
THE IDENTIFIED

MASTERPIECE OF GOD

 Thank you, very much, brother. Billy wants me to say that this is my first time in the pulpit, for three months. And he . . . I remember the first time I had him, up to testify, he said, “The first thing, I’m scared.” I am, too. About thirty-five years in the ministry, and this is the longest I’ve stayed away from the pulpit since I’ve been in the ministry. I needed a little rest, so Brother Mosley and I, and some of the brethren here, been on a little hunting trip. And we’ve rested up now. And this is my first meeting since I’m . . . about the first of September. And it’s something . . . a ministry is something you have to kind of stay with.

2 And now I’ve asked them to turn that fan off, or see if they could turn it off, because I know it’s hard to hear. And it’s hard, I know, when someone is giving their testimony. It was hard for me to hear them. Can you hear all right now? Good. I know to kind of stand close to this microphone until they get that fixed.

3 This is certainly a—a grand privilege for me, and I—I’m certainly grateful to the chairman, and to the chapter of Full Gospel Business Men here in Yuma, and for all the ministers. This fine singers here, was up here a few moments ago, I’d like to hear them at the—at the meeting. That was really good. I—I just wondered, when they were singing, if John saw me. And I hope he did. And, so, I hear you’re in a revival here. The Lord bless you richly, brother and sister, as you minister. And to all my friends in Phoenix and different places, that’s . . . and from over in California.

4 And I just want to say a word about the chapters. When I come to the Pentecostal people, I was . . . had a pentecostal experience, not knowing that there was a Pentecostal church. I was a Missionary Baptist then. I had received the baptism of the Holy Ghost, and I found out there was some people who believed the same thing that I had received. And they had received it forty years before I got it. So I was just one, as Paul said, I believe, not trying to say with him, but kind of “one born out of season.” But the . . . My brethren seemed to think I had went off, kind of on the deep end, as we call it. But I—I knew that I had received something. Then, my experience was just like they had it there. And that’s the way I like that.

5 And, but when I come among them, the—the heart-breaking part

about it, I found that they were just as about broke up, in different denominations, as my Baptist church was. And they . . . I thought there was just one called Pentecost, and that was it. But, come to find out, there was several different denominations of them. So, I . . . they were all fine. I know some of the finest men I've ever met, in my life, was in these groups. And they were—they were, course, different denominations. And my—my thought was that we should be one in heart, with Christ, and I never joined any certain denomination of them. I just stayed between them, and trying to hold both hands, and all hands, and say, "We are brethren." We don't . . . We might see little things different from one, from the other. But, outside of all of that, we're still brothers, because we're born of the same Spirit. We are the family of God.

⁶ Then when the Christian businessmen, the Full Gospel Business Men, this chapter, I was among the first meetings with Brother Shakarian. I knew him before there was the organization, or the organism was set up. I thought it was a great thing. And it's been an open door for me, to travel internationally with this Full Gospel Business Men.

⁷ Where, sometimes, that you find a group of ministers, sometime, they get a little feeling against another group, because someone said something. That's not everywhere, but we find it in localities. And like, if one church is going to sponsor it, the other one will have nothing to do with it.

⁸ But with the Full Gospel Business Men, it's been an open door for me. When they come in, then I get all my brethren together, and we—we can associate; maybe two pastors might had a feeling, or something. This has been a great open door, and I've traveled internationally for them now for years, speaking in their chapters.

⁹ And I . . . Yuma is not a very big town, though I suppose it's much bigger than the one that I come from, Jeffersonville, Indiana. But I met your chairman here. The . . . he was . . . and the different ones of your chapter. And I think you got a wonderful opportunity here.

¹⁰ I was just thinking, tonight, as I set here and looked at the people. You know, we're pretty soon going to run out of this privilege. The World Council of Churches will soon swallow us up. I presume that most of my audience tonight is made up of Pentecostals, and Baptists, and—and Church of God, and them which are outside of that World Council of Churches. And—and they, that's just what they played on, and that's what the Bible said they would do. And we're warned of that, so let's stay clear of it. And so as it was speaking tonight about,

in the song, about the near Coming of the Lord, it may be closer than we think it is.

¹¹ And I think it's when we can get together with this type of fellowship, it does something to us, that draws us closer to each other. And as we get closer to each other, we also get closer to God, for Jesus said, "Insomuch as you have done unto the least of these My little ones, you have done it to Me."

¹² I've got a little boy in here somewhere, I suppose, Joseph. I got Billy setting here. Two daughters setting back there, and a wife. Now if anybody had something that was . . . you wanted to do real nice, I would much rather you would do it to my children than to do it to me. And so I feel maybe, as a parent, and He's the source of parenthood, I think that that's the way God feels. If we should . . . We serve Him as we serve each other. That's how we serve God.

¹³ And knowing this to be the truth, then I think that every time this chapter meets, being it stands inter-evangelical . . . There's really no certain doctrine that the Full Gospel Business Men stands for. They just stand for the full Gospel. And if a man differs, that's perfectly all right. It's all right. We have fellowship, anyhow. So I think that it would be a . . . If I lived here in this city, I believe, when that chapter met, if there was any possible way at all, I'd be there and have everybody there I could get there. That's right, because it's a—it's a thing that strengthens us together.

¹⁴ I live in Tucson, and I'm constantly speaking in that chapter, all the time. And in Phoenix, since I've moved to Arizona, I'm at Phoenix every time I get a chance to get away and get to—to Phoenix, because . . . and try to bring somebody with me, invite somebody, get other ministers.

And say, "Well, well, you see, Brother Branham, we don't . . ."

¹⁵ I say, "Don't matter what you . . . Let's just go with me. Go as a— a friend, with me."

¹⁶ And just get them there for a little bit. That's all you have to do. And they find out, every man's heart is hungering for fellowship. And we should be doing that way. It's a great end-time sign. God bless this chapter. May it—may it exist until the Lord Jesus comes to receive us up in Glory, is my prayer.

¹⁷ Now, I remember my first trip through Yuma. I was in a Model-T Ford that could make thirty miles an hour. I was thinking as I drove in today. Still faithful to the Ford; I still got one, and had nothing else but that. But I . . . Now, I don't sell Fords. Now, that isn't a plugging that. See? But I remember how that Ford . . . Many of you brethren about my age remembers the old Model T. This was in 1927. You had to look

real good or you wouldn't find Yuma when you passed through. It was very small, and you've certainly growed. But, the way I got thirty miles an hour out of my Ford, it went fifteen miles an hour *this* way, fifteen *this* a-way. So, put it together, I had thirty miles an hour, with all my bumps and so forth. Yuma has growed.

18 This glorious Church, that, we are—we are contending for this wonderful Faith.

19 Thank you, brother, ever who did that.

20 It's growed, too, and we're grateful for that. The Lord bless you all.

21 We hope, if you're around, near, any of these meetings. . . I got the—the chapter at Phoenix, to speak, next Sunday. And the following Sunday at Flagstaff. And the following Monday, the twenty-first, is a banquet at Tucson. All of you are invited.

22 And, the Lord willing, I want to speak at the Westward Ho Hotel ballroom, I believe. What night does that begin? [Someone says, "That's Sunday afternoon, the seventeenth."—Ed.] Sunday afternoon, the seventeenth, just a little evangelistic service. Hope these singers are around, close to that time, to help us. And we're going to be there then until Wednesday. I think it's Sunday afternoon. And we do that 'cause we won't interrupt with any of the programs of the churches. Then, Monday and Tuesday, and then Wednesday we're at the Ra- . . . at the West- . . . the Ramada Inn, Ramada Inn. And then Thursday we begin at the Westward Ho. Is that?

23 [A brother says, "Westward Ho, Sunday, Monday, Tuesday. Then we go to the Ramada Inn, Wednesday, and we stay there till the convention."—Ed.] Convention is over, at the Ramada Inn. So we'll be glad to have you at any time.

24 Now, before we turn to this Book, let's bow our head just a moment and speak to the Author.

25 Now, with our heads bowed to the dust from where God took us, and, if Jesus tarries, we've got to return back that way someday. Just since I been here, I got a message from the east, that a little lady I knew . . . She is the little girl named Edith Wright. Passed on to meet God, this afternoon, at three o'clock. We got to go back. If there's any here that would like to be remembered in the prayer, would you just raise your hand to God. God bless you.

26 Heavenly Father, as we have so enjoyed this fine fellowship, singing, oh, how it thrilled my heart when I heard that song, *Did John See Me?* Father, I trust that we'll all be there, each one of us. And we're bowed now towards the dust, and we—we pray that You receive our—our thanksgiving, and our repentance, and our prayer for each other.

27 And now we turn to Your Word, the sacred part of the meeting that seems to be more sacred than—than the rest, because we know at this time we're dealing with people, to lead them to a Truth, to Christ and to the Word, which is Christ. And we pray that You'll open the Word for us. We—we are insufficient, Lord, but Thou art all sufficient. So I pray that You'll bless our feeble efforts, and may we tonight find ourselves and our position in the Word of God. Grant it, Father. And we'll give Thee the praise, for we ask it in Jesus' Name. Amen.

28 Now, this is real nice to be here. I have a few notes here that I thought I'd refer to, for a few minutes, as I don't suppose we're allowed to keep this hall too long of a evening. And I'm kind of, too, amongst the Pentecostal people, I'm kind of slow, you know.

29 I remember. I've told you, perhaps. When I first seen a Pentecostal minister, it was Rev. Robert Daugherty from St. Louis. I doubt whether any of you knew him. You seen the testimony of his little girl in the book. He was—he was. . . . She was healed of St. Vitus dance, and she had been given up. And that's how I met the first Pentecostal people.

30 And, this, I went to hear him preach, and—and, my, he—he could preach. He'd. . . . He wouldn't even wait for nothing. And he'd preach till he'd get plumb out of wind, and he'd get blue in the face, and his knees would buckle together, and he'd almost hit the floor. And he'd catch his breath, you could hear him at the end of the city down there, almost, come back up preaching. And thought, "My, I—I just can't think of it that fast."

31 I just have to kind of take my time. I'm kind of slow, and getting old, too, you know, creeping along, so I hope you'll bear with me for a few minutes.

32 There's one thing sure, that I know won't fail, and that's His Word. "Heavens and earth will pass away, but His Word will never fail." So let us turn now, if you have your Bible, and like to read from It, in the Book of Isaiah, the 53rd chapter of Isaiah. I'd like to read this just for to build, get a text to build a context on, for a while.

Who has believed our report? . . . to whom is the arm of the LORD revealed?

For he shall grow up before him as a tender plant, and as a root out of dry ground: he has no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

He is despised and rejected of men; a man of sorrow, . . . acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Surely he has borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquity: the chastisement of our peace was upon him; . . . with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the LORD . . . laid upon him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth: he was brought as a lamb to the slaughter, and as a sheep before her shearers are dumb, . . . he opened not his mouth.

He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: and for . . . transgression of my people was he stricken.

And he made his grave with the wicked, and with the rich in his death; because he has done no violence, neither was there deceit in his mouth.

Yet it pleased the LORD to bruise him; he has put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, and shall prolong his days, and the pleasure of the LORD shall prosper in his hands.

He shall—He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquity.

Therefore will I divide him a portion of the great, and he shall divide the spoils with the strong; because he . . . poured out his soul unto death: and he was numbered with the transgressors; and he bare the sins of many, and made intercessions for the transgressors.

³³ I just like to say this, for just a little text. I like to take a text from there, as: *The Identified Masterpiece Of God*.

³⁴ Now, this would be quite a—a—a text to read, to pick out a masterpiece. But when we look at it, as we would think, that would be everything else but a masterpiece, because it said, “We hid our faces from Him, and there was no beauty we should desire Him.” And many times, what we would call a masterpiece, while God would have nothing to do with it. Because, the wisdom of man is foolishness to God, but the foolishness of God is more wiser than all the wisdom of man.

³⁵ And we see in here, that God give us a picture of something. I would like to try to bring this picture before us, as I realize that it might be

the last time that some of us ever meet together. We may never see each other again as we are now. Therefore, if we have gathered for this purpose, not to be seen or to be heard. . .

³⁶ But we've had our fellowship with each other as we have served this wonderful meal tonight, across the table, as we fed our physical bodies, and now we'd like for God to feed our soul on His Manna that's hid. Only for those priests who has entered into the Holiest of holies is permitted to eat of His Food.

³⁷ And if we noticed, tonight, our—our steak, I don't believe I've ever had a—a banquet yet, in all the places I've held the meetings, like tonight, that I have had such a fine piece of steak as they served tonight. Now, you see, because that we had to have this; if we live, something had to die so we could enjoy this time of fellowship, and also sustain our lives.

³⁸ I was talking to a man that was a vegetarian, not long ago, and he said to me, "Well, I—I don't agree with you." Well, he—he kind of give me a letter, wanted to meet me privately. And he said, "Brother Branham, I always regard you as a holy man." He said, "But when I heard you say you had ham and eggs for breakfast," said, "that—that downed me."

³⁹ Well, that, I wouldn't put the stumbling block to his way. Now, that's his way of believing. But I said, "Well, sir, if I don't eat, I don't live."

⁴⁰ He said, "But, you see, you had to eat a hog, and—and kill a chicken."

⁴¹ I said, "Sir, we only live by dead substance. I don't care what you eat. You eat vegetables. You eat. You eat bread, the wheat died. If you eat corn, the corn died. If you eat beans, the bean died."

⁴² Whatever you eat, you can only live physically because something died that you could live. Now, whatever you do, even drink milk, the bacteria, whatever, you have to live by dead substance. And it only goes to prove, if we have to live this natural life, and can only do it by dead substance, something had to die so we could live Eternally. That's Jesus Christ, that God gave for us as a ransom.

⁴³ And now, when I first met with the Pentecostal people, I—I went to California, just the joining state here, across the river. And I was at Los Angeles. I was never lived in the days of this famous lady minister, Mrs. Semple. . . Aimee Semple McPherson. I got to meet her son, Rolf, a fine Christian gentleman, and—and his wife and his family. They're certainly lovely people, and Dr. Teeford and many of the staff at the Angelus Temple. And I preached the Jubilee of the Pentecostal, fifty-year Jubilee there, few years ago, and certainly had a wonderful time.

⁴⁴ So in respects of this woman that set forth an example as she did, of trying her best, and to—to present what was in her heart, I paid a tribute to her to go to her grave up at Forest Lawn. And as I stood there with my hat off, and—and bowed my head and gave thanks to God for a noble life of this little handmaid, I was then asked by the crew that I was with, a group of ministers, if I would take a trip through the . . . for all through Forest Lawn. And on the inside of the mortuary there, or whatever you call it, I was looking at the different designs, and saw the Lord's Supper, and stayed. A many of you has noticed it, when they put the lights on it, the Last Supper, and heard the story of it.

⁴⁵ But one of the most outstanding things that I saw there, was as you enter the door, I believe it would be on the east side. There was a—a statue of Moses setting there, that was the life's cap work of Michelangelo, I believe it was, the sculptor that . . . I may be wrong in the man, I believe that's right, Michelangelo, that—that . . . the great sculptor that molded out this, or, an image of Moses. And as he was explaining it, the—the guide that was taking us through, he said that that was one of the greatest masterpieces that Michelangelo ever formed. And said it took much of his life, hard work.

⁴⁶ Then I noticed, I believe it was, on the right knee. The statue looked perfect, smooth, and Moses with the table of the laws in his hand, and his long beard. And it was, course, the mental conception of Michelangelo, what Moses should look like. Perhaps had never seen a picture, but, in his own mind, he drew out what he thought that Moses should look like.

⁴⁷ And the story goes, as soon as he got the—the statue finished, and all rubbed and perfectly, he stood back to view his work. And when he got so inspired, till it looked so much . . . What he had in his mind, he had made with his hand. It looked so much like it, and all the years he'd been waiting on it, till he was so carried away by inspiration, he smote it upon the knee and cried out, "Speak!" And there is a broken place on the—the—the leg, knee of Moses, where Michelangelo struck with his hammer, for he was so inspired.

⁴⁸ See, there was something inside of him, at the beginning, that he drew a mental picture of what he thought Moses ought to look like. And when he seen that reflected before him, the very thing that he had on his mind, what he thought Moses should look like; and carried that vision with him all them years and years, as he took the great piece of granite, and chip a piece here and a piece there, and mark it down, 'cause it had to come perfectly. And when it was perfected before him, he—he seen the reflection of what was in his mind. That's what inspired him so, to strike the image, and cry out, "Speak!" All his years of toil had paid off. His great handiwork had been finished.

49 Now we see that, and I—I got inspired by it, 'cause I thought that, really, the mark on the leg, what made it, to me, the masterpiece. Because, just, if it had just been another portrait, or something of Moses, some kind of a figure that some man had had a conception. But, the man that was doing the work, it so satisfied him until he struck it. And the mark on it made it the masterpiece to me, because it perfectly reflected what was in his mind that Moses should look like.

50 Oh, I stood there. I had to walk away for a few minutes, to think of—of what that must have meant to him, and—and what it meant to me at that time. Then it come to my mind, of this that I want to speak to you about.

51 Let us turn now our thoughts from Michelangelo, to the great Sculptor, God Almighty, Who, in the beginning, before there was a day or dawn of day, 'fore there was a atom or a molecule, God, in His mind, had man, what a man should look like, what he should be, and what he should act like. And He wanted that man to be part of Him, "So He made man in His own image, and in the likeness of God created He man," oh, when God, in the beginning, made this masterpiece, something that reflected His thoughts.

52 Remember, there's only one form of Eternal Life, and our . . . even our names and our thoughts were with God before there was a foundation of the world. Because now we possess Eternal Life. And to be that, we have to be a part of God. So we'd have to be as much as in His thoughts, 'cause we have Eternal Life, and was predestined to this life. "And our names were put on the Lamb's Book of Life before the foundation of the world," according to Revelation. Now, that God had us in His thinking, then we have Eternal Life, 'cause then He spoke us, and we come into existence. And a word is just a thought manifested. God had us, in the beginning, in His thoughts.

53 Now, and when He made Adam, that first man, how perfect it was. He looked like God. God, the great Holy Spirit, brooding over the earth, and He . . . the birds come out, maybe, and the animals, different things, and kept coming more in the form of the One that was brooding. Until, finally, there come up a specie just exactly like the One that was doing the brooding, God. God was, or, man was made in the image of God. Then, when He placed him in this great garden, like Michelangelo has placed his great life's work, and all great sculptors, God placed His handwork in the garden of Eden, made him a helpmate. What a—a—a complete satisfaction it was to God, till even He rested. It was just at rest. His work had been finished.

Then the sad story comes, of the enemy.

54 Now notice. This one thing I want you to bear in mind, that God gave this man a protection. He gave him . . . He fortified him inside of His Word, because He told them what they could do, what they could not do.

55 And that's the same basis we're set on today, what we can do, what we cannot do. No matter how good we are, how much we go to church, or do *this*, we got to be born again. See? It must be.

56 And God told Adam what he could do and what he could not do. He placed him behind His Word.

57 And then the enemy come in, by deceit, and crawled through the walls of God's Word, 'cause the door was open to him, and he marred that image, to sin. That's one of the saddest stories.

58 To think, that the man that was made in the image of his Creator, and was given a wall to stand behind, that that Word could never fail. That's—that's the Christian's hope. It's his—his shield. It's his armor. It's his rock today, is, stay behind the Word; every believer.

59 Now, you must never get from behind That. When you do, you, you're opening the door to the enemy, when they say, "Oh, well, you can do a little of *this*, and a little of *that*." God wants you to separate yourself from everything that's called sin. Completely set aside for Him, and for He only.

60 He has a purpose in your life, each individual, that no one else on the face of the earth can take your place. God has got something for you. You're made like that. You was did that way for a purpose. God is sovereign in His work. He even . . . Things different. We different, one from another.

61 We notice in the animal life. We find out, in the animal life, there's one animal, God made a beast of burden, like the horse, and—and he has to work. And the cow is a sacrifice. And, but, the—the lion and the tiger roams the forest without any labor or anything. He made a great big animal like an elephant, and then made a little bitty fellow like a mouse. Now, who is there to tell God what to do and how to do it? He does it His Own way.

62 And He makes the mountains. He makes the deserts. He makes the—the seas. He makes the plains. He makes one kind of tree, hard wood, palm, and—and so forth. He does it.

63 He makes men different. He gives us, each one, a different place. And a palm tree can never be a hickory. A hickory tree can never be a palm. Nobody can take your place, and you shouldn't try to take anybody else's place. Because, you are an individual, to God, and God

has a purpose for you. He made you thus. You say, "Why did He do it?" He is sovereign. He's got a reason for it being that way.

But we find out that we're all guarded by the Word.

64 In heaven, we look at the celestial bodies. The Bible says that even one star differs from the other. There is Sirius and the different ones. And Mars and Jupiter, all those different ones, they differ one from the other. The sun differs from the moon, and the moon from the stars. And there is Angels, such as, there is Seraphims and Cherubims, and Angels and great Angels, in—in degrees. And even in the new world to come, the kings of the earth bring their honor into the city.

65 We're always going to be that way. Because, God is not a Sears and Roebuck Harmony House. He is a God of variety. He makes one way, and one another. But we must serve Him in the way that God made us, and be glad, and stay behind His Word. And that's the way God did it.

66 But when we find out that the enemy got through that Word, to this, the handiwork of God, he marred it. And that's exactly what he's doing now. He is slipping through that handiwork, the enemy is, trying to make us a World Council of Churches. And man has . . . Why, man can't even agree with one another, how we going to make a whole world agree with a man? And as soon as you do that . . .

67 We got One we must keep in harmony with, that's God. "And in the beginning was the Word, and the Word was with God, and the Word was God." And the Word remains God, and always will be God, because God is in the Word. "And the Word was made flesh and dwelled among us," in the Person of the Son of God.

68 Now we find out, that, after He found this great marring, looked like, had it been you and I, and we'd put all that time and effort, we'd have kicked the thing over and just let it go, but, not God, He was not willing to let His work go to ruin. That's the love of God. No wonder the poet said:

Would we with ink the ocean fill,
And were the skies of parchment made;
And every stalk on earth a quill,
And every man a scribe by trade;
Write the love of God above
Would drain the ocean dry;
Or could the scroll contain the whole,
Though stretched from sky to sky.

69 See the love of God! After man had fallen and deliberately opened the door to the enemy, and come in and marred him, and set death

in him, still God was not willing this be defeated. He came down and started all over again. He was going to make that man again.

⁷⁰ He put Adam on a covenant, “Do *this*, and not *this*; *this*, and not *that*; touch not, handle not, taste not.”

⁷¹ But we find out, when He started again, He started with—with Abraham. And in Abraham, He started him on an unconditional covenant. Not “if you will.” “I have. I’ve already done it. I’ve blessed you, you and your seed, and so forth, after you.” It was a unconditional covenant He started with Abraham, His workmanship again, and now with His unconditional covenant. Then, when we find out, He based on Abraham and give him the covenant, unconditional, with the promise.

⁷² Then He came to the patriarchs, we come next, in the Old Testament, as we go down. Here He displayed the foundation of His work. Now we have Abraham, Isaac, Jacob, Joseph; the four patriarchs.

⁷³ Now, Abraham represented faith work, faith, ’cause Abraham was a faith. He had the great faith, because, “He staggered not at the promise of God, through unbelief.” When, we’d say, “the chips is down,” and everything against him, he still held on to God.

⁷⁴ Then we have Isaac, which was beloved son, which represented love, because, Abraham being a type of God, as Isaac was offered, Genesis 22, we find out that he carried the wood up the hill, and everything portrayed Christ, foreshadowed Him. And then the ram came and was offered in his stead.

Now that was faith, love.

⁷⁵ And *Jacob*, which means “supplanter,” and that’s a deceiver. And we realize that Jacob’s life really represented grace, because it was grace of God, all the time, with Jacob.

⁷⁶ Then come Joseph. There’s nothing against Joseph. He was the perfected one. God’s prophet that came forth among his brethren. And hated, without a cause, and was sold. And in every way, his life foreshadowed the life of Jesus Christ. “Came to His own, His own received Him not.” As Joseph was hated by his brethren, throwed into a ditch, supposedly be dead; took out, exalted to the right hand of Pharaoh. And when he left the throne, they blowed the trumpet, know, every knee had to bow, and to Joseph.

⁷⁷ We find out that Jesus was almost sold for the same price Joseph was. Took up from the—from the pit; and ascended into Heaven; sets at the right hand of God. And when He comes from that Place, “The trumpet will sound, and every knee will bow, and every tongue will confess to Him,” perfection.

That was faith, love, grace, and perfection.

78 Then the body work come on, of this great sculpture. He made the body work by the prophets. The prophets was the body work.

79 Then finally came the head of this great body, which was Christ Himself. All the prophets had foretold of Him. All the foundation work had foretold of Him. All the way from the garden of Eden, from the very time that He started, "I'll put enmity between your seed and the serpent's seed." And we find out that He started there, and come up through the—the patriarchs into the prophets, and come out there. Once again He seen His Own reflection, when one Man was born on the earth, from the womb of a woman, that was God's Masterpiece. It was the Son of God, Jesus Christ. The reason He was, because He was perfectly the Word.

80 "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us."

81 Now we see reflected in Him a perfect masterpiece. He was so perfect, like God, until He said, "If I do not the works of My Father, don't believe Me. Though I . . . You can't believe Me? Believe the works, for they testify to you, Who I am." I like that. See? He said, "If you don't believe Me . . ."

They said, "You're a Man, making Yourself equal to God."

82 He said, "If you can't believe Me, believe the works that I do. And if I don't do the works of Him that sent Me, then you don't have no right to believe Me."

83 So ought every Christian, today, to have that same testimony. If in this promised Word of God, if our lives don't qualify and meet exactly what the Word said, then we have no right to call ourselves Christians if we're not born again. Jesus said, in Mark 16, "These signs *shall* follow them that believe." See? Not "they may; they ought to; they probably will." They shall do it. That's the Sculptor that made us. That's the Church that's hewed out. That's the—that's the Body of Christ.

84 Now we find that it reflected Him perfectly. The Sculptor now had the Word reflected in the Masterpiece again, called His Son, God, Emmanuel. Just think, that a Person so yielded until God identified Himself in there, in that body, and He became, Him and God became One. "I and My Father are One. My Father dwelleth in Me. I do that always which pleases the Father."

85 What if the Christian today could have a testimony like that? You would be a masterpiece right here in Yuma, on the street. If you're a wash-woman out there behind the wash tub, you still be a masterpiece

to God, when you can say, “I do that always which pleases God,” and the whole world can see the—the work of Jesus Christ reflecting in you.

86 It’s told, one time, the old gold, before they had the smelter. The . . . They used to take the gold and beat it, the beater would, the Indians in the early days when Arizona was in its youth. They beat the gold until the beater seen his own reflection in the gold. They beat all the iron pyrite, the dross, the dirt, out of it, until the beater could see his own reflection like a mirror, beating out.

87 Now, that’s what the Gospel does. So many people don’t like to be turned over and beat out. Well, what the church needs tonight is a good, old-fashion, Holy Ghost beating-out, of the world and the things of the world. That’s what Pentecost needs tonight. That’s what our movements needs tonight, is a good, old-fashion, gold-turning beating, until all the world is beat out of us, and Jesus Christ is reflected.

88 Let me have this handful of people in here tonight, fully considered to Christ, and their lives dedicated to Christ. I can do more with this handful, or God can do more, rather, with this handful of people here, than you could do with the whole World Council of Churches, towards the Kingdom of God. One man surrendered into His hands fully, that’s all God needs.

89 But, you see, we’re not willing to lay still and let Him beat *this* side, *that* side, knock *this* out, knock *that* out, knock *this* idea out, and *that*, and let Jesus Christ be reflected in us. We see too many movies. We got too many televisions. We got too many other worldly amusements, until the church has lost its taste to the people. It’s because the Holy Spirit moves out, and something else moves in. That’s right, friends.

90 I hear the testimonies, the old-fashion Pentecostals, how they had prayer meetings all night long. Our fathers and mothers, forty, fifty years ago, pray all night long. The people hated them, on the street. And we think, today, if everybody don’t pat us on the shoulder, why, there is something wrong with us. “Woe unto you when all men speak well of you.” He was despised and rejected of men, and we’re His image. Amen.

91 What we need today is some real, genuine prayer meetings, some cleaning up, all the way from the pulpit to the janitor, the whole house to be cleaned up, of God, beat up, reflect the Image of the Beater, the Gospel preached in the power of the resurrection of Christ. That’s right.

92 This little social gospel that we got along, and pat *this* one on the shoulder, and make *this* one a deacon, and *that* one a presbyter, or something other like that, both politics. Was that exactly what happened in Nicaea, Rome? We want to get away from that stuff.

Methodists, Baptists, Presbyterian, Pentecostals, and all, we must move out of that.

⁹³ Politics don't belong in Church. The Holy Ghost is to take the Church over, and not a politic vote of who is who. "God placed in the church some apostles, some prophets, and some teachers, and evangelists, and pastors." Not men voted them in there. God placed them in there, by the calling of the Holy Spirit, prayer meetings, and laying on of hands, and staying before God.

⁹⁴ But, today, we have socialized our religion to a place till it's almost like politics, itself, that we play it in all of our denominations. We're . . . One can't point to the other one. We're all guilty. In there you find some genuine men and genuine women. But the trouble, what I'm thinking about, we're getting too much on the—on the minority side, the genuine people that wants to believe and wants the power of God. There's too many brought in just by a social act, "Well, *this* is a good man. He's a fine fellow."

⁹⁵ We got good churches. We build good churches, and better churches than we used to have. That's all right. There's nothing against that. I like to see the church prosper.

⁹⁶ But, brother, I'd rather see it prosper in the power of the Lord than to prosper in the worldly things. Get back to the Gospel again! Get back to the power of God! Get back to pentecost, the . . . like the original was. But, you see, the trouble of it is, we don't want to take that beating.

⁹⁷ You can say something about something, and some immoral thing the church is doing, or—or some social thing, right then they turn you down, close the doors. You can't come in, see, because they have a meeting and bar you out. They don't want you no more. They say, "You're crazy. You've lost your mind." But as long as it's THUS SAITH THE LORD, that don't matter to me what anybody says. It takes the power of Christ to change a man. It takes the power of Christ to keep a man.

⁹⁸ And as Jesus said one time, "Consider the lilies. And yet I say unto you that Solomon, in all of his glory, was not arrayed like one." Solomon, in all of his glory, was a—a magnificent sight. There's no doubt. He was a great thing to the world, and a great man before God. But Solomon's robe didn't have no life in it. It was a piece of material, probably sheared off of a sheep's back. But, the lily had life.

⁹⁹ What we need today is the Life of Christ inside of us. That's what purifies; not the outward, a turned-around collar, or a degree of psychology, or something. It takes the power of the resurrected Christ to make us what we should be. God has no other plan than let the Holy Spirit rule and reign in the Church.

¹⁰⁰ Oh, God, He was so much in the image of God, till Him and God became One. "I and My Father are One." Oh, my! What a living that was, for God to so live in Him, that His whole life was wrapped in God. No wonder it was a masterpiece!

Satan come to Him.

¹⁰¹ Every time God thought He had a masterpiece, Satan got in. He got in in Moses, and he broke the commandments. But when he come to this Masterpiece, that was God's own choosing. Amen. He had—He had foreordained Him. It didn't do him no good. He stayed true to God, when God looked at Him and seen He was tempted forty days in the wilderness, like Moses. Course, all those men foreshadowed Him. The law was broken. But when he come, Satan, the great tempter, and tried to tempt Him, he found out he didn't find Moses there. No, sir. He hit a five thousand watt volt that singed his wings when he jumped up against that One.

¹⁰² "It is written," He said. See? Adam took down. But, Jesus, the second Adam, that Masterpiece that had been come, for the Redeemer, He said, "It's written, 'Man shall not live by bread alone, but by every Word that proceeds out of the mouth of God.'" There He had a Masterpiece. Yes, sir. He said something else. He said, "It's also written, 'Thou shalt not tempt the Lord thy God.' Get thee hence, Satan." There was a Masterpiece. What did He do?

¹⁰³ Not saying, "I'll tell my church. I'll have the presbyters to do *so-and-so*. The bishop will do *so-and-so*."

¹⁰⁴ He said, "It's written." That's what He put His first Adam behind, and he fell, and Satan marred it. But he could not mar this One, no matter what he done. Insomuch, till he . . .

¹⁰⁵ God said, "This is My beloved Son. Hear ye Him. Everything, I give everything over to Him. You, hear ye Him." They were One. They were the same One. God lived in Him, making Him God, Emmanuel, on earth. He was a perfect Lamb, oh, the perfect Masterpiece of redemption. It pleased God, then, just like Michelangelo, He was so inspired with His life. We find in . . .

¹⁰⁶ I've got Scriptures wrote down here. Mark 9:7, if you want to read it. When . . . It's Mount Transfiguration. When He was up there on Mount Transfiguration, we find out that there appeared Moses, and there appeared Elijah.

¹⁰⁷ And then, the first thing you know, the apostle Peter got so inspired, till he said, "Let's build three tabernacles here. We'll just make three organizations out of this. We'll make three denominations: one for Moses, one for Elijah, and one for You."

108 While he yet spake, there came a voice out of that cloud. It said, "This is My beloved Son. I'm so pleased with Him, I'm going to smite Him for you. Hear ye Him. He's going to speak."

109 "He was wounded for our transgressions. He was bruised for our iniquity." He was a Lamb, the Lamb of God, the perfect Sacrifice. There never been nobody lived like Him, never has been nobody since lived like Him. He was the perfect Masterpiece, matched God's Word exactly.

110 God in the beginning give His Word, a portion for *this* part of the time, for *that* part, for *that* part.

111 There is where men are so deceived and confused today. They're trying to build on something that happened forty, fifty years ago. We're . . . That was—that was give for that age.

112 What good would it done Moses to come with—with Enoch's message? What good would it done Moses to come with—with Noah's message? What good would it done Jesus to come with—with Moses' message? See? And what good would it done Wesley to come with Luther's message? What good would it done the Pentecost to come with Wesley's message? See what I mean?

113 It's all lotted out here in the Bible, and we've got to know the age and hour, and what's for us. And there is where we're failing today. We're reading everything else but the Bible. This is the day that we should be living. This is the day that God has placed us here. Let's look in the Word.

114 That's how they fail to see Jesus, those Pharisees, and Sadducees, Herodians, the different organizations of that day had it so fixed, and so perfectly fixed, there wasn't no way for an escape, they thought, but when He come, He absolutely, He was different from all of them thought it. He was a little ol', humble Fellow born in a manger, with a . . . supposed to be an illegitimate Child, and all these things like that.

115 But, yet, He come exactly the way the Scripture said He would come. And they was accustomed to what Moses said, and Moses spoke of Him. He said, "Well, if you would have knowed Moses, you would have knowed Me. Moses spake of Me." And still they couldn't see it. Just so twisted up in their traditions, until they couldn't see it. But, you see, He didn't come to reflect them organizations of that day. He didn't come to reflect sectarian religion.

116 He came to reflect the Father, and the Father was the Word. Amen. Now I feel real religious. He came to reflect the Father's Word. God said He would be there, and there He was, the perfect Masterpiece of God's great handiwork. Oh, my! He was the perfect reflection of Him. He reflected everything that—that God had spoke of. He reflected what

Adam said about Him. He reflected about all the prophets said, about all the patriarchs said. Everything that He said, He was the fulfillment of the Word. All types was fulfilled in Him. Yeah. He became Jehovah of the New Testament. He was the Old Testament Jehovah. "The Word then," which was in the Pillar of Fire, "was made manifest and dwelt among us." Jehovah of the Old Testament became Jesus of the New Testament. He was a perfect reflection of God.

¹¹⁷ Oh, if the Church today could just reflect that first Church, when the Holy Ghost fell on the Day of Pentecost! If the Christian today could reflect! We are a hybrid bunch, to what they were.

¹¹⁸ I passed through, coming today, I was watching, coming down here, by one of these little Casa Grande, or some of these little places here, I noticed there was a—a cotton farm, and different alfalfa. They had to have windmills there, to pump water, to keep that going. Why? It don't belong there. Certainly not. But, look at the old cactus, it could not rain for five years and it'd live. And you fail to put water on that for a few days, and it'll die. You see, it's not the original.

¹¹⁹ That's the way we are. We got to be babied, and made big shots in the church, and patted, and called *this, that, or the other*.

¹²⁰ Well, them early Christians was rugged. They didn't care who patted them on the back. They reflected Jesus Christ, so much, that they said. . . They considered they—they were ignorant and unlearned. They didn't go to high school, and they didn't have a college degree. "But they took heed they had been with Jesus." That's what they need, the Christians today, to take heed that you been with Jesus. There is something about you, that's different. I know that isn't. . . That's an unpopular thing to say, but we're not looking for popularity. Christians are looking not for something easy.

¹²¹ An old sister in my church years ago, used to stand and sing the song:

Must I be carried home to Heaven
On a flowerly bed of ease,
While others fought to win the prize
And sailed through bloody seas?
No, I must fight if I must reign.

¹²² You think what you would do if you was here and everything was against Jesus Christ, if you'd have lived in His days. You're living there, my brother, sister. That's right. He is still the Word. Look how they're tramping on It today. Look how they're trying to organize It, and unite It, and everything like that, with the world. Stand out. Take your—take your stand for Jesus Christ and His Word. Let nothing hinder that. Stay right with It.

123 Like the old Chinese laundry man, used to come here to Arizona and California, years ago. He couldn't write one word of English. He hardly knew it. You take your laundry to him. You know what he'd do? He had little pieces of paper, nothing wrote on it at all. He'd just tear that piece of paper and give you one piece. When you come back, that piece of paper had to match his piece of paper, or you didn't get your laundry. That's a whole lot better. You could copy a name, but you ain't going to fool him there, 'cause that piece of paper has to match exactly with his piece of paper.

124 That's the way God made His covenant too. Our experience is not to match some creed, some dogma, some church denomination, but it's to match God's Word, Jesus Christ. Right. When we come to Christ, then Christ claims us. He tore Him in two, at Calvary. Part of it He lifted up, and to set at His right hand, which was the body. The Spirit, He came, sent back here to make a Bride for Him. And that same experience that was in Christ has to be in us.

125 He was—He was absolutely so perfect till He pleased the Sculptor, and inspired Him so much until He smote Him at Calvary. Oh, my! Now we see Him as the Scripture said, God's Masterpiece. "We see Him smitten, stricken, and afflicted of God." There is the real Masterpiece. As 'Angelo struck his, that's what made . . .

126 If He had just have lived a good life, He had been like some of the people that preach the social gospel today, "He was a prophet." He was a prophet, but He was more than a prophet. He was God. He was Emmanuel.

127 And now what made Him exactly, to me, the—the Masterpiece to me and to you, is because God smote Him. He smote Him at Calvary. If He hadn't been smitten . . . No matter how many dead He had raised, how great He had preached, what His great life was, what His claims was, He was proven there. He was so pleased, God was, till He was the only Man that ever stood on the face of the earth that God could smite for the rest of them. That perfect One was smitten for the imperfect. The whole creation that had fell, through Adam, it was redeemed through Jesus Christ. God's Masterpiece has stood the test. How did He do it? By the Word. "It is written, 'Man shall not live by bread alone, but by every Word that proceeds out of the mouth of God.'"

128 Oh, Christian friend, put on the whole armor of God. Don't stand back with some little idea of some creed, or something that you're standing by. Put on the whole armor of God when you go to fight against the enemy, like our Lord did. He showed that how the weakest of Christian can defeat Satan just with the Word. He had powers, He could have smote Satan any way He wanted to, but He didn't use it. He

just took the Word and defeated him with It. "It's written. It's written." Everywhere, "It's written." So He defeated Satan by the Word of God.

¹²⁹ Now, that was a perfect Masterpiece and God smote It. What an example It was! What a real thing! Talk about Michelangelo's piece of—of sculpture over there, by Moses being smitten on the leg? The Bible said, "This Man was marred above all men. He was marred so much till He didn't even look like a son of man. He was beaten. He was bruised. He was bloody. He was striped." He. . . Everything that could be done. He looked like just a—just a big pile of Blood and bones, walking together. He didn't even look like a human being, as He drug that up Calvary. God smote Him for us. That's what makes Him the perfect Masterpiece.

¹³⁰ Oh, how I love Him, know that He did that for me, know that He did that for you. How can we—how could we match it? No one could match it. Nobody is worthy to match it. We were here without hope. We without God. We without any way of redemption. Every one of us born sexual, and we just had to pay the price. But He came, the perfect One, and was so perfect and so pleasing till God smote Him for you and I.

¹³¹ Now, for nearly two thousand years, God has been trying to cut Him a masterpiece Bride, called a Church. That's right. How does God do it? He does it by His never-changing method, the Word. God never changes His method. Anybody, you can. You change. I change. Time changes. The world changes. But God doesn't change, He's perfect. He doesn't change. And the way He does anything the first time, He does it every time the same way.

¹³² He saved man one time because he repented. That's the way he will save man again. He healed one man because he had faith. He will heal the next one on the same basis. He never changes His way, because, see, He is sovereign and He's Eternal. He's infinite, omnipresent, omniscient. He's God. And therefore He don't have to ask anybody for wisdom. He don't have to wait till He learns more. He don't need a new degree. He's perfect. And whatever degree, and whatever thing He makes first, His first decision remains the same forever. It can never be changed. Oh, how glad I am!

¹³³ And when He made His first masterpiece, He put him behind the Word. When He made His second Masterpiece, He was the Word. Amen. He was the Word; not *behind* the Word. But, He was the Word. God never changes His plan. That's exactly what He started off to do His first church with, the Word.

¹³⁴ Now, God, the Word, in the beginning, He was independent from all other, everything else, all other people. Now, I don't mean to say

this to be different. God is a segregationalist. You know that? You talk about integration? God's a segregationalist. He certainly does. He separates His people from the world. He separated Israel, His nation. He is trying to separate His church from the world, but the church wants to go on with the world. But His people is still segregated, segregated to Him. Who is He? The Word.

135 How can a man have the baptism of the Holy Spirit, and the Holy Spirit wrote the Word, and a man have the baptism of the Holy Spirit and deny the Word? How can the Holy Spirit in you deny Its own Word that was set forth for you? I can't understand it. It's got to agree with the Word. And if your spirit in you won't punctuate every one of God's promises with "amen," there is something wrong.

136 Brother Fred Sothmann or somebody here tonight, quoted, "Jesus Christ the same yesterday, today, and forever." He's the Word. That, sure. He's always the same, see, and your spirit has to punctuate that with "amen."

137 "Oh, He, in one way He is." In every way, He is the same yesterday, today, and forever.

138 Now we notice that God begin to make Him a—a Bride for Christ. So. . . And the Bride must be identified with Him and in Him, because it is part of Him. Now, the Bride is part of Him. She is part of Him. The Word for that day, the Bride becomes part of that Word, for it's Christ. Now, you believe that? We have to be in Christ. In Christ, we have to be of Christ, in Christ, part of Christ.

139 What is a woman, when she takes a man, or a man takes a woman? That woman has to be part of him. They're no longer two. They're one.

140 And when God and Christ became one, They were One. Cause, God was the Word, and the Word was made flesh. The flesh and the Word became One. And when the church becomes Christ's Bride, She and the Gospels are the same.

141 How can you say, then, "The days of miracles is past"? How can you say, then, "He's not the same yesterday, today, and forever"? How can you say, "Those things is for an apostle or a disciple, or somebody in another day," when you are part of Him?

142 When, He said, "Heavens and earth will pass away, but My Word shall never fail." How about Revelation 22, when He got through writing the Book? He said, "I testify that if any man shall add one word, or take one Word out of It, his part will be taken from the Book of Life."

143 How we going to come to Heaven, then, to say, "Well, I believe *this*, but I don't believe *That*"? You've got to be the full Word, for you are

part of Him. That's how God is trying to make His Church today, not by a creed. And they're trying to force us into that, folks. You can see it coming. The handwriting is on the wall. Won't be too long till we're going to be a world Church. And every church is going to have to fall right into that, or stand the circumstances. Well, are you ready to stand that? You better not do it just because you think it's the right thing.

¹⁴⁴ You better have Christ in you, 'cause that Word is Eternal, and that Word is what will raise you up again. You become part of that Word. You're identified with the Word.

Today, you say, "I'm a Christian."

¹⁴⁵ "What denomination you belong to?" Well, that don't have one thing to do with Christianity.

¹⁴⁶ It's all right to have denominations. I ain't against that. But, see, that, that's what the people are. . . Many people say I tear down denominations, I kick them. I do not. No, sir. The denominations, they're all right. That's just like working agreements, or anything like that. But when you stick, because you say, "I'm a Christian because I belong to *certain-certain* church," that doesn't mean anything. You've got to be of Christ, and Christ is the Word. And many times those denominations is as far away from the Word as East is from West.

¹⁴⁷ You've got to stay with that Word, to be the Bride. If you're in the Bride, you're in the Word, and the Word is in you. And the Word that reflected God through Christ, reflects the same God through you. Amen. *Amen* means "so be it." So, so be it. I believe it to be the Truth. You have to be identified with Him.

¹⁴⁸ Now, if I'm going to be a real genuine American, if I'm going to be a true citizen of this nation, I have to be identified with it. I have to be all she ever was, right or wrong. I have to be all she is, right or wrong; all she ever will be, right or wrong. I have to be identified with this nation, if I'm going to be an American. Is that right? In her glory or her shame, freedom or flame, whatever she is, I must be the maker of her immortality. I must stand as a unit. Everything she is, I am. Everything she ever was, I am. All she ever will be, I must be partakers of her. That's right.

¹⁴⁹ Just think of it for a few minutes. Then, to be that, as an American. . . I'll get it to you, so you'll be sure to see it, as I close.

¹⁵⁰ To be an American, I have to be identified with everything that she ever done. Then, I landed on Plymouth Rock, with the—with the forefathers. I was at Plymouth Rock with the Pilgrims. I was there with them. I rode with Paul Revere, one night, to warn this nation of her dangers. I had to be, if I was American.

You say, "Oh, Brother Branham!"

¹⁵¹ Wait a minute. The Bible said, in Hebrews the 7th chapter, that, "Levi who received tithes, paid tithes, for he was in the loins of Abraham when he met Melchisedec," his great-great-grandfather, and it was accounted to him. When his great-great-grandson was in his loins, when Abraham paid tithes to Melchisedec, God lotted it. Did He do it? That's right.

¹⁵² Whatever this nation is, I am. That's right. So, I landed on Plymouth Rock. I rode with Paul Revere.

¹⁵³ I crossed the Valley Forge, was on that icy river with George Washington. I was one of them American soldiers that didn't have any shoes, to march against the British. I had cold feet that morning, when I wrapped my feet. I seen Washington come out of the wilderness, wet, plumb to his waist, from praying all night. I was there when it happened.

¹⁵⁴ I stood with Stonewall Jackson, when the opposition was so great. When the northern armies sent down there, they said, "All the armies is broke back."

Said, "Where is Jackson?"

¹⁵⁵ Said, "He is standing like a stone wall." I stood with him there; little, bitty fellow, blue-eyed.

¹⁵⁶ They asked him one time, "How can you stand when the opposition is so great?"

¹⁵⁷ Very modest man, he kicked his boot, like *that*, said, "I never take a drink of water to my mouth, till I thank Almighty God." I stood with him in his convictions. I stood with Stonewall Jackson. That's right.

¹⁵⁸ I was at the Boston Tea Party. I helped throw some of that British Tea out in the ocean. I had to be, to be an American. Yes, sir. Yes, sir. I signed the Declaration of Independence, with Thomas Jefferson. I rang the Liberty Bell, on July the 4th, 1776.

¹⁵⁹ I'm identified in her shame of the revolutionary, when brother fought against brother, and father against son. I have to be identified in her shame, the same as I'm identified in her glory. That's exactly right.

¹⁶⁰ I was at Wake Island when all them soldiers lost their lives. I seen them do it. I seen them when they took Wake Island. I helped hoist the flag on Guam. Certainly.

¹⁶¹ All she was, and all she ever did do, all she is now, I proudly say I'm part of her, 'cause I'm glad to be American. Aren't you?

¹⁶² To be a Christian, I must be the same. Hallelujah! Yes, sir. If I'm a Christian, then I preached the Gospel and warned the oncoming

judgments, with Noah. Yes, sir. I was part of it back there, in there. I was part of God's economy.

¹⁶³ I was with Moses at the burning bush. I was ousted out of Egypt with Moses. I took the wilderness flight, and I was with him at the burning bush. I heard His voice. I saw His glory. I saw the Pillar of Fire back in that bush back there, talking to Moses.

¹⁶⁴ I was with him at the Red Sea when it opened. I seen the Pillar of Fire settle on Mount Sinai. I ate manna in the wilderness and drank from the smitten rock. Hallelujah! (I don't feel fifty-five right now.) Amen. Yes, sir. I eat manna in the wilderness, with the Hebrew children back there in the wilderness. And I drank from that same smitten rock.

¹⁶⁵ I stood with Joshua that morning when he was viewing the walls of Jericho, and he seen a Man standing. He pulled his sword and run to meet Him, he said, "Are You for us, or You with our enemy?"

¹⁶⁶ He said, "I am the Captain of the Lord's host." I seen Joshua throw his sword on the ground. I knelt with Joshua when I bowed before Him, the Lord's Captain of His host. I seen the walls of Jericho fall down, at the sounding of the trumpet.

¹⁶⁷ I saw Joshua, said, "Sun, stand still. And, moon, stand over Ajalon. Don't move." I saw the sun stand still, and the moon not fail to give her light. I seen all that taking place.

¹⁶⁸ I was with Daniel in the lions' den; with the Hebrew children in the fiery furnace.

¹⁶⁹ I was with Elijah, out there when the whole world turned him down, and Ahab and all their Jezebels with all their bobbed hair and things of that day, their paints and powders, everything that got the church. I stood with Elijah, claimed the message pure and clean, on God's Word. Hallelujah! I stayed with him on Mount Carmel when he stood alone out there. I seen him pray the fire down out of heaven.

I was with David when he slew Goliath. Glory to God!

¹⁷⁰ Well, if I'm a Christian, I'm identified in all of that. I have to be part of it. Yes, sir.

I prophesied with Isaiah in his day.

¹⁷¹ I was with John on Jordan when he saw the dove coming down upon Him. I stood with John at the Jordan.

¹⁷² I seen Him heal the sick; raise Lazarus; raise Jairus' daughter back to the life again, after she was dead. I seen that.

¹⁷³ I am identified with Him in His death. I died with Him when He died at Calvary, and I rose again on Easter morning with Him, in the power of His resurrection. I'm a witness of it tonight. I died with Him

at Calvary, raised with Him on Easter. Hallelujah! To be part of Him, I have to be identified with Him. I was identified with Him in His death. I was identified with Him in His suffering. I was identified with Him when the denominations turned Him down. I was identified with Him when they run Him out of the temple, when they tried to throw, get rid of Him. I was with Him there. I was with Him in His death, raised with Him in resurrection.

¹⁷⁴ And I was with the hundred and twenty when they climbed to the upper room. Yes, sir. I witnessed that mighty rushing wind coming from Heaven. I spoke in tongues with the anointed on the Day of Pentecost. Hallelujah! I was there because I'm identified with Him. Glory to God! That's right. I preached with Peter, in Acts 2. Oh, I preached with him there.

¹⁷⁵ I preached with Paul on Mars Hill, before the critic. Yes, sir. I had to be.

¹⁷⁶ I was with John on the isle of Patmos. I saw the vision of His Coming. I am. . . I—I saw Luther, I was with him when in the reformation.

I was with Wesley.

¹⁷⁷ And now I'm here in Yuma, Arizona. Hallelujah! I'm identified tonight, here in this Stardust Motel, with a group of people who believes the same thing. "And now we're seated together in Heavenly places in Christ Jesus." Hallelujah! I'm looking for His Coming in glory, some of these days. Identified with Him!

Living, He loved me; dying, He saved me;
Buried, He carried my sins far away;
Rising, He justified freely forever:
Someday He's coming—oh, glorious day!

¹⁷⁸ I am now identified in the baptism of the Holy Ghost; not something out here on the street, something forty years ago. I have it right now, the glory and power of God, of forgiveness of sins. I see Him heal the sick, open the blinded eyes, see Him foretell things, read the hearts of the people. I'm identified with Him in His ministry at this day. Glory to God! I'm identified with Him, for deliverance in this last day. I trust to be a part of that great Bride that's coming some of these days.

¹⁷⁹ No matter what the world may say, they may call us "crazy, hysterical, or Beelzebubs, or heretics," whatever they want to be. I still want to be identified with that group. I'm still there. I'm remain there. I was born there. I want to stay there. I'll always be there, 'cause God placed me there. I am. I left my church, to come identify myself with a bunch of holy-rollers. I'm one of them. I'm identified with them.

They say, "Billy, you lost your mind."

¹⁸⁰ Maybe I did, but I found the mind of Christ. I found His Word, found His Presence, found that He's the same yesterday, today, and forever! . . . care what anybody else thinks about it. This is me. I'm the one that has to make my identification. I'm identified with Him, by God's Word. He said, "These signs shall follow them that believe." I'm glad I'm identified in that. Yes, sir.

¹⁸¹ You know, the old master violinist, one time, you've heard the story, they had an old violin and auctioned it off, they wanted to sell it, and nobody would buy it. They said, "Who will give a dollar? Who will give a dollar and a half?" Finally, "Going once, going twice, a dollar and a half."

¹⁸² Finally an old gray-haired man stepped out of the audience. You know the story. Picked it up, said, "Let me have it." Put some rosin on his bow, and struck it a few times. The people begin to weep. The tears began to run off their faces, like that.

¹⁸³ And when they did, the auctioneer picked up again, said, "Who will make one," said, "thousand dollars, two thousand, five thousand?"

¹⁸⁴ What was the difference? The master, the one who knew it, the one who built it, he knowed how to get out of it what was in it.

¹⁸⁵ And as long as we try to bring our churches out of creeds and denominations, we'll never do it. Let the Master Builder of mankind, Who made man in His own image, Who is building Him a Bride for the same thing, let His bow stroke of the Holy Ghost strike this Word in your heart one time, and it'll be our best example. No matter how many big churches you go to, and how many names is on the book, it'll do more for Jesus Christ than all the churches, and denominations, and creeds, and world churches, and organizations, in all the world.

¹⁸⁶ He is making a Bride. Yes, sir. He's hewing the chips now, chopping off the world. Oh, church-joining, and creeds, and denominations, and dogmas, all has to be cut away from the Church; their formal ideas, their indifference, their doctrines and things. Come back and let the Master pick up the bow. Let the Master pick you up in His hands, strike the Word, say, "Jesus Christ is the same yesterday, today, and forever."

¹⁸⁷ Say, "Amen, Lord. Make me, mold me, make me, Lord, what I should be." Then there'll be a different thing.

¹⁸⁸ Then, "If I be lifted up from the earth, I'll draw all men unto Me." Yes, sir.

¹⁸⁹ He is cutting you out now, cutting you down to His Word only, cutting all the creeds and dogmas and everything, away from you,

trying to get back to a Bride for the Son, another masterpiece, part of the Word. The Word.

¹⁹⁰ Jesus couldn't take the place. You remember when they read that day in the book? He read just part of the prophecy, left the rest of it for the last days. We're supposed to take that part.

¹⁹¹ So, you see, He has cut, wants to cut the Church out, just like He did the Son out, like He did the Bride and the Groom. To be His Bride, you must be part of Him. Not part of the creed, not part of the church, not part of the denomination, but the part of Him. Hewed out of any other kind of a form, won't work. You got to be hewed from the Word. The world cut off of you, and just leave the Word only live in you.

¹⁹² The great Sculptor is counting on you, willing to stand and have yourself shaped into the likeness of His requirement that His Word requires. "In the last days I'll pour out My Spirit upon all flesh. Your sons and daughters shall prophesy." Christ is the identified Masterpiece of the Word made flesh. You are asked to identify yourself in Him, by the same Word, to be the masterpiece for the Bride.

¹⁹³ Now, brethren, God had a Masterpiece then, to present to the world, now He wants a masterpiece today. Are you willing? Are you ready, my Christian friend? Are you really sure that your life is so reflecting for Christ, no matter what the world says? They say, "You lost your mind. You gone crazy. You went and joined that bunch of holy-rollers." Don't you pay no attention to that.

¹⁹⁴ If you're not really truly saved, and in that Body, and the Word of God in you and reflecting Itself, and the Life of Christ reflecting out of you; brother, sister, don't you take that chance. I don't care what you are, what kind of an experiences you have, let that Word reflect through you each day, because God, in this last days, is taking a Bride for His Son, Jesus Christ.

Let us bow our heads.

¹⁹⁵ Dear Heavenly Father, such a crude way before an intelligent bunch of people. My education is suffi- . . . insufficient, Lord. I pray that the great Holy Spirit will sink these words into the people's heart, that they will see what I meant, if they couldn't understand in my way of chopping up things, Lord. But, in my heart, I—I see what You're—what You're trying to do.

¹⁹⁶ I believe, Father, the Bride must be part of the Bridegroom. She must be as same as the Bridegroom, for she is part of Him. She can never, never be His Bride until she becomes part of Him. And that's a part of the Word, today, that says He's the same yesterday, today, and forever.

197 The corn of wheat that lived once in the earth, and fell to the ground, raised up in the likeness of the grain that went into the ground. And, Lord, on the Day of Pentecost there came a great Church forth. There came another grain of wheat, to be made a Bridegroom and a Bride for the last day.

198 We found, it fell in, for Him, for a thousand years. From the Nicaea council, it laid rotting in the ground.

199 The critics wrote the book, *The Silent God*, "That would let little children be dead, and killed by lions, and burnt. And the gladiators martyred the Christians, and burned them at stakes." If that man only had had the spiritual understanding!

200 That wheat has to rot in the ground, but it sprang forth again, not in the likeness that it went down in. It went down in the likeness of a grain of wheat, but, when it come forth, it had some blades, like the young wheat that comes up.

201 Finally it grewed through, from Luther to Zwingli, and on down, and finally come to a tassel. It changed itself in the days of Wesley. Looked a little bit more like the wheat, and more like it than the blades did. It's coming back to itself again.

202 Then we find out, it come up, a grain, looked almost like the real one. And if you'd only get down and pull the husk back, you'll find out that first grain of wheat has no grain in it at all, it's a husk, a leaf. Lord, the great Pentecostal revival that went forth, it had to be that way, Lord, to protect the Wheat when it does come. There'd been no place for It to go.

203 Now, Father, we know that we take all things by nature, because You formed nature. You redeemed the earth: by the way You baptized it, the days of Noah, after his preaching; You dropped the Blood of the Son upon the earth, to sanctify it for Yourself; and in the great age to come, in the renovation, You're going to burn it up with the fire, to burn all the worldly things off. Like You do the Christian, You save him: baptize him; sanctify him; then renovate the world from him, and claim him then as Your own, by putting the Holy Spirit in him.

204 We know that this wheat is come through the same process. Every nature works the same. Now, Lord, when we see the shuck now pulling away from the Grain, going worldly, O God, grant that those grains will . . . The—the shuck has to pull away, so the grain can get in Presence of the Son. I hear the coming of the combine, Lord. It won't be long. And then the great elevator will take up His Bride into the glory, in the Presence of God.

205 I pray, Father, that You'll bless each one of us. Let us remember, Lord, that this is our opportunity. We may not have one tomorrow.

Today is our opportunity. "Today, after so long a time, when you hear His Voice, harden not your heart." Lord God, I don't know these people. If there's any here, short of this, grant tonight that they will receive the fullness of God, and be filled with the Holy Ghost. Grant it, Father.

206 Now with our heads bowed, our hearts bowed, too. Friends, excuse my way I chop my message up. I—I pray that God will just show you what I meant. Now, if . . . I don't want anyone looking. Just keep your head bowed. I don't . . . Whoever you are, if you're not sure that your life . . .

207 Now, see, each one of those processes, what did they do? They went into an organization. What'd It do? The Spirit left, to another. As soon as Luther organized; It went right into Wesley. Wesley organized; It went right into Pentecost. Pentecost organized; where is It going? Just like the Pillar of Fire, just keep moving.

208 And some people, they say, "I'm Pentecostal." That's fine. "I'm Lutheran." That's all right. There's nothing against that.

209 But, friend, friend, the Wheat is still moving on. We've had one of the greatest revivals. It's—it's lasted longer, history shows that a revival only lasts about three years. This one has been fifteen years, or more, great healing campaigns, but it's cooled off now. Look! Every revival always produces an organization after it. Why didn't this one? There's a little group of brethren started up, up here somewhere, called Latter Rain, they didn't go anywhere; dropped right through. Why? It's the Wheat age, friends. It's the Wheat. There's a ministry on the earth that's just like the one that went into the ground back yonder at the beginning, a real pentecostal experience.

210 The churches are getting organized. And one is trying to build bigger than the other, and get more members and things, the organizations, gradually. We see it. I'm pentecostal. We see it pulling away. But what? It has to do that, so the—the Son can get to the Grain. If it hadn't been there, first, if there hadn't been no shuck around it, it had no place to go. God made it a shuck, see, like the corn, like the wheat, like anything else that comes forth from the burr. Now, see, there hasn't been any organization start up after this. Why? There's no more time for one. We're at the end.

211 And if you're not just exactly where you should be, and you'd say, "Brother Branham, if God will hear your prayer for the sick, and I've heard what the Lord has did in answer to prayer . . ." And you've heard of other people in the world today, is praying. You say, "I . . . Will you pray for me, that I will receive that experience, Brother Branham? I may never see you again." I may never see you. "But pray that I'll be

there. I don't feel just like I would be there now. But I would like for you to pray for me, that I will be."

212 Now, every head bowed. Raise your hand, will you? Lord bless you, bless you, and you. God bless you. In this group of people, I guess, fifty, maybe, or seventy-five hands was up.

213 Now, Dear Jesus, You are the judge. We are just the ministers. I pray, Dear God. And—and if I found grace in Your sight, answer my prayer. You seen every hand went up. You know what was in their heart. We believe that they're ordained to Life. And Satan, just like in the days of Adam, he's trying to keep that masterpiece from coming forth. May it be stopped tonight. May the Blood of Jesus Christ block it, and may they come forth as a masterpiece to God. Grant it, Father.

214 May they be identified in Christ's Word. He said, "Except a man be born again . . ." May they receive that born-again experience. May they receive the baptism of the Holy Ghost, the renovation of all the things of the world. They don't want it any longer, Lord. Clean that world away from them, and put them out as a masterpiece before the people. Grant it, Lord, that You might be happy in this garden-time age in the last days here, to present Your masterpiece of these men and women, boys and girls, that held their hand. Grant it, Lord.

215 Bless this revival is going on in the city. O God, I pray that every man and woman, that's around close, will visit that revival. And may every one of them be filled with the Holy Ghost, and may there be an old-fashion revival sweep through this little city here, till people from everywhere will come. Grant it, Lord. Give us these things, Father, for we ask them in Jesus' Name. Amen.

216 I love Him. I love Him. Do you love Him? You know, Paul said, "If I sing, I sing in the Spirit." I wonder. I'm a long ways from being a singer. But just wonder, together, if we couldn't start off that song, *I Love Him*. Will you give us the key, sister? "Because He first loved me." You've heard it. How many know it? Let's see your . . . It's one of my old songs. I love to sing it. All right.

217 Now let's just bow our heads and close our eyes, and sing now, *I Love Him*.

I love Him, I love Him
Because He first loved me
And purchased my salvation
On Calvary's tree.

218 Let's hum it. Someday rainbows will sweep the sky. There'll be a trumpet sound. The dead in Christ shall be coming up. Oh, how we'll want It then!

And purchased my salvation
On Calvary.

219 There's where He become the Masterpiece for us.

220 Just remember, all masterpieces, before they can ever be put in the hall of fame, they have to go through their hall of critics, first. The critics has to see if they can criticize it. But when it stands the critics, then it's took to the hall of fame. God's Son passed through the critics of every organization, denomination, even till Pilate said, "I find no fault in him." Judas said, "I betrayed innocent Blood."

221 Then God raised Him up, and He hangs in the great hall of fame today, at the right hand of God, making intercession. Don't you want to join Him there? Don't you want to be part of that? You can be. You're invited to be. While we're singing this song, why don't you just talk it over with Him now.

. . . first loved me
And purchased my salvation
On Calvary's tree.

222 While we sing it again, I want you shake hands with somebody across the table from you now. Say, "God bless you, Christian friend. God bless you. Pray for me." Each one of you do that now, as we sing this again.

I love . . . (Pray for me. Pray for me.) . . . love Him
Because He . . .

223 That's right, shake hands, say, "Pray for me." All of you pray for me. I want to be there, so bad.

And purchased my salvation
On Calvary's tree.

224 Now let's bow our heads and close our eyes, and raise our hands and sing it to Him now.

I . . . (O God!) I love Him
Because He first loved me
And purchased my salvation
On Calvary.

Look at your Masterpiece hanging there.

225 Great Sculptor, great God Who made man, and molded him and fashioned him in Your own image, I pray Thee, Lord, that You'll take us tonight. May this be a memorial night, real memorable to us, that, tonight, Lord, tonight, right here in the Stardust Motel, may You mold men into the image of the sons of God. Grant it, Lord. Great Sculptor, You're the only One can do it. Take Your Word, Lord, mold It right into the hearts of all of us, that we might be Your masterpieces in the

last days, and be called the Bride of Christ. Other men may see that there is such a reality and such a joy in living for Him.

²²⁶ Lord, this day, that even our churches, they're losing their sincerity. They don't . . . There seems to be, it's all gone Hollywood, Lord, what's happened? They're gone after a—a glitter instead of a glow. We know that the world glitters with worldly-ism. But the Gospel glows with love and with Christ. Grant, Lord, that we'll get away from the glitter of the world, and get into the glow of Christ.

²²⁷ They're Yours, Lord. You purchased them. You . . . They raised their hand, tonight, they wanted to be. Now, Father, I . . . If I could, I'd make them that, but I can't. But I'm trusting You. You said, "He that cometh to Me I will in no wise cast out. He that heareth My Word and believeth on Him that sent Me, has everlasting Life, and shall not come into the Judgment," not make-believe now, Lord, but believe, "he's passed from death to Life." Grant it, Father. They're Yours, through Jesus Christ's Name. Amen.

²²⁸ You love Him? Isn't He wonderful?

²²⁹ Give us the little tune, or chord there, sister, *Wonderful, Wonderful*.
You like to sing? Am I taking too long?

²³⁰ I like to worship. Don't you? A little, cutting Message like this, I don't . . . You know, I hate to cut, but, you—you got to clinch a nail, to make it hold. You know what I mean. Yeah. You've got to drive it down now. And see?

²³¹ You love that song? "Wonderful, wonderful, Jesus is to me." You know that?

Wonderful, wonderful, Jesus is to me,
Counsellor, Prince of Peace, Mighty God is He;
Saving me, keeping me from all sin and shame,
Wonderful is my Redeemer, praise His Name!

I once was lost, now I'm found, free from
condemnation,
Jesus gives liberty and a full salvation;
Saving me, keeping me from all sin and shame,
Wonderful is my Redeemer, praise His Name!

Everybody!

Wonderful, wonderful, Jesus is to me,
Counsellor, Prince of Peace, Mighty God is He;
Saving me, keeping me from all sin and shame,
Wonderful is my Redeemer, praise His Name!

²³² Now let's say, "Praise the Lord!" "Praise the Lord!" Don't you feel scoured out? Feel good? Worship the Lord. He is wonderful.

²³³ God bless you till I meet again. I'll turn the service now to the brother, president. 

64-1205 The Identified Masterpiece Of God
Stardust Motel
Yuma, Arizona U.S.A.

ENGLISH

©2001 VGR, ALL RIGHTS RESERVED

VOICE OF GOD RECORDINGS
P.O. Box 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.
(812) 256-1177 • www.branham.org

Copyright Notice

All rights reserved. This book may be printed on a home printer for personal use or to be given out, free of charge, as a tool to spread the Gospel of Jesus Christ. This book cannot be sold, reproduced on a large scale, posted on a website, stored in a retrieval system, translated into other languages, or used for soliciting funds without the express written permission of Voice Of God Recordings®.

For more information or for other available material, please contact:

VOICE OF GOD RECORDINGS

P.O. BOX 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.

(812) 256-1177 • www.branham.org