're all by yourself. And so, Bro. Branham was going to go ahead, (I know; he told me.) and he was just going to work everything out by himself, whether the preachers came around or not. They could fly a kite (if they had a kite to fly) then that's their tough luck. In other words, he was going to go ahead, and God said, "No way." There's no way. There's...See? What it is, the entire ministry of God, basically starting with the prophets, who are the Word in a lesser capacity, looking to the great Word, which is the expression of God Himself and God fully expressing Himself, He has these men for the outworking of His Word as a group. So, this is what he's saying here.

9. Now, he said: *God finally coming to the place where it's no longer a necessity of indicating the flesh itself. That great thing pointed to was Jesus the Christ. That's it.* Now, everything will look back to it. An election no longer in the building of a Bride no longer comes through the instrumentality of flesh as it once came through, but it comes now through flesh which is foreknown, elected, and predestinated outside of a certain area.

Now, what I'm trying to tell you, in plain English, is that's why there's no such thing as a church that denominates ever becomes a progenitor. It can't do it. See? Now, back in the Old Testament that was all right, because you're aiming at him, who was the great Image, the great Statue; the perfection that God was looking at; the one that would be smitten. But once that's over, then it's completely gone. And then, you'll notice, as he said, "The other day, I said, Jehovah of the Old Testament is Jesus of the new." So, what is it? It's each one of these had a portion of the Word until the great Word Himself came, which was God manifested in human flesh.

10. Now, he said, "*He came from the eternity and became man, the perfect Image.*" That was Elohim. Now, remember; the Body wasn't eternal. That's why you can't talk about eternal Son. What was in there, and fashioned it, the basic causation always was eternal, as I showed you on the board on Sunday.

11. Now, also, let's go back to Genesis 49, and you can see this a little more perfectly what I was saying about how he come by way of the flesh, Gen 49:8-12.

- (8) Judah, thou *art he* whom thy brethren shall praise: thy hand *shall be* in the neck of thine enemies; (That's kingly, see? Kingship and governing.) thy father's children shall bow down before thee.

- (9) Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion,...as an old lion; who shall rouse him up?
- (10) The scepter shall not depart from Judah, nor a lawgiver from...his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*.
- (11) (And then It tells you:) Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:
- (12) His eyes *shall be* red with wine, and his teeth white with milk.

Now, you can see here that the one that is to come forth, which is the lawgiver, which is Shiloh, which is Peace Himself, the God of peace comes. Now He will come out of the tribe of Judah, which came out of Jacob, which came out of Isaac, which came out of Abraham. But you'll notice that the building of it all is contingent to the prophets. That's why I read to you and showed that Israel could literally go by the board, but there would be an election in there that God was dealing with by means of the flesh, but that's over now. He's not dealing with tribes and churches, and this-and-that-and-the-other-thing. It's dealing plum across the world bringing out this Bride, which we'll see a little later on.

12. Now, he says here:

[82] *And now, in order for this to speak, (He is the Word.) and for the Word to speak, He must come into the Image.*

Now, again likening to the statue, he's telling you that as the thoughts of Michelangelo were transferred into stone, bringing forth a complete and perfect likeness that was so fantastic that it was just as good as the real Moses was standing there as far as 'Angelo was concerned. So now, he's speaking here of this One, the Word, must come into an Image. He's got to come into some form which is visible and will take His place where He's supposed to take His place: which is amongst men. All right. We go to John 1 and notice:

- (1) In the beginning was the Word, and the Word was with God, and the Word was God.
- (2) The same was in the beginning with God.
- (3) All things were made by him; and without him was not any thing made that was made.

All right. Now, you're noticing here, and I'm telling you that, when God began to form Himself into a manifestation, that didn't constitute another God. That was God. And what God was doing was...He's the one that's doing all these things.

13. Now, notice in verse 14:

- (14) And the Word became flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Then over here in Hebrews 1, you've got the same thing on the incarnation. "God, in many parts and many ways, in times past, unto the fathers he did speak by the prophets." Now you'll notice, like Bro. Branham said, the Word came by the prophets, the hewing out by the prophets. It wasn't the patriarchs.

He was dealing with the substance, the patriarchs, through His ordained channel which was prophets raised up same lineage.

- (2) Hath in these last days spoken unto us (in) his Son, whom he hath appointed heir of all things, by whom also he made the worlds; (That's the ages.)
- (3) Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

All right. That's when He came into that image. Now, you'll notice for the image to speak it had to be smitten.

14. Okay, let's go back to Mark 9. Just wanted to acquaint you with the Scripture that Bro. Branham was using here. All right...beginning in verse 1:

- (1) And he said unto them, (Truly) I say unto you, That there be some of them stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

All right? Now, he is associating death with the kingdom of God coming in power. So therefore, it is true, before the kingdom of God can come in power, there must be the demise of those that are going to be in its accomplishment; that's generally across the board. In our case, it will be the passing away of the old, a metamorphosis without death. Now:

- (2) And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. (Okay? Transfiguration is a prerequisite of the kingdom.)
- (3) And his raiment became shining, exceeding white as snow; ...as no fuller on earth can white them.
- (4) And there appeared unto them Elijah with Moses: and they were talking with Jesus.
- (5) And Peter...said to Jesus, Master, it's good for us to be here: and let us make three tabernacles; one for (you), ...one for Moses, ...one for Elijah.

He didn't know what he was saying. He's kind of just blurting out something here because they were all scared stiff, and they thought they'd better talk, you know. At least they could find their mouths and they could talk. They kind of ease the tension.

- 15. (7) And there was a cloud that over-shadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

Now, the emphasis of the hearing was upon the structure of the glorification; so therefore, Jesus could not be heard until after his glorification. See? So, you'll notice, notice in here the marring of the image, which is the marring of death: "We esteemed him stricken, smitten of God, and afflicted." And it was in that process, that he was able to speak. He could not ever have spoken outside of that.

16. Now, let's just see something that Bro. Branham doesn't use here. I don't know if I can find it myself, but I think I just might be lucky enough to find it—when it comes to the Bride being smitten. Now, in 2 Cor 1:3.

- (3) Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;
- (4) Who comforts us in all our tribulation, that we may be able to comfort them which are in...trouble, by the comfort wherewith we ourselves are comforted of God.
- (5) For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

Now, you'll notice in here, he's setting the record that unless there's a marring, a coming down, there isn't any glorification and the setting on the pedestal. There isn't any ability to speak and to be of any authority, either Christ or the people with whom he's dealing. That's exactly why the prophets suffered the way they did. They always were a picture...the prophets who were a type of the suffering. I just don't know what that verse is exactly. There's something in Matthew 23 we can read, but there is something in there of the prophets suffering, actually, in the Word of God. We'll get it another time, perhaps, if my mind picks it up when I'm thinking alone by myself and I get my concordance out.

17. Now, he said, *In order to speak, it's got to be smitten*. That's exactly right. He comes in to the image, and, then, in order to speak, the perfect Redeemer, all types of Old Testament met in Him, and then he says...

[83] *As I said the other day, (Notice the smitten one now) Jehovah of the Old Testament is Jesus of the New. Yes!*

So therefore, God has the right to speak. Now...yeah. John 5, and he says here, Jn 5:27.

- (27) And (he) hath given him authority to execute judgment also, because he is the Son of man. Verse 22:
- (22) ...the Father judgeth no man, but hath committed all judgment unto the Son:

Okay. 2 Corinthians 2:14.

- (14) Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.
- (15) For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:
- (16) To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?
- (17) For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God (so) speak we in Christ.

Now, you notice in there, the ability lines up there with what we see over in John 5, which is the Judge having the power through the prophetic office; because that is what it's all about: the bringing of the Word, and He is now able, therefore, to pronounce judgment. Now, that's just all there is to it. You just have to understand that.

18. Now I want to take you to Rom 14:7.

- (7) For none of us liveth to himself, and no man dieth to himself.
- (8) For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.
- (9) For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.
- (10) But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.
- (11) For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.
- (12) So then every one of us shall give account of himself to God.
- (13) Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way.

Now, of course, if the Word makes men to stumble, then the Word would make men to stumble because that's Peter: there's nothing you can do about it. See? But notice what we're getting at here. We're getting at here the understanding of Christ the great prophet, and you'll see how Bro. Branham types him in all the prophets, coming up to the great masterpiece of perfection and then dying, or being marred, in order to have the right to do what he's supposed to do and speak what he wants to speak.

19. Now, you get people right today that don't understand that. They don't understand this, what we preach, for nothing. I'll bring you the quote where a man categorically says that I'm deceiving the people because I'm not looking for the literal Rapture. I'm going to meet Jesus face-to-face. The man is patently a liar—absolutely a liar—because he's know better than that. Or if he isn't a liar, he hasn't taken time to find out. He wants to shoot his mouth off. I don't criticize one thing he says, except I've got the proof of what he says and how he meant it.

Now, when I know things like that, I'll stand up here; stand with this Word. See? They don't understand that if the Son of man is revealed, then the Judge **has** to be revealed, and the Word **has** to come. See? We've come to a tremendously unique position here. Now, how can you get that with him in the air? You can't do it. See? There's a complete willful lack of understanding. This is why we teach the way we teach. Now, Bro. Branham said it's the same One that was there in flesh, that same image, that was marred, is back here appearing to the Gentiles in the form of the Holy Spirit. See? So, we got ourselves right back, we're in the beginning. Now, of course, it's not flesh; it's in the spirit.

20. Now, verse 80, paragraph 84.

[84] *Like many of you, man, and women, who are my age; we used to have, around the country, a lot of Chinese laundries. When the Chinese first started in, they came from the West Coast, moving eastward, coming over from the Eastern country, moving this way. That's from China. And as they did, they were a people who were not acquainted with our language and our ways, but they were fine laundrymen. They couldn't write the ticket so you could get your right laundry back. But, the Chinaman, he got himself a bunch of little cards with nothing on it at all. So, when you come in for your laundry, he would take this card and tear it in a certain way and hand you one piece, and he kept the other piece. Now, it's a little better than what we have now,*

because when you come back to claim what was your own, those two pieces must dovetail. You couldn't impersonate it if you had to. There's no way of doing it.

How are you going to tear a piece of paper exactly like another piece of paper? You can't do it because they're made different.

21. [84] *You can make copies of letters, but you can't impersonate that tear. You can't copy it, see? Hypocritically, that'd be what it's about. It's got to fit exactly with the other piece. Therefore, your dirty clothes that you brought in, you could redeem them by this ticket, because it matched the ticket that was turned in.*

[85] *And when God, by the prophets, and under the law, condemned us to sin; and the law has no grace, it's only tells you you are a sinner. But when Jesus came on the scene, (Remember, grace and truth came by the Lord Jesus Christ, the law was given unto John.) he was the fulfillment. He was the fulfillment of everything God had promised. He was the perfect, identical image of the promise. (Now, there again you've got to understand that Christ must come according to specification, and he did.) Therefore, all promises of the Old Testament were met in Jesus so that he is the promise and in him are all things that are said.*

But you see, He couldn't say them until He was broken, so the promises could spill out. See? You couldn't do it...only after he was broken.

22. [85] *It couldn't be met in Moses. Certainly not. It couldn't be met in any of the prophets, See? They only spoke of him, you understand. But in him was met...but it was met in the Masterpiece. And It matched all that It said was going to be.*

When Bro. Branham used that one in John [Jn 8:46]: "Which of you convinces me of sin?" he said, "that really means, 'Which of you can find one thing that I was supposed to do and didn't do it?'"

And that's exactly right. But go you further in the Greek, and he said, "Which of you can confute one word?"

"Where am I off in one Word?" he was saying.

There was no way.

23. [85] *And It matched all that It said It was going to be. So will the Church have to be a match to everything God has promised.*

Now, really, the word 'match' is fine. For instance, like we see here on the board. See, what if we had... We don't have, because I can't even draw anyway. But let's say we have this, sort of a boot, the map of Italy coming down. Think it's a little bit more sharp down here. And I took, and I took in...and I was going to superimpose the exact map upon that. Well, if I was going to superimpose an exact map, then it couldn't be like this, could it? See? You couldn't do it. Well, that's what he's talking about. There's specifications that have to be met.

24. [85] *Now... So will the Church have to be a match to everything God has promised.*

Now, you notice he didn't say the Church had to be that, in the sense that she was going to attain to it through the works and by the law, but that she would come to the fullness of the complete requisite and prerequisite through promise. See? In other words, what's spoken about her, she's going to be.

[85] *It must be the piece that's smitten off of it. (That's off of Christ.) So, if the original is the Word, so will the subjects that's been taken from it be the Word, to match Its side.*

All right. Let's take a look at that. We find that Bro. Branham placed Jesus Christ in the adoption and the speaking in the presentation 'this is my Son.' And in that presentation was glorification, which was after the bruising, which was the marring. You see? The Masterpiece. In other words, God would not accept, in His Hands, the penalty of sins to fall upon anybody but would bring forth a perfect redemption. Now, therefore, the Bride, being that which must match, she would have to, therefore, be committed to a perfect redemption in the same way that Christ was. Now, this was by her promise, because remember, God produced this figure through the specifications of promise, right there standing before us. Jesus didn't have to say, "Well, I think I'll make myself something." He was! So will the Bride.

[85] *Now, so, if the original is the Word, so will the subjects that's been taken from It (the original Word) be the Word, to match Its side. (In other words, what came away.)*

It's just like when 'Angelo struck the knee of the statue, you know a hunk of cotton didn't defect, or, you know, a piece of meat. And if somebody were to take that piece of stone, you'd find it would fit perfectly and be the same stone exactly. All right. You've got the same thing here.

25. So we see...

[86] *...Where, the law condemns you and said you were dirty, and you were guilty, and could put you in the prison... But when He came, He was the Match-piece...*

Now, "Match-piece" here again is true, because, see, God had a picture of the Bride in Christ before the Christ was ever produced, before there was a speck of stardust. So, that's true, but we're looking for something, maybe a little different, a little shade of meaning, in this Match-piece.

[86] *...He came, He was the Match-piece...*

In other words, he was the perfection in the sense of an antidote which would bring about the complete correction so the Bride would come back to a perfection. No wonder she's called a rebirth. See? Because you're getting down, now, to something that's being reborn, something that's being redeemed.

26. [86] *Now ... He was the Match-piece for it, that could take you out; and bring you back to be the complete ticket, the redemption that God had promised back in the Garden of Eden. "Thy Seed shall bruise the serpent's head and his heel shall bruise its head."*

Now, you see in here the identification is complete because, in the original, the seed is in the plural. A lot of people try to make Elohim two, plural, and... But remember; the seed is the plural, too. So, what you're looking at here is a plurality is what was in Him, Who would Himself become a human being Himself and, thereby, bruise the Serpent's head and be the perfect Match-piece, the perfect match against the enemy; and wherein anything of redemption was required, the perfect match was found. In just plain English, the perfect redemption was found. See? The perfect antidote.

27. [87] *Now, we find this perfect Masterpiece that God had completed. And we notice that He was all that it was promised to be. He's all the promises, all of the prophecies, everything that God has made a promise of.*

See? Now, that's why your prophets were doing the hewing out and the prophets were the one with the Word. Because you could have a million children born to Abraham and the rest of them. In fact,

there's millions of them, and the time of Ahab there may have been, what? Six or seven million people for all we know, (I don't know.) and out of that was only seven thousand that hadn't bowed the knee.

[87] *"Thy Seed shall bruise the serpent's head." Now, He could not bruise it with the la.; He could not bruise it with the prophets.*

No sir. Why? Because they're all part of the conglomeration of which He's going to come out the perfect man. Okay.

28. How would He bruise it? Let's go to Col 1:9-14.

- (9) For this cause we also, since the day we heard (of) *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;
- (10) That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;
- (11) Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;
- (12) Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:
- (13) Who hath delivered us from the power of darkness, and translated *us* into the kingdom of his dear Son:
- (14) In whom we have redemption through his blood, *even* the forgiveness of sins:

Now. There you see here... We read a little further.

- (15) Who is the image of the invisible God, the firstborn of every creature:
- (16) For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:
- (17) And he is before all things, and by him all things (are maintained).
- (18) And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.
- (20) For it pleased *the Father* that in him should all fullness dwell.

29. All right.

[87] *Now, he said he could not bruise it with the law. He could not bruise it with the prophets. (but he bruised it in the form of human flesh. See?)...but He did do it when the woman's seed became the Masterpiece, Christ. He was the stone that Daniel saw hewed out of the mountain.*

Now, what mountain was that? The people...governments...and the whole bit. He was the one hewed out. He was the one that was made in the form of a man, absolutely perfect with the Word of God. He was the Word of God, the promise of God!

[87] *He was the One who could smite...and bruise the serpent's head.*

30. Okay, let's go back to Isaiah 63. Now, reading in there, Isa 63:1-6.

- (1) Who *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.
- (2) Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the winefat?
- (3) I have trodden the winepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.
- (4) For the day of my vengeance *is* in mine heart, and the year of my redeemed *is* come.

Now, who is saying that? That's the marred masterpiece that shed His Blood, and He's come back. And notice; vengeance is in His heart and the year of the redeemed. The two things come at once. There's your Judge; there's your Prophet; there's your Word. There's everything right there, right before you, as Bro. Branham taught.

- 31. (5) And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought salvation unto me; and my fury...upheld me.
- (6) And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

Okay? Remember the parallelism of Scripture; always in there. On the one hand, He's doing merciful good things for the beloved; on the other, He's going to judge the wicked. See? And so on. Now, especially notice in the fourth verse: *the day of vengeance in mine heart, the day of my redeemed is come*. All right. Brother Branham mentioned in Revelation 5, (That's the one where God came down to finish off redemption.) He started it in the Garden of Eden, and now He finishes it. And remember; He certainly does, because He appears to Israel.

People think, "Well, all right. That's not going to work."

But it works, because the whole thing is in the wind-up. You don't have to have God dealing with Israel to say, "Well now, I believe that time and eternity have blended. Now I believe in the prophet's Message."

That's what these kooks out here that want to ride on Bro. Branham's coattails. They haven't got enough on the ball to just admit that they don't believe; that they're their own prophet and go on, but that's not going to happen. It's not going to happen. Let's understand that flat. There's going to be more and more of it. All right.

32. [88] *His life...*

Now, look; he's dealing now with these men, the prophets, that their life was a part of the Word. And they were a small part of the Word, but he was **the** Word. And you'll see in them, Bro. Branham brings out from the patriarchs, how that these men were coming up, and they were the Word of the living God

to the people. And that's what... We found that in Hebrews, how that God was in the prophets speaking to the people. Okay.

[88] *His life matched, exactly, the life of Moses. His life matched David. Let's see if it was, if He's the Matching-piece.*

Now, the 'Word that became flesh' had to be exactly what was said of him. See? Now, these men, they said and they lived out certain portions. So therefore, he was come in the same mold. Now, do you notice that he starts, not with Moses, but he starts with David. And then he goes back and forth, and he predates David by going to Joseph, and so on.

33. [89] *Now David, a rejected king, of his own people. (For he came unto his own, and his own received him not, and so on.) His own son rose up in mutiny against him, and he separated and divided the armies of Israel. ... David, was ...driven by his own people, from his throne. And on his road out, there was a man who hated him, and he's walking along there, spitting on David. That guard pulled his sword, said, "I'll not let that dog's head stay on him, because he spit on my king?" Okay.*

[90] *David said, "Let him alone. God told him to do it."*

Now, that was one of Bro. Branham's favorite Scriptures that he stood on. See? God was in everything, and so, therefore, he had to do this. Now, that doesn't sound very much like it, but when you get to understand what happened to Christ through Judas, Judas had to do it. See? All right.

34. [90] *"A man of sorrows, acquainted with grief. (Don't you see?) He stands like a sheep before his shearers, dumb." See?...He said that. Perhaps David didn't know what he was saying. But about five, six hundred years afterwards, or a little more, the Son of David was going through them same streets, and he was spit upon. That was the Son of David. But notice what happened when, David, came... out of his exile,... when he came back, that man begged for peace and mercy. Even those who smote him will see him one day when he returns.*

Now, that's yet to happen.

35. Now, the next illustration, he goes to Joseph. He's not going chronologically.

[91] *And we find out then, in Joseph, that Joseph was a peculiar-born boy, the last, the top part of the foundation, where the masterpiece was to be built upon. It came from faith, and to love, and to grace,...to perfection. And so did it from the feet of the beginning, come...unto the perfection in Christ.*

Now, he's just showing you, how that this works. You don't necessarily get too much out of it, but you just see the perfect Word of God coming up in types and shadows, and Bro. Branham goes into nature later on to show this Masterpiece.

[91] *Notice how...He was portrayed in Joseph, the top of the foundation...*

[92] *We find that Joseph was born to his family. And he was by the legal woman, actually, which was Jacob's wife.*

Well now, of course, that's true. That was the matter of Rachel. Jacob had wanted Rachel, and of course, Leah got pawned off on him, as was the custom in those days. So, he started out with the two wives, and then, he gathered around him two concubines. So therefore, the sons were born of the four women. And you'll notice that the legal... Brother Branham puts this woman in a legal position beyond

any, because this was the one that was actually betrothed to him, was bargained for, and the deal's sealed. So, this is really... This is 'the' wife.

36. Also, notice...

[92] *...that when he was born, his father loved him...*

I mentioned that what I was trying to bring out there was the legality, because the legality of a genuine, legitimate birth is really where the man marries the right woman; because the illegitimate child from the beginning was where a man married the wrong woman from outside the race. And the women were supposed to be from within the race, because this is where the seed of Christ was coming from. Now, you'll notice there were places where God allowed the injection, as in the case of Ruth, you know, and cases like that. All right.

37. [92] *And notice, also, that when he was born, his father loved him; and his brothers hated him, without a cause. Now, why did they hate him? Because he was the Word. See, the very foundation?*

Now, he was the expression of the thought, which was a type. So, when God had in His mind the understanding of type, and this was one of them, who automatically filled it in human flesh, so he was literally Word in a minor or watered down or a very small measure.

[92] *See how the... Now, why did they hate him? Because he was the Word. See the very foundation? See how the head of the foundation came?... Then, watch the Head of the Bride come. See? He was the Word.*

In other words, what you're looking at is the same Head for the foundation from the old is the same Head today (See?) ...building up to a Head; then, the Head started with the Feet—the Head building from Feet up. Now:

[92] *And they hated him because he was a seer.*

38. Now, let's go to Matthew 23, and let's take a look at this: the hatred of the prophets. See, it's inherent in the ones who either aren't of the election, or they don't understand. There's something wrong somewhere. Now, he said here about the prophets: Mt 23:31.

(31) Wherefore be you witnesses unto yourselves, that you are the children of them which killed the prophets.

(32) Fill you up then the measure of your fathers.

(33) Ye serpents, ye generation of vipers, how can you escape the damnation of hell?

(34) Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some*...you'll kill and crucify; and *some*...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 ye slew between the temple and the altar.

(36) Verily I say unto you, All these things shall come upon this generation.

- (37) O Jerusalem, Jerusalem, *thou* that killest the prophets, and stone them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathers her chicks under *her* wings, but ye would not!
- (38) Behold, your house is left unto you desolate.
- (39) For I say unto you, Ye shall not see me henceforth, till you shall say, Blessed *is* he that cometh in the name of the Lord.

Now, It doesn't say the Lord is coming. It says, "Blessed is he that comes in the name of the Lord." See? And there's going to be a prophet. See now? And of course, you've got to find that the Gentiles don't believe this, so they can just fly a kite. I'm sorry for them, but look...

39. ...And my patience is all gone when it comes to these...to the realm of faith today. Either you believe, or you don't believe. If you don't believe, then get out of the way of somebody else that does believe. Brother Branham said, "*If we're not Bride, then let the Bride go ahead.*" But you've got a spirit that with destroy a Bride. Of course, they tell us we're doing it.

Well, I want to see where I'm off the Word. And if I'm supposed to play footsie with those that are off the Word, where does it leave me? I'd just like to have some answers; that's all. I'd just love to have some answers. I just... Personally, I don't know how you can kiss a whore, and then go home and kiss your wife and call it the same thing. You won't get me... If people want to do it, let them go ahead; just don't bug me. Just don't bug me. That's all.

40. [92] Now, *he foresaw things, and told them. They happened; no matter how long it lingered, it happened just the same.*

Now, that's the word of advice, here. Now, you notice the thing that lingered was: the family had to bow down to Jacob. Now, why couldn't they do it? Because they hadn't gotten to Egypt yet, or four hundred years was going to transpire so the cup of the Amorites could fill up. See? Remember; the parallelism of Scripture holds good. People keep forgetting that: blessing-cursing, blessing-cursing, blessing-cursing. Yes-no; yes-no. Come-go; come-go. Live-die; live-die. People always get excited when they read the Bible. They get so scared. And they get scared, and the prophet says one thing: "*He's already come,*" and they're still looking for Him to come. What's he talking about?

"Well, I'll be happy to move the organ in. Oh, boy! I'm glad the organ's here! I'll be happy when the organ moves in. Oh, boy, the organ's here!"

Make up your mind. Are you nuts?

41. Now, look; I'm going to tell you something: I don't think God's a fool; I don't believe the prophet's a fool; and I don't believe you and I are fools. Not unless you're color blind, you can sure tell what my clothes look like. If you're color blind, fine, sorry for you. That's too bad. If you're not color blind, you ought to know what I'm wearing. I find you can describe this color exactly right myself, kind of brick color—kind of brownish brick. It has some red in it—gray and blue in my suit, stuff like that. Can't tell that's a gold watch. I don't say it's gold. I'm just telling you it's the color gold. Now, there's another kind of color gold, too. If you can't tell them, I'm sorry for you. Well, I just don't believe Almighty God has got us all loused up by a prophet. No, I can't see that.

42. All right? Now, he was this prophet, and remember; we just read about...that being the prophet, points to what's going on today—the Judge. There He is right there. [Bro. Vayle points to the picture of the Cloud.] Brother Branham said so, and not the glorified form either. They can do what they want about it. I don't care what they do. You just smarten up, and you'll find out that Bro. Branham had his own

theology. Once you get on to his theology, it's not hard. If you stick with your own rotten, Pentecostal theology, you ain't getting anywhere, except sitting right here. And then he said...

[92] *He foresaw things and told them. They happened; no matter how long it lingered, it happened just the same. And by being spiritual, he was excommunicated from his brethern. They ought to have loved him. But they hated him, because he was a prophet and he was spiritual. And they hated him.*

They say they love Bro. Branham.

The same people say, "Well, Bro. Branham made a mistake."

Some of you folk got that letter by that guy, Olson, no doubt. Well, he just shows his ignorance. I don't have time for him.

43. You say, "Why does he bother?"

He's his own prophet. He uses Bro. Branham to make a name for himself.

You know something? I told you a long time ago, I read an article. An editor of a newspaper, he was fed up, and I mean he was fed up to the hilt.

He said, "These theological seminaries," he said, "they are supposed to be there to defend the glory and the honor of the Lord Jesus Christ. They are there to defend the ministry and correct theology and a bunch of communists. Now," he said, "That doesn't make sense: to go to school, to learn how to destroy the very thing you're supposed to defend and be a part of."

Well, you know what I'm talking about right now. Not hard. Now, they should have loved him, but they hated him.

44. [93] *Notice, he was sold for almost thirty pieces of silver; thrown into a ditch, and supposed to be dead,... taken up from the ditch. And in his time of temptation, in the prison; (This is Joseph.) the butler and the baker, we saw the butler was saved...the baker...lost. And in Christ's prison house, on the cross, one was saved and the other one was lost; two thieves, two wrongdoers.*

Now, there you are right there. See the type: the portrayal.

[94] *And we notice he was taken from his prison to the right hand of Pharaoh; that no man could speak to Pharaoh, only through Joseph. And when Joseph left that throne of Pharaoh, and the trumpet sounded throughout Egypt, the blast went forth and said, "Bow the knee, everybody, Joseph is coming forth!"*

[95] *So will it be with Jesus. How He was the love of the Father, and hated of them denominational brethren, without a cause.*

45. Okay, let's go to Jn 5:16-20. Let's find out about this thing.

(16) And therefore did the Jews persecute (Christ), and sought to slay him, because he had done these things on the sabbath day.

Now, what did he do? Only what the Father told him to do.

(17) But Jesus answered them, my Father worketh (up to now. And that's with idea of suspension. He worked until now, but it's all over; I'm going to do it. I'm butting in to take over now. ...was the Father.)

- (18) Therefore the Jews sought the more to kill him, because he not only... (broke) the sabbath, but...also that God was his Father, making himself equal with God.

“Boy,” He said, “God’s got it up to now, and I’m stepping in. How do you like them apples?”

- (19) Then answered Jesus and said... (Truly, truly,) ...The Son can do nothing of himself, but what he sees the Father do: for whatsoever thing he doeth, these also doeth the Son likewise.

So, it’s a continuation. The same Pillar of Fire in flesh is doing it now. Now, listen:

- (20) For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

What is that? That’s a prophet—God loving the prophet. “Jacob have I loved...” He was a prophet kind of a guy. “...Esau have I hated.” Couldn’t listen to the Word if he had to.

46. [95] *So will it be with Jesus. ...loved of the Father, and hated of them denominational brethren, without a cause.*

That’s what Jesus told them. He said, “What reason do you stone me?”

“Why,” they say, “We don’t stone you for anything that’s good. It’s just because you made yourself God, the Son of God. We don’t like that.”

“Well,” He said, “If I deny the Son of God, I’m a liar just like you.” And then he said, “If I had not done the works that no other man did, they had not sin. But now they both seen and hated both me and my Father.”

What do you think happened back in the days of Moses that those guys rose up? Same thing. You’ve got the same picture, perfectly, that Bro. Branham is saying here. It’s not out one whit.

47. [95] *He was sold for thirty pieces of silver (as it were); and put into the ditch, supposed to be dead. On the cross; one lost...the other...saved. And was lifted up from the cross;...sets at the right hand of God, in the Majesty, the great Spirit which had been reflected in him.*

Now he’s sitting at the right hand of what was once in him. And that One’s here. And if He comes incarnate to us, he won’t be sitting at the right hand. I and my Father are one, back to the incarnation —‘carnus’ is ‘flesh’.

- [95] *And when he leaves that Throne, starts forth, “The trumpet will sound, and every knee shall bow and every tongue...confess.*

All right. When he leaves the Throne that will be the time for the trumpet; the assembling up for the Marriage Supper. We’ll crown him ‘King of kings’; bow at his feet. No pope’s toe you’re going to kiss.

48. [96] *Remember, he was the son of prosperity. That was Joseph. Everything that he did prospered. Whether in prison, or whatever it was, it came out right. And hasn’t He promised for His children that He’d make everything work together for good. Whether it was sickness, prisonhouse, death, sorrows, whatever it was,...it’ll work for the good to them that loved Him. He promised it, and it must be so. It’s got to be there. It’s figuratively, spoke to us in Him. He was that perfect Image of God.*

In other words, if he is what God demanded for himself and for us, and we are now with the demand, then it's a matter of it being ours: 'grab it; we've got it'. See? In other words, everything in the figure, everything in the pre-figure, is now being fulfilled.

49. Okay. Let's go back to Isaiah again, where I read for you in Isa 53:10 again.

- (10) ...it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD (will come to pass because of this.)

Okay. Let's go to Eph 1:3.

- (3) Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in...Christ:
- (4) According...has chosen us in him before the foundation of the world, that we should be holy...without blame before him:
- (5) In love having predestinated us unto the adoption of children by Jesus Christ himself, according to the good pleasure of his will, (Now, that's come and that's ours, period. God accomplished that. How?)
- (6) To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.
- (7) In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;
- (8) Wherein he hath abounded toward us in all wisdom and prudence.

Now, what'll be that spirit coming into the Church today of wisdom and the revelation of the knowledge of Him?

It's going to positively strike redemption and say, "There it is. Why didn't you believe me? I've pronounced you the blameless Bride of the Lord Jesus Christ. You didn't even do it at all."

And people running out here, denying a prophet. Why? You listen; a vindicated prophet tell me that, which he did, do you think I'm going to turn from this Message? Ha! Brother, listen; I'm not a child, nor cabbage-head. You do what you want; anybody else can. I have no time for that nonsense.

50. Now, talking about prophets, we're going on.

[97] *Now we see here, also, that when He comes again... Remember, Joseph, by revelation saved the world by his great prophecy.* (Oh, he did. Yes, sir. Yep. Had visions. Told him exactly what was going to happen, and what the preparation was. All right. Now:) *Remember, Joseph (the prophet) by revelation (That's gotta be prophecy.) saved the world (which he did), by his great prophecy.* (The world would have died. if it hadn't been for Joseph.) *And the world would have been dead if it hadn't a-been for Jesus. "For God so loved the world...He gave His Only-begotten Son,...whosoever believeth on Him should not perish." God is reserving Life.*

51. Now, I'm going to interject here, what Bro. Branham will bring us. Here it is on page 32. We'll go to that later, but I'll go back to Malachi 4. And notice what he said here:

- (1) For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and (that) day that cometh shall burn them up, saith the LORD of hosts,...(and) leave them neither root nor branch.

In other words, the whole thing's going to go up. So, there won't be a root, which means the original family, and it won't be something that married into the family or married out of it. Boy, she's gone.

- (2) But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and (you'll) go forth, and grow up as calves of the stall.
- (3) And (you'll) tread down the wicked; ...(they'll) be ashes under the soles of your feet in the day that I shall do *this*, saith the LORD of hosts.
- (5) Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:
- (6) And (his prophecy will) ...turn the heart(s) of the children...(back. They'll miss this.)

See? That's what he's telling you right here. And...

[98] *On and on we could go! Because, He was simply the match of David. Anti-type. He was the match of Moses. Anti-type Moses. He was the anti-type of Elijah. ... the anti-type of Joseph. Everything is a portrayer. (Notice now. "Everything is a portrayer.")...foretold by...the Old Testament, matched right into that,...*

Now, remember; I read to you Scriptures where the apostle Paul himself mentioned portraying—the Bride as a portrayer. Okay? I read It to you in 2 Corinthians...

52. Okay, 2 Corinthians 12:1.

- (1) It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.
- (2) I knew a man in Christ (about thirteen) years ago, (and so on)
- (4) ...caught up...paradise...

Verse 5.

- (5) Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

And then, he said in verse 7:

- (7) ...lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.
- (8) ... I besought the Lord thrice, that it might depart...
- (9) ... My grace is sufficient for thee: ...strength is made perfect in weakness.... I rather (therefore) glory in...infirmities, ...the power of Christ may rest upon me.

- (10) ... (I'll) take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.
- (11) I am become a fool in glorying;... (Verse 12)
- (12) Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and...deeds.
- (13) For what is it wherein ye were inferior to other churches, except... (thou) was not burdensome to you? forgive me this (deed).

And then, in here, chapter 11, he said:

- (22) Are they (Israelites) Hebrews? so *am* I. ...seed of Abraham? so *am* I.
- (23) ...ministers of Christ? ...I...more; ...labours more abundant,... stripes above measure, ...prisons more frequent, in deaths oft. (Five types, and then he mentions how he was in hunger and peril, and all of these things came down.)

And in here, (I'm looking to find the place that I wanted.) where Paul mentions that the apostles were set forth as signs and examples...but it's the same idea anyway. All right.

53. But what I'm driving at is this: then what did Bro. Branham actually manifest in this hour? Well, as simple as A-B-C, it tells you.

He said, "The Son of man is not the Pillar of Fire."

The Son of man is not William Branham.

He said, "What it is, is in the form of the Holy Spirit," and you see, therefore, Christ come alive through a ministry and a man.

And what did he show? He showed Christ, and for this hour, which is for the Gentiles.

[98] *Everything is a portrayer...foretold...in the Old Testament, matched right into that. What is it? Showing a perfect Redeemer, that we could put our old, dirty clothes into the laundry and go claim it again. It's been washed in the Blood of the Lamb. We can claim what's our own. And everything that he died for, we can claim it. So, he was the perfect Word of God, portrayed.*

Actually, he was the perfect Word of God manifested, but it wasn't portrayal, because it was a fulfillment of Scripture which had been set forth. He was that living Word. All right.

54. [99] *It pleased God, the great Sculptor, to smite him, and to do it this way.*

To do it what way? To pour out the light and fulfill it all on our behalf. There wasn't any other way. So therefore, we exalt the Blood. It pleased God, to put it in the Bible; tell all about it; bring it forth; the one perfect man, and he could have lived forever.

He could own everything. Satan knew that and came and said, "Hey!"

He said, "No way."

You know? No way. Ran it right down the way it should be. He did it.

55. [99] (Now, which is the same) in *Isaiah*..., as we read, “We...did esteem Him not. ...turned our faces from Him. ...no beauty...we should desire Him,” (everybody talking about Him, making fun...I’m talking about Him now in this day. Everybody making fun of Him. See?) “We did esteem Him—...saw Him, (‘Esteem’ means ‘to look at’.) ...esteemed him smitten and afflicted of God.” Yet,...what did He do this for? “He was wounded for our transgressions. He was bruised for our iniquity.”

Now, there’s the thing. Now, there’s the thing. Vicarious, known as the vicarious works of Christ. That’s why they call the pope, the vicar, ‘instead of Christ’. Hogwash. And don’t think for one minute that Jesus went around limping with a bad foot and cancer and everything else, as far as our diseases were concerned. When you get rid of sin, you get rid of disease, and you’re waiting for the Resurrection but there is a promise in the atonement by faith. We can have healings.

56. [100] Now, we could go on...with that, but I believe we have the picture of what I mean now—God building back His Masterpiece.

Well, what do you mean building back the Masterpiece? Well, what was wrong with Adam and Eve in the Garden? Nothing. Shoot, you talk about having it made! Why, most of us never even get the kind of house we like to live in this lifetime. You go out there and fight mosquitoes and flies and bedbugs and cockroaches and God-knows-what, just to mention a few—mealy bugs in your food, flies come in, Mediterranean fruit flies come in and mess up your fruit, everything else under high heaven.

Why, they had a cinch! What happened? Marred. Now, God’s going to redeem it, because remember Adam is the federal head; replenish the earth. “As in Adam all died, even so in Christ all are made alive.”

57. [100] ...building back (this) Masterpiece.

[101] ...let us not forget that in the beginning when He smote the side of Adam, He took something from his side. Now, the smiting of Christ was for a cause, that He might take from Him, one to be a family, the Bride; He might take Him a Bride. So, when His Masterpiece was perfected, then He had to smite it, to take from Him; not another piece, not another creation, but the same creation.

Now, what he’s telling you here... He’s using the word ‘another’ in the sense of ‘different’—not something different, but ‘identical’, ‘the very same thing’.

[102] My brother, don’t think bad at this, but think a moment. If He took from Him, the original creation, to make the Bride for Him, and He never made another creation. (He took a part of the original creation) then, if He was the Word (as the original), what must the Bride be? It’s got to be the original Word, living God in the Word.

Now, that’s what true Word is; that’s the true Word: God manifest. But it’s going to be stepped down, and that’s the match he’s speaking of. That’s the identification; that’s the substance.

58. [103] Kimberley, South Africa. Once I was looking at diamonds, how they was brought up out of the ground. And I saw them lying there. Well, the superintendent of the plant, or the mine, was one of my ushers in the prayer line. ...I noticed the diamonds, valued at tens of thousands of dollars piled together, ... they didn’t sparkle...under the light. And I said to the superintendent of the mines, I said, “Why don’t they sparkle?”

[104] He said, “Sir, they haven’t been cut yet. They must be cut. Then, when they are cut, then they reflect the light.” There you are.

[105] *The masterpiece must be cut. And notice; cut for what? Is the piece cut off? No, no! The piece that's cut off is made a victrola needle.*

In other words, what he says here is cut off in the sense of cast away. When you cut it off, you cut like a piece of fat off a piece of meat and say, "Here, cat. Here, dog." No, you could do that. But what this is...he's saying cut off, in the sense of throwing it away. See? Not cast off.

59. [105] *The piece that's cut (cast) off, it's made a victrola needle,...the victrola needle is put upon a record that's unseen music to the world; but the needle is what brings it out, brings out the true interpretation of the Word. (In other words, the Life of the Spirit coming back on the people.)*

[106] *His life matched all the peoples'. (Sure. It took care of it all.) It pleased God to smite him. And,...why did He smite him? For the same cause He had to smite Adam. (Now, the explanation should come forth and what we'd have explained.)*

[107] *Now we see Him smitten, afflicted. We see Him stricken, smitten of God and afflicted, the perfect Lamb for sinners slain, a perfect Masterpiece.*

[108] *Now, for nearly two thousand years, God has been again making Him a Masterpiece, because He struck at him to get a piece off of him (part of him), a rib to make a wife for him. And now that perfect Masterpiece that He struck at Calvary, He got a piece off of him. It's just the New Testament; that's all. He fulfilled the Old Testament. (See? But there's something left, you see.) Now, it's the New Testament, another piece to be fulfilled—of the original. See, the New and Old is husband and wife. See? And it takes...the Old to foreshadow or foreshadow the New. Christ came, the Masterpiece, to fulfill that. Now His Bride will fulfill everything that's in the New Testament. Another Masterpiece is in the making.*

Now, this is where you get the Scripture where, (And I forget. It's in 2 Corinthians, I believe, but I can't put my finger on it because memory's not that good.) where Paul mentions the sufferings of Christ have been left behind, and he had to fulfill a measure, and we have to fulfill a measure, too.

60. [109] *As it took Him four thousand years to make this Masterpiece; now He's been, ...nearly two thousand years making another Masterpiece, a Bride for Christ, another Masterpiece. In so doing it, He does it by His never changing method, the same way He made the Masterpiece; His Word. That's the way He makes His Masterpieces, because He can only be a perfect Masterpiece when It's the perfect Word. Any dirt, trash, injections, it'll break. "But the heavens and earth will pass away, but that Word will never break." You remember, in cutting of diamonds, that you have to have a perfect tool to do it with; not just any piece will do it. I've seen tons of them big grinders crash right through it, and move them big tons over them, pass that diamond right on through. No, it doesn't break the diamond. It has to be cut.*

Now, when you're talking about this particular section here of him going back to the Word, you've got to remember that "In the beginning was the Word, the Word was with God, and the Word was God." And you're speaking of Him in whom we were, in Ephesians 1. So therefore, whatever God is doing, He is doing by reason of the omniscience, which by omnipotence, He can begin to turn into manifestation. And therefore, anything that will end up in the manifestation of God, that God has desired, is going to have to be in the original Word Itself, which is the blueprint. It's got to be original.

61. [110] *Now, He's doing the same thing in His never-changing method. We find out, in Malachi 3, He said, "I'm God, and I change not." He cannot change His method.*

[111] Now, as He started in Abraham, after the fall of the first masterpiece, He started in Abraham, on a foundation, to build another Masterpiece. He started on the day of Pentecost, to build another Masterpiece, the original Seed Word. Started in the first Church. What was it? The Seed Word, the Word manifested, the promise that had been given. Joel said, "It'll come to pass in the last days, saith God, I'll pour out my Spirit upon all flesh; your sons and daughters...prophesy. ...old men...dream dreams; ...young men...see visions," and so on.

That's exactly what took place. It was in the Word, and it had to fulfill. There was nothing that they could do and be in the Bride and not do that. Absolutely, you saw the Word in fulfillment, in human vessels that were right there. The vessels were ordained for the hour of that Word. Why were they ordained for the hour of that Word? Because the Word Itself was ordained. In the beginning was the Thought. Before there was manifestation; before there was time and space. I showed you on the board last Sunday. Never forget that.

62. [112] Notice, it started out as the original. As Jesus said, "The Word of God is a Seed that a sower sowed." And He was the Sower. The Seed was the Word. And, notice, any seed that abides alone never does anything. It's got to fall into the ground to bring forth...again. And this Seed, that perfect Church, fell to the ground at Nicaea, Rome, when she became a denomination.

Now, you notice he's moving from the thought of just a statue, of that Masterpiece He's building. And now he's beginning to tell you something concerning this Masterpiece, that it has to be marred, and the marring of It has to come in the illustration, now, of a seed.

63. Now, I know that people think that William Branham was mixed up. If he's mixed up, then so is Jesus Christ. So, let's go back to Matthew 7 just to prove our point. Okay. In Mt 7:15, It says:

(15) Beware of false prophets, which come to you in sheep's clothing, but inwardly...are ravening wolves.

(16) Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Now, all right. He went from animals to bushes, and from bushes he goes to trees, and from trees he goes to people of judgment. So, Bro. Branham can do what he wants; he's a prophet. It's up to us to follow.

64. [113] Now, historians, remember... And you who are 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 showed by that first Church that He was God. He had a 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.

[114] You know, I read a book...not long ago. Someone wrote a book...said, it was The Silent God. You might have read it. ...I think made by Brumback...No, I don't... know for sure who...wrote it. ...can't remember. It's in my study, The Silent God, It said, "God, through thousand years of dark ages, sat still,...never moved a hand,... watched faithful martyrs go to the lions' pit...be burnt by the Romans; assassination of all kinds; ...women stripped of their clothes, set fire to their long hair, with tar, and burn them."Remember, short hair...began in Rome. ...the women of Christians had long hair. ...they were dipped...in tar and set...afire, and burned them,...them naked; and fed...to the lions. ...the writer goes to say, "Where is that God?" Oh, the

blindness of man sometimes! Do you not know that that Seed had to die? He never tried to deliver them. They went down in victory! They went down, bleeding and dying, giving their lives. Why? It was a Seed that had to fall into the ground,...John 12 tells us: The corn of wheat, has...to fall into the ground and...die; and not only die, but rot. But little did that denomination know that that Life was still in there.

You see, that It says, "Except a corn of wheat fall into the ground and it die, it abideth alone: but if it die, and yet bringeth forth much fruit." So, you'll notice in here, that Bro. Branham is likening this to a fruit, now, and we're coming up to the Resurrection. That's what you're doing. So therefore, he's put it now, as this beautiful stature, this Masterpiece that He's building, is like a seed. That's where he takes that illustration.

65. [115] *Though the church in itself at that Nicaea Council of fifteen days of bloody political debate, (but he says the Church was there at that debate is what he's saying.) ...and those aristocrats came in and wanted to inject these big dignitaries into the church. And the prophets come out of that wilderness there, eating herbs and wrapped in animal skins, genuine prophets, but they were thrown out though. Why? The Seed has got to fall into the ground. It's got to die.*

[116] *It died in the dark ages, down beneath the dark dirt. (And later on you see what the dirt is.) They thought it was gone. You know, St. John 12:24, Jesus said, "Except a corn of wheat fall in the ground and died, it abides alone."...the first Church was that reproduction, that Bride, that Seed, that Word made manifest, that fell in the ground at Nicaea, Rome.*

[117] *Listen, Church, throughout the nations that'll hear this. There is your dirt...is those denominations.*

So, what he's saying, then, the death of the Seed came in denominations. See?

66. [117] *There's where the Word was crucified, and they accepted dogma. (They're doing it again.) And for hundreds and hundreds of years of dark ages, the power and manifestation of the Word was hid from the world. Only Catholicism ruled. We all know that, as reading history. Only Catholicism ruled.*

In other words, the Bride has been hidden in there, in the denominations but now there's a spiritual resurrection to pull her out. "Come out of her my people." Right? All these years...

[118] *...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. So...the Seed went down, the Word.*

[119] *When we see St. Paul, Peter, James, John, all those who wrote the Word, and...the Word they wrote became alive, and lived... (Yes, It lived.) And when we find, that after it began to ripen..., John began to write his epistles, he was thrown on the Isle of Patmos after being burned in oil for twenty-four hours. But the Word must come forth. It's got to be written. They couldn't boil the Holy Ghost out of him with oil, so he came forth. His work wasn't finished. He died a natural death.*

[120] *Polycarp, which was a disciple of John, carried the Word on. And from Polycarp came Irenaeus. And Irenaeus, the great man of God, who believed the very same Gospel...we believe, "The Word is right." The church was trying to squeeze It out.*

[121] Finally...came to Nicaea, Rome. And there she fell into the ground...

Now, remember that literally, before Nicaea, Rome, Polycarp, the disciple of John from whom Irenaeus became the next messenger, he went to Rome to try to convict them and bring them from idolatry and a voice from heaven spoke, "Leave them alone; Ephraim has joined your idols." So, already the seed was sown to the end that Nicaea would be the death blow.

67. *[121] Finally it came to Nicaea, Rome. And there she fell into the ground, after Saint Martin, and was murdered. Saint Martin believed the same thing we believe. He stood for the same thing: the baptism of the Holy Ghost, the baptism in water in Jesus' Name. He stood in the very same things that we do, as he was a prophet and believed the full Word of God. And finally they were crucified and mashed into the ground and laid there for hundreds of years, until it rotted that outside seed. The old bodies just rotted away. (I've been in San Angelo, in the catacombs, and saw where they died and had their bones broken and everything else.) All the flesh...rotted...away until even their bones were gone, but the Life was still there. (Now he's talking, of course, about the Bride.)*

[122] The corn of wheat that fell into the ground...at the Nicaea Council, begin to sprout again, in Martin Luther, like any corn coming up—or wheat. After the seeds rot, the life springs forth. (Now, that's his thesis, his understanding. So, there's got to be, then, a regeneration.) And it began to bring forth in Martin Luther. What did he do the first thing? Reject the denominationalism of Catholicism, protesting...it was wrong, for he said, "The just shall live by faith." (Not church.) What was it? A little weak Life that put up a little couple...of shoots. That was the Lutherans. It sure didn't look like the grain that went in the ground, but the Life is coming up now.

But you see Life was there, that's the main thing. And always the Life has got to come back to what it was, where the body was.

68. *[123] Then it went on to a stalk. Then what happened? In the days of John 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.*

Now, notice; he's telling you how the Masterpiece is being built like a seed growing. But we're talking about a body coming out with a proper foundation of seven complete layers. We're up to the last three with this.

69. *[123] What did he do? What did he do? He protested that Anglican church and came out in the reformation as a tassel. What is it? The seed...coming to Life, growing now.*

[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 brother. If this is the last Message I'll ever preach, this is my masterpiece. Do you notice when the wheat's—the corn of wheat that falls into the ground—when it begins to form back to...the grain again...?

[126] Watch nature.

Now, this is his masterpiece, which you'll notice, this was preached before "Anointed Ones at the End Time", and you're going to get very strong in "Anointed Ones at the End Time" in this area.

70. [126] Watch nature. Nature, exactly, is God. God working in nature... But from the Pentecostal revival, as they think, was the Seed; it wasn't. Now, watch! But something (came) forth just like the Seed. Now, watch what Jesus said in St. Matthew 24:24, that, "The two spirits at the last days would be so close...it would deceive the elected if possible." (So, that's if you want to hear "The Anointed Ones at the End Time is a good time to hear it or read it.)

[127] Now, that stalk doesn't look anything like a seed; neither does the tassel look like a seed. But notice now, not in Luther's day, but in the last day. (He's talking about what's looking like a seed.)

[128] ...The first thing that comes forth on a wheat seed, you would almost think it was a seed. But what is it? It's only the husk. It forms a little outside thing, like, to hold the seed. (It's a seed holder, an 'aril'. I think that it's called a-r-i-l. Also, a husk or chaff.) It forms a husk. But the husk is not the seed, any more than the tassel or the stalk was. It's only a carrier of the life, the corn of wheat, then, of John 12,...

Now, notice; don't think that Pentecost, in its inception, didn't have the life. It did. But not what Bro. Branham is talking about in this instance. He said, "You Lutherans potentially had. You Wesleyans potentially had. Pentecost potentially had, but now we have, see? We're coming to the definitive stage. [Bro. Vayle asks about time left on tape and says Well, it's about a good place to stop, then, on page 26.

71. So, we're here now to the two spirits, which I'll just turn the page down here, so it's okay. Matthew 24. Now, we didn't do too bad. We've got eight pages done. Not bad. So, let's not forget now, we're building up the statue, building up the statue, building its image up. We're into the place where we're using, like a parable, an illustration of what is going on. And all the time the Masterpiece has to be marred. Something has to happen. See? And it's moving down through the ages in a perfect match.

You say, "Well, why would it have to be...?"

Listen, that's God's business.

In fact, this Message can throw you for a loop because you can stand back and thoroughly understand and say, "Well, pffft, if that's what there is to it, who needs it?"

See? It comes right down to faith. Something will pull your heart that you're right with God, when it's not right. In other words, I'm saying it's not right to the human reasoning and understanding where you say, "Hey, forget it." But you see, we're right back to that little thing called sovereignty. Okay, just blot them all out and call it a day.

Let's rise at this time.

I don't know where to start... [end of recording]