

THE PERFECT IMAGE, THE GOD-MAN II

ISAIAH 53:3

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ISAIAH 53:4

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

ISAIAH 53:5

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

ISAIAH 53:6

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

THE. MASTERPIECE_ JEFF. IN V-4 N-7 SUNDAY_ 64-0705

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And the Image was smitten so that the Supernatural could taste the feeling of death, God's perfect Masterpiece.

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55 Now notice, then, this masterpiece. When Satan got a hold of it, the deceiver, broke through the walls, and--and he marred this masterpiece. Because that the way he did it, what. . . How did he do it? I'll go more in detail of it.

How he done it, was. . . This masterpiece was walled by the Word, God's Word. And the masterpiece, itself, of the family, was fortified by this Word. But the broken part, that was broke

off of the original, went out beyond that wall, it gives Satan a chance to mar it.

And now as you know what I believe on those things, so I won't have to say that. But the masterpiece was broke.

56 But, the great Sculptor, when He seen the fall of His family, the masterpiece, He wasn't willing just to leave it lay there, face down, and ruin. He went to work, immediately, to build it up again.

He wasn't willing that it should perish, lay there like that all the time. Because, He is God, and He will not be defeated. So, He went to work immediately and begin to build, again, unto His Own image, a man.

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61 Now watch, every masterpiece is put on a foundation, a sculpture. Angelo's monument of Moses is on a three- or four-foot piece of marble. It's got a foundation. So, God, in preparing this masterpiece,

He put it on a foundation of the patriarchs. And the patriarch foundation, first, was Abraham, then Isaac, then Jacob, then Joseph, the four corners.

62 And, now, Abraham was the foundation of faith. Let's say it had four foundations. The foundation of faith was Abraham. The foundation of love was Isaac. The foundation of grace was Jacob, God's grace to Jacob; anyone knows that.

But in Joseph was perfection, there is where He could set the monument; upon not the first foundation, the second foundation, the third foundation, but on the fourth foundation.

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63 Abraham portrayed Christ, of course; so did Isaac, in love. Abraham did, in faith; Isaac did, in love; Jacob did, by His grace.

Because, Jacob means "deceiver," and that's what he was, but God's grace was with him.

But when it come to Joseph, there is nothing against him, just one little scratch, for the foundation must also be a masterpiece. When he told his father, the prophet, "Say to Pharaoh that your people are--are cattle raisers and not shepherds, because a shepherd is an abomination to the Egyptian. "

64 But when the old prophet got before Pharaoh, he said, "Your servants are herdsmen. " So it scratched it, see, that's why it still makes it the masterpiece.

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65 Now the foundations is laid, through faith, love, grace, and to perfection, through the patriarchs.

66 Now the body work that come on to this great masterpiece was the prophets, which was the Word. I hope you can read it. See? The prophets; not the laws! The prophets, for the prophets was the vindicated Word which makes the body; not the patriarchs. The prophets, they were the Word.

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68 And then come, finally, the great Head, the Head of all of it. The rest of the body just spoke of It. The foundation was laid by the patriarch; but the body was built by the Word, which was the prophets;

and here comes the Head of all of it, Jesus came on the scene. There, when this Head piece was put upon it, we find in Him the entire handiwork of God. We find in Him the perfect reflection of the Word, for He was the Word, the fullness of the Word. Now, again, God has the perfect Masterpiece again.

As Isaiah said, "Behold My Servant, My Masterpiece, that I have portrayed through all the ages of this perfect One coming. And here He stands right before Me, a perfect!" There, in His Own

image, reflecting God! For He said, in Saint John 14, "When you see Me, you see the Father. "

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69 And, then, "In the beginning was the Word, and the Word was with God," and the Word was hewed out and reflected what the Word was at the beginning. Him, the Word, reflected in the Masterpiece in His Own likeness,

God back again in His Own likeness, the Word form being reflected in the image of a man, the Masterpiece.

70 All the prophets had flaws; all the ones was a portion. But here, at last, coming up through that, finally comes the Masterpiece, the perfect One, no fault in Him at all, so perfect reflected of the Builder Himself, His Own image was reflected in His work.

"God and Christ were One," insomuch until He put His Own Spirit into Him, and then even the image and the Builder became One. God and His sculpture work, His Masterpiece! Where Mose--Moses was, in the work of Saint Angelo, was a . . . or Michelangelo, rather;

was a--a sculpture work that was dead, because it been made out of stone. But here, the Master Builder, when He got His handiwork perfected, He stepped into It.

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71 So perfected a Redeemer of man, so perfect, so godly; yet, there was no beauty we should desire Him. When this virgin-born Son of the living God become so perfect, and humble, and in the image of God,

until the great Master Who had brought His Life up through the prophets. . . And He was the fulfilling of all the prophets. He was so perfect, until, God seeing this, He smote Him and has cried out, "Speak!" as Michelangelo did. "Speak!"

You say, "Is that so?"

72 Saint Mark 9:7, we find, upon the Mount Transfiguration, when there stood Moses, the law, there stood Elijah, the prophets. All the way back from the patriarchs, the fathers, the law, the prophets, and all of them standing there. We hear a Voice coming down from the cloud, and said,

"This is My beloved Son; hear ye Him!" And if they're going to hear, He's got to speak. It was just a few days before He was smitten. "This is My Son, Who I'm pleased to dwell in. I have molded Him. I've been four thousand years bringing Him to this.

And now, He is so perfect, I've got to smite Him so He can speak. Hear ye Him! He is the perfected One. He, He is the Masterpiece.
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73 Remember, He was portrayed all times, back through the Old Testament. We find Him being the Rock in the wilderness, that was smitten, Rock in the wilderness. "I am that Rock that was in the wilderness. "

But that was a stone that had not come to its perfection yet. But in type form It followed the church, to draw from It that that He could draw, give Life to those Who He could give Life to. But He was that Rock in the wilderness. He had not been made man yet. He was only in type.

74 Moses saw Him standing on this Rock. He saw Him pass by, and he said, "It's the back part of a man. " You see, the Sculptor was presenting to Moses, which was a potential image of Christ, what the great Masterpiece would look like when It was perfected.

He passed His. . . He injected, or--or projected to Moses the vision of what the Masterpiece was going to look like. It was the back part of a man, when It passed by in the wilderness.

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75 Remember, Angelo could only cry out and smite the image, and say, "Speak!" But how different it was to God, the great Sculptor. When He made a man in His Own image, so perfect that It reflected Him,

God spoke through the image of man, showing what He would do. He spoke through the prophets as they were in their potential image, as He was bringing it up to the Head. But when He come in the Head, He was all the image of God; He was portraying Himself.

Then, smitten for us, now He is the Masterpiece to us, the Gift of God, Jesus Christ, Eternal Life. I hope we never forget that.

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78 God, when He looked upon Him, He was so inspired! He was so. . . to see Him the way He looked, and to see the--the form of Him, He was so inspired that it would be the perfect Masterpiece of a Redeemer, Jesus the Redeemer.

So, God, in order to be smitten, Himself; because, to pay His Own penalty, God and Christ became One, so God could be smote in the Image, He could be scarred. And that's why Isaiah said, "We did esteem Him smitten and afflicted of God.

Yet He was wounded for our transgressions, He was bruised for our iniquity; the chastisement of our peace was upon Him, and with His stripes we were healed. "

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79 The perfect Image, the God-Man! God, in en morphe, had changed from Supernatural to the vision, and the vision was projected into the Image.

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He could not do it in Moses. He could not do it in the prophets; Isaiah, who was sawed with saws till he was sawed to pieces. He could not do it in the prophets that were stoned. He could not do it, because He couldn't feel it; there was just a portion of Him. But in this perfect Masterpiece,

He was the fullness of the Godhead bodily. He could not only project Moses; He could project His entire Being into this Person, and taste death for the whole human race. God's perfect Masterpiece! God, so inspired by seeing It,

He become the Redeemer of all ages; to speak for those in the backgrounds, who had been before, and now.

80 All promises was met in Him. He was the Perfection of the perfection. All types was fulfilled in Him; our Kinsman Redeemer, in Ruth and Boaz; our Law-giver, from Mount Sinai; our Prophet, from the wilderness,

as He come from the mountain, as He come from the wilderness; as He come from Eternity and become man, the perfect Image!

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81 God, down through the age, hewing away, by the patriarchs, and made His platform, and brought them up from the different things that He would lay 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 God had.

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. And then for the Image to speak, it's got to be smitten. He comes into the Image, and then in order to speak, the perfect Redeemer.

99 It pleased God, the great Sculptor, to smite Him, and to do it this way. We see Him in Isaiah here, as I read, "We all did esteem Him, we turned our face from Him. There is no beauty that we should desire Him," everybody talking about Him,

make fun of Him. I'm talking about Him now in this day, everybody making fun of Him. See? "We did esteem Him, we saw Him. " Esteem means to "look at. "

"We did esteem Him smitten and afflicted of God. " Yet, He, what did He do this for? "He was wounded for our transgressions; He was bruised for our iniquity. "

ISAIAH 53:3

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

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

ROMANS 8:32

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

ISAIAH 53:5

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

ISAIAH 53:6

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

JOHN GILL SAID: "he made to meet upon him the iniquity of us all"; the elect of God, as they live in every part of the world, their sins are represented as coming from all quarters, east, west, north, and south; and as meeting in Christ, as they did, when he suffered as their representative on the cross:

or "he made to rush, or fall upon him the iniquity of us all"; our sins, like a large and mighty army, beset him around, and fell upon him in a hostile manner, and were the cause of his death;

ISAIAH 53:7

7 He was *OPPRESSED, and he was *AFFLICTED, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

OPPRESSED: nagas {naw-gas'}
to press, drive, exact, exert demanding pressure, taskmaster, ruler, tyrant, to be hard pressed

AFFLICTED: 'anah {aw-naw'}
to be put down, become low, to be depressed, be downcast

ISAIAH 53:7

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

ISAIAH 53:8

8 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: for the transgression of my people was he *STRICKEN.

STRICKEN: nega' {neh'-gah}
stroke, plague, disease, mark, plague spot, mark (of leprosy)

ISAIAH 53:9

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

ISAIAH 53:10

10 Yet 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.

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