
HEBREWS, CHAPTER TWO ³



The 7th, 8th, 9th, 10th chapter, from there in, oh, my! Have your pencil and paper, and everything, ready, for I believe the Lord is going to give us a great time. Now we're . . .

²¹⁸ Paul is exalting and placing, positionally, the Lord Jesus. Now, if we get through this tonight, Sunday morning. . . Which the most of this is going to blend right in with Sunday morning's Message, because it's "separating the sabbath." That's a great question amongst Sabbatarians today. And I would invite you all to come for Sunday morning. For, which is right, Saturday or Sunday, for worship? What does the Bible say about it? And so then, whether the . . . This Book is separating law and grace, and It's placing each one to its place. The Hebrews was raised by the law, and Paul was telling them what grace played, with law.

²¹⁹ Now, let's get just a little background now. We're going to start back.

²²⁰ By the way, I got me some reading glasses. Maybe I can. . . If I happen to make a—a spill tonight, I got them. You know I'm all. . . I just lack two years of being fifty years old, and I don't see like I used to, close to me. When my sight. . . I begin to notice the words blurring, I thought I was going blind. I went for an examination. The doctor said, "No. You're just past forty, son." Well, he said, if I live to be old enough, it might come back again, get that short sight back again. He said, "Now, you can read your Bible if you push it out from you?"

²²¹ I said, "Yes."

²²² Said, "After while, your arm is not going to be long enough."

²²³ And so I—I hope now, in this studying, that I. . . This little Collins Bible has a good-sized print in it. I can make it out pretty well. But when we get over in the big, deep places where we got to take the New and Old Testament, and blend together. I got a small Scofield. And I'm used to the Scofield Bible, its markings. I don't read the Scofield notes now, because I don't agree with Scofield on many of his—his theories. But I—I do like the way it's set up, because it's. . . I've had it for a long time, and read it, and so much, till I kind of know how to find my subject.

²²⁴ This is all new to me, of teaching, and I'm not much of a teacher. But, you put up with me for a little while, I'll tell you the Truth as far as I know It, anyhow.

225 Now, this Book is Paul, you remember, he was . . . How did we find him? He was a great teacher, to begin with, or a great scholar. And he was trained in the Old Testament. Can anybody tell me now who we found his teacher was? [Congregation says, "Gamaliel."—Ed.] Gamaliel, one of the noted teachers of the day.

226 And then Paul, we find out, one day . . . Before he was called *Paul*, can anybody tell me what his name was? [Congregation says, "Saul."—Ed.] Saul. And he was a great authority in Jerusalem, a religious authority. And he come up as a—as a real-trained, religious man. He could speak four or five different languages, and a very smart man. Well, did his education and smartness help him? No. He said he had to forget all he knowed, in order to learn Christ.

227 So we find out, then, it doesn't take a smart man or an educated man. It takes a—a man that's willing to humble himself before God, regardless of how.

228 Did you know Dwight Moody was—was so uneducated till, honest, his writings were poor as I don't know what. They had to fix up his messages, all the time. He—he was such a poor writer, very uneducated.

229 Did you know that Peter and John, of the Bible, were so unlearned till they couldn't even write their own name, and wouldn't know it laying before them? The Apostle Peter, who had the keys to the Kingdom, wouldn't know his name signed before him. Think of it. The Bible said, that, "He was ignorant and unlearned." So, that gives me a chance. Amen. Yes, sir. That goes right on down, to find that God could do that to a man.

230 Now, and we find out, as soon as Paul had a great experience . . . I want to ask you. Is it an experience to come to Christ? Does everybody have an experience? Yes, sir. Yes, sir. It's a Birth. It's an experience. And so we were in a Lutheran College, not long ago . . .

231 I had the privilege this afternoon, late, supposed to be there at twelve o'clock, for dinner with—with Tom Haire. How many ever heard of him, the famous, Irish, prayer warrior? And he's been with this Brother Epp, on his program, and appeared here in many places in America. And I had dinner with him today. And we were . . . I was just about three hours late. It was about three-thirty, quarter to four, when we eat. But it was all right. And we were discussing on these things, of how that Jesus Christ is the Head of all things.

232 Now, when Paul found this out, he had this experience. And then before he would accept this experience, it must be back to the Bible. And we find out that he—that he left and went into another nation, and there he stayed for three years, searching the Scripture, to see if his experience was right.

233 Now, we realize that he had a great thing to face. He had to come back and tell his church, all the people, the very things that he had persecuted was right.

234 Did you have to do something like that? Certainly, nearly all did, have to go back and say, “Them people that we called ‘holy rollers,’ come to find out, they were right.” See? That’s it. We just had to turn around. And the things that we once hated, we now love. It’s a conversion, a strange thing, odd.

235 Now, I made that statement, of “holy-roller.” There is no such a thing. There’s no such a thing. But, they call people that, holiness people. But there’s no holy-rollers. There’s no such a thing. There’s no record of any church ever recorded like that, as far as I can see, of the nine hundred sixty-something, different denominations. There is no such a denomination as holy-roller. It’s just a—a name that the devil tacked on the Church.

236 But they call them, in that day. . . How many knows what they called them in the day of Paul? Heretics. You know what *heretic* means? “Crazy.” It’s crazy people. So, I just soon be called a “holy-roller” as a “heretic.” Wouldn’t you? So if they—if they was called that, and rejoiced!

And what did Jesus say for us to do about it? He said, “Rejoice, and be exceedingly glad; for great is your reward in Heaven, for so persecuted the prophets before you.” They did it.

237 Said to, “Be exceedingly glad.” Anything *exceedingly* is “lifted way up,” real happy. And the disciples, when they was found worthy to bear the reproach of the Name of Jesus, they rejoiced with great joy that they could bear the reproach of His Name.

238 And today, many people today, if they would happen to call them a holy-roller, they would cow-down, “My! Maybe I was wrong, to begin with.”

But they was happy about it, “Oh, my, to bear the Name!”

239 And now, in the second century, they called them *crossbacks*. That’s when the Christians used to pack a cross on their back, to show that they were crucified with Christ. They call them *crossbacks*. Now I know the Catholic calls themselves that, but that wasn’t the Catholic church. It was the Protestant church before it was called Protestant church. It protested nothing but sin. The reason it’s called Protestant church today is because it protested the—the Catholic dogma. But it’s a . . . It, still, it was non-sectarian at that time, when they were called *crossback*.

240 Just get the history of Josephus and the other writers, and Hislop’s *Two Babylons*, and so forth, and you’ll find out that that’s right, that

they was not no church. The first organized church, ever was, was the Catholic church, about three hundred years, at the round of—of the last apostles. About three hundred years later, the Catholic church was organized. And a persecution set in, and forced the people into the Catholic church, and they had church and state, united.

²⁴¹ That was after, what was so-called, the conversion of Constantine, from paganism to Catholicism. But, if anybody ever read his history, he wasn't converted, the things that he did. Oh, my! The only thing he ever done religious was put the cross on the Saint Sophia church. That's the only thing he ever done, acted even religious. He was a—a reprobate. But they call it his—his conversion. Just about compares with some so-called conversions today.

²⁴² Now, but, we find out, when Paul got converted and had this real experience, he was absolutely turned around.

And, you know, *conversion* means to be “turned around.” You're going *this* way, and you turn and start back *this* way. Yes, sir. It's a turn-around, about-face.

²⁴³ And Paul, as soon as he was converted, before he could ever make his experience . . . Now, he had a marvelous experience.

Now, I believe, when you accept Christ, just as your personal Saviour, it is an experience. I believe, the joy of knowing your sin is forgiven, just thrills your heart, through and through.

²⁴⁴ But then when the blessed Holy Spirit comes down, that's an experience, that new Birth, that you'll never forget. You become a Child of God. And here is what does it . . .

“How do you know it, Brother Branham?”

²⁴⁵ Now, these are teaching lessons. Many people, the Methodists, try to say, “They shouted when they got It.” Well, that's all right. If you got It, and shouted, okay. Because you shouted, wasn't a sign you had It, 'cause a lot shouted and didn't have It.

²⁴⁶ The Pentecostals said, “They spoke in tongues. They got It.” That's all right. If you spoke in tongues, and got It, all right. But you could speak in tongues and still not have It. So?

²⁴⁷ So, you see, after all, it is the experience of passing from death to Life; when all the old things die, and all things become new. Christ becomes real. The old things drop away, the old roots of carnality. You know how to dig a root out? We used to take a grubbing hoe and just get down at it, and dig it till there wasn't a speck left in it. And they said, “If there be any root of bitterness spring up into you, grub her out.” That's right. And that's what the Holy Spirit does, root out all

the roots. Dig them out. Pile it up; burn them. Get rid of them. You get a good crop then, if we do that.

²⁴⁸ Now, Paul knowed that something happened, so he goes back down into Arabia, and there he studies for three years on all of the Old Testament prophets, how they prophesied. And he come to find out that It was absolutely the Truth.

²⁴⁹ Now, compare that with today, see, on this experience that we had here at this little church: of the Morning Star appearing yonder, that great Light that come down, that would foretell and show things to happen. You know, that's marvelous. But my ministering brother told me it was of the devil. And I—I couldn't understand it.

²⁵⁰ So, I didn't say nothing about it until one night, there was an experience happened up yonder at Green's Mill, Indiana, when the Angel of the Lord walked across the floor and stood there, and proved it by the Scripture. Then it set fire. Then it started going.

²⁵¹ And no longer than last Sunday, we seen the infallible marks of Jesus Christ, Who can take a man that hasn't walked, and didn't. . . His balance nerve gone, when the Mayos and the best doctors said, "It's finished, forever." And setting blind; raised up and walk out of the building, pushing his wheel chair down the steps, could walk and see like anybody else. That shows that it's the power of the resurrected Lord Jesus. There it is. He's the same yesterday, today, and forever.

²⁵² So aren't we a happy group tonight, to know that God has vindicated this great experience that we have, to be compared with His Bible and with the promises? Therefore we ought to be exceedingly glad. And we realize then, that in the 2nd chapter, we find out, "We should not let these things. . . We should not neglect these things." We should hold fast those things.

And how are we going to escape, if we neglect such a great salvation; . . .

²⁵³ What are we going to do, in the light of God's Word, when we stand at the Judgment Bar? You can't say, "I never knew any different." Oh, yes, you did. "Well, now, Brother Branham could have been wrong." That's true. But God isn't wrong. His Word isn't wrong. And just think, of the same thing, the Bible, that once lived in the apostles, are living again. Oh, blessed be the Name of the Lord!

²⁵⁴ When I think that I'm forty-eight years old, nearing fifty, and my youthful days are gone, and so forth; to know that since a little boy that I had this blessed Promise, and have declared It to my brothers and sisters; and to see the literally thousands of those that's come out of darkness, to know that we are going to our Eternal Home, to the blessed. "And if this earthly tabernacle be dissolved," before I get

through preaching, “there’s one waiting yonder for us.” Hallelujah! To know that there’s dozens of people setting here, that, if they should leave this life right now, before we could get their body to the undertaker, they would be in that glorious body yonder, rejoicing with the saints of God, already in the Presence of God, to live forever. With the perfect, absolutely vindication that it’s so! Amen.

²⁵⁵ Oh, that would make the Presbyterian shout! Did Sunday, didn’t it? Them people were Presbyterian. Certainly would, to think. Oh, no wonder people get emotionally! Why, if you get emotionally from batting a ball or throwing one in a basket, how much more will it make you emotionally to know that you’ve passed from death to Life, that you’re a new Creation in Christ! You know it by the way your spirit leads you away from malice, and guile, and enmity, and all the things of the world. And your heart sets centered on Christ. That’s your motives. That’s all that you think of in your mind, on your heart, all day and night. When you go to bed at night, and put your hands behind you, like *this*, and just lay there and praise Him till you go to sleep. Wake up, of a morning, still praising Him. Amen. Oh, my!

²⁵⁶ I’ve tried to praise Him. Of a morning, we been getting up about four o’clock, Brother Wood and I, going out early in the morning, to go squirrel hunting. I praise Him under every tree, I believe, I’ve come to. I can’t see a tree, without praising Him. Think, He growed that tree. See a little old grasshopper fly up; He knows that grasshopper. “Oh,” you say, “nonsense, Brother Bill.” Oh, no, it isn’t. He knows where every squirrel is. He knows where every butterfly is.

²⁵⁷ Why, at one time, He needed some money, and He said, “Peter, there’s a fish, a while ago, swallowed a coin, just enough, much as we need. Go cast the hook in. I’ll send him over there. Take that coin out of his mouth, ’cause he can’t use it, himself. Go pay him our tithing and tribute.” Amen.

²⁵⁸ And a few weeks ago, I seen a little fish killed, laying on the water. All of you heard the story of it. There’s Brother Wood, and his brother and them here to witness it. That little fish laying dead for a half hour, on the water, with his entrails pulled out of its mouth. And the great Holy Spirit swept down, after He said, the day before, “You’re going to see the resurrection of a little animal.” And the next morning about, little after sunup, we saw that little fishy, not over *that* long. When the Spirit of the Lord came down, and said, “Little fish, Jesus Christ makes you whole.” And that dead fish, had been floating on top the water for practically a half hour, come to life and swam away just as hard as he could. Oh, blessed be the Name of the Lord. How wonderful He is!

²⁵⁹ No wonder Paul could say, that, “He was in the order of

Melchisedec.” He was Melchisedec. “Melchisedec had no beginning of days. He had no ending of years. He had no beginning of life or ending in life. He had neither father nor mother.” So, He couldn’t been no one else. Ever who He was, He’s alive yet tonight. So, is only one type of Eternal Life, and that belongs to God.

²⁶⁰ Last evening when we were having a discussion, a brother could not understand the trinity of God, and how we were talking about it. How that Jesus stood there, a Man, of about thirty years old. And He said . . .

They said, “Oh, our fathers eat manna in the wilderness.”

²⁶¹ He said, “And they’re, every one, dead.” But He said, “I’m that Bread of Life that come from God out of Heaven, that a man eats and don’t die.”

²⁶² “Oh,” they said, “our fathers drank from the Rock in the wilderness.”

²⁶³ He said, “I’m That Rock.” A Man of thirty years old. Said, “Abraham rejoiced to see My day.”

²⁶⁴ “Why,” said, “now You mean to tell me that You’re as old as Abraham, and You’re not fifty years old yet, and mean to say that You’ve seen Abraham who has been dead eight hundred years? We know that You got a devil now. You’re crazy.” That’s what’s . . . That’s what a *devil* mean, “crazy person.” Said, “You got a devil, and You’re mad.”

²⁶⁵ He said, “Before Abraham was, I AM.”

²⁶⁶ That’s Who He was. He wasn’t just merely a man, neither was He a prophet. He was God, God dwelling on earth in a body of flesh called “Jesus,” the—the incarnate Son of God. That’s exactly Who He was.

²⁶⁷ Now, we find Him over here, that in the last part now, of the closing of the 2nd chapter, which I wanted to get to, beginning with the 16th verse, or the 15th verse.

And delivered them . . . through the fear of death—of death were all their lifetime subject to bondage.

That’s what he said that Jesus did, that He come to deliver them from bondage, who had been in fear of death all their lifetime.

²⁶⁸ Now there’s no need of fearing death. Now, of course, we do; we, none of us want to, what we call, *die*. But do you know that if a person is born again he cannot die? How can he have Eternal Life and then die? He can’t do it. The only thing that’s death, the word *death*, means “the separation.” Now he’ll separate from the presence of our eye. But he’s always in the Presence of God, and always will be. So, death isn’t

a hard thing. Death is a glorious thing. Death is what takes us in the Presence of God.

269 But now, of course, we, being human, walk in these dark elements here, we—we do not understand it as we should. And, of course, when the choking pangs of death come, it makes the very saint-est of us fear and draw back. It made the Son of God say, “Could this cup pass?” It’s a horrible thing. Don’t get it wrong. Because we . . . It’s a penalty of sin, death is, and it’s got to be horrible.

But if we can look just beyond the curtain, yonder, there is where it’s at. Blessed be the Lord! Just beyond the curtain, that’s where man desires to look tonight. Little Anna Mae Snelling and them used to sing a song here, “Lord, Let Me Look Past The Curtain of Time.” Everybody wants to see that.

270 Now, now here we are, in the 16th verse. “For verily He took . . .”

*For verily he took not on him, upon him the nature of angels;
but he took on him the seed of Abraham.*

271 Oh, we want to hold to that again now. Now we’re coming right down to get . . . Cause, the first part of this 3rd chapter, the last part of it, blends in on “that day for the sabbath,” for this coming Sunday.

272 Now watch.

. . . he took not . . . the nature of angels; . . .

Now, who is “He,” he is talking about? Christ. Who is Christ? God, the Logos of God.

273 Now let me explain this again, so you be sure. God is not three Gods. The trinity of God is One. Father, Son, Holy Ghost, doesn’t mean that there is three different Gods. If it is, we would be heathen. That’s the reason the Jews can’t understand. Never was it taught in the Bible. Now, it’s taught in the Catholic church, absolutely, that’s where the triune baptism come from.

274 In Africa they baptize you three times face forward: once for God the Father; once for God the Son; once for God the Holy Ghost. Now, that’s an error. There’s no such teachings of that in the Bible. See?

275 And now, that’s—that’s what they taught. It come down through Luther; out of Luther, into Wesley; on down into the ages as it rolls on. But it never was a Bible teaching. It was always been an error, since it was begun.

276 Now, so, God was in the beginning. Before there was any light, before there was ever an atom, before there was ever a star, before there was any visible thing, God filled all space. And in That was nothing but purity: pure love, pure holiness, pure righteous. It was Spirit. He

covered the whole space all from Eternity, where we can't fathom It. It goes beyond anything that we could imagine.

²⁷⁷ Like through that glass, we could see a—a hundred and something million years of light space. Think of it. A hundred million years of light space. And light—light travels about eight thousand miles per second. And a hundred and million years of light space. . . . Just think how many million miles that would be. You couldn't even numerate it. You can just take a row of nines and run it around Jeffersonville, and still you wouldn't have it broke down in miles of miles. Think of it. And beyond that is still stars and planets. And God, before one of them was, He was. See?

²⁷⁸ And now the Logos that went out of God, which was the—the Logos, all this begin to form into a—a body shape. And this body shape was called, in the scholar's teaching, Logos, the Logos that went out of God. In other words, a—a better word for it, was what we call a theophany. (Theophany is a human body that's glorified.) Not exactly with flesh and blood like it will be in its glorified stage, but it is of a form of a human body that doesn't eat, neither does it drink, but it's—it's a body, a body that's waiting for us as soon as we leave this one. Now, in there, we enter into that body. And that's the kind of body that God was, for He said, "Let us make man in our own image and in our likeness."

²⁷⁹ Now, when man become into that body, he had control of all the fishes, and fowls, and—and beasts of the field. "And then there was no man to till the soil," Genesis 2. He done made male and female, but there's no man to till the soil.

Then God made man out of the dust of the earth. He give him a hand like a—like a chimpanzee. He give him a foot like a bear. He give him, He made him, on the image. And this earthly body is in the image of animal life, and it's made out of the same kind of material. Your body is made just the same kind of material as a horse, or a dog, or anything like that. It's made out of calcium, potash, petroleum, cosmic light. You're just no. . . . All flesh like that is not the same flesh; it's different flesh, but it's made out of the dust of the earth where it come from.

But, the difference between an animal and a man, God put a soul in a man, and He didn't put it in the animal. Because, the soul that was in the man is that theophany.

Oh, I—I, I'll never get to the. . . this lesson, but I got to get this.

²⁸⁰ Look. Don't you remember when Peter was in prison, and the Angel of the Lord came and opened the doors?

281 We was going through the supermarket up here, other day, and the door opened in front of us. I said, "You know, the Bible had that first." See? Now, the swinging, door, is by itself.

282 And when Peter came out, walking by these guards, they were blinded to him. He passed the inner guard, the outer guard, out into the court, through the wall, out into the street. And none of them know who he was. And didn't pay any . . . They thought he was another guard or something. They . . . He just passed by, and the door opened by itself, as he went out, and shut behind. And when he got out there, he thought he had a dream. And he went down to John Mark's house, where they had a prayer meeting. And he was knock . . . [Brother Branham knocks on the pulpit. Blank spot on tape—Ed.] . . . to be among you.

283 Oh, He's glorious. He's wonderful.

Now, oh, *he* wasn't made in *the* form of an angel; *but he took on . . . the seed of Abraham.* God became *the seed of Abraham.*

284 Now, if we had time, to go back and show how He did it in the Covenant! You've heard me preach on it, many times, how that he took those animals and cut them apart, and threw the turtledove and pigeon in. Then he looked, and he noticed a little smoke, black horror, death. Next, a smoking furnace, hell. But, beyond that, went a little white Light. And that little white went between each piece of that cut sacrifice, showing that what He would do. And He took an oath, when He did that, and He wrote a Covenant, showing what He would do.

285 And He, Jesus Christ, come to the earth; God, *Emmanuel*, "God in flesh." And at Calvary, He was torn apart. And His Spirit come back on the Church. And His body was lifted up and set on the Throne of God.

The Throne of God! The One that's on the Throne is the Judge. We know that. Well, where is the Judgment? The Father has given . . . He judge no man. But the Father has commit all judgment to the Son. So He is. And His Life is the High Priest, setting there with His Own body, as a sacrifice, to plead our confessions. Amen. Brother, that puts something in you.

286 Notice, "He took on the Seed of Abraham." He become a Man. God, made flesh among us, to redeem us. In other words, God became sin, that we sinners might become partakers of Him. And when we partake of Him, we partake of His . . . We were time-space people, three score and ten. And God came down and become one of us, three score and ten, for His lotted time, that we might partake of His Eternal Life. And when we're born again, we're sons and daughters of God, and have Eternal Life, and shall never perish.

Oh, what a—what a—what a blessed Saviour! Oh, there's no way to write it. There's no way to explain it. It's just beyond explaining. No one can explain how great It is. "How great Thou art! How great Thou art!" is right.

Wherefore in all things it behoved him to be made like unto His brethren, . . . (Think of that.) . . . that he might be a merciful and faithful high priest in things pertaining to God, . . . (Listen at this.) . . . to make reconciliations . . . the sin of the people.

To reconcile, now, God, knowing justice, had to become unjust, to feel what it was to be a sinner, to go back to reconcile, through "reconciliation," and have mercy on the people.

287 Next verse, listen at It here.

For in that he himself had suffered . . .

288 God could not suffer in Spirit. He had to become flesh, to feel the pain of sickness, to feel the temptation of lust, to feel the temptation of want, to feel the temptation of hunger, to feel the power of death. That He might take it upon Himself to stand in the Presence of the great Spirit Jehovah, the Spirit, not the Man; the Spirit, to make intercession to this life. And Jesus took that, in order to make intercession for us, for He knows how it feels. When you get sick, He knows how you feel. When you're tempted, He knows how you feel.

289 Now, did you ever notice when we vote for a president, every farmer will vote for a president that's been a farmer, for he knows the hard part of the farmer's life. See? He wants some man who understand.

290 And before God could ever understand (Him being that great Holiness, how He could ever understand after He condemned man? By His holiness, He condemned man.), and the only way He will ever know how to justify man is to become man.

291 And God overshadowed the virgin and she brought forth a body, not Jewish blood, not Gentile blood, but His Own Blood. God's created Blood, no sex at all in, it at all, no sexual desire. And this Blood Cell, created in the womb of this woman, brought forth the Son. And when He was baptized by John the Baptist, John said, "I bear record, seeing the Spirit of God (like a dove) coming down and abiding upon Him."

292 No wonder Jesus could say, that, "All powers in Heaven and earth is given into My hand." God and man became One. Heavens and earth embraced each other, and He was the One who can give reconciliation for our sin. That's the reason that, in His Name, healing takes place. He knows your pain.

293 You ever hear this little ol' song?

Jesus knows the pain you feel, He can save and He
can heal;
Take your burden to the Lord and leave it there.

That's right. He knows.

When our body is racked with pain, and our health
we can't regain,
Just remember God in Heaven answers prayer,
Jesus knows the pain you feel, He can save and He
can heal;
Just take your burden to the Lord and leave it there.

²⁹⁴ That's all He asks, "Just leave it there." Why? He's our High Priest standing here, that knows how you feel. And He knows how to reconcile you back to grace, and how to bring you back to your health. He knows all about it, He suffered. When you haven't got a place to lay your head, He had the same. When you got one change of clothes, He had the same. When you are made fun of, persecuted, He had the same.

²⁹⁵ Listen at the last verse now. All right.

. . . *he is able to succour those that are tempted.*

Or, in other words, He is able to *secure* those, to *help* those, to make those . . . to *sympathize* with them. Because, God Himself became man, in order to feel it.

²⁹⁶ You remember, the other night, didn't we teach on that? How that God had to . . . Death had a sting in it, a scare in it. "All their days they were in bondage about this *death*." And then Jesus came, that He might take that stinger out of death.

And when He was going up the mountain, remember how we illustrated it? Them little red dots on His coat, after while they all become one big dot, and splashing the Blood around Him. His little, frail body, He couldn't go any further, and He fell. Simon Cyrene, the colored man, helped Him bear the cross on up the hill.

And when they nailed Him to the cross, and He screamed for water. Any man bleeding needs water.

²⁹⁷ Remember when I preached the other night on "The deer, the hart thirsts for the water brook, so my soul panteth after Thee, O God"? If the deer is wounded and living, losing blood, he's got to get to water or he'll die.

²⁹⁸ I was shot, down in the field, when I was fourteen years old. And I was laying there. My legs blowed over me, like hamburger, from a 12 gauge shotgun. And I screamed for water, "Oh, give me a drink!" I numb; my lips was numb.

299 My buddy run over to an old pool, had all kinds of little old wiggletails, swamp. I didn't care what it was. And he raked it full of water, and I held my mouth open, and he squeezed his cap out like *that*, in my mouth. Yeah, I had to have water.

300 He was bleeding. He said, "Give Me a drink." And they give Him vinegar on a sponge, and He rejected it, and refused it. He was God's Lamb dying in our stead, to bring reconciliation to the human being. What was it? The God of Heaven.

301 Billy Sunday once said, that, "Every bush had Angels setting in it, saying, 'Just pull Your hand loose and point Your finger, We'll change the situation.'"

302 That sassy bunch of religious fanatics, called some big educated scholars of D.D., Ph.D., walked by Him and said, "Now, if you are the Son of God, you saved others, yourself you can't save, come down off the cross, and we'll believe you."

303 They didn't know that they was paying Him a compliment. He could have saved Himself. But if He saved Himself, others He could not save. So, He gave Himself. Blessed be His Name. He gave Himself, that I could be saved and you could be saved. Oh, what matchless love!

304 He didn't have to be sick. That precious virgin-born body didn't have to be sick. But He became sick, that He might know how to intercede for me when I was sick.

305 He didn't have to weary, but He did weary. I read a little history one time on it, I don't know whether it was authentic or not. "When He raised that boy from Nain there, up from the dead, He set on a rock and groaned with a headache," 'cause He had to bear our sickness.

306 He had to bear our sin, and there He died, and on Calvary when that old bee and death once anchored its stinger. Anyone knows, when a bee anchors its stinger, it can't sting no more. When the bee flies away or any insect that stings, when he anchors his stinger, he pulls the stinger out. He's still a bee but he hasn't got a stinger. The only thing he can do is buzz and make a lot of noise.

307 That's the only thing that death can do to the believer, is make a lot of noise. But, hallelujah, blessed be the Name of the Lord, He anchored that stinger of death in His Own flesh. Emmanuel did it. Rose up again, on the third day, shook the stinger out of there, and is immortal tonight. And His Spirit is in this building, and He proves Hissself alive among us. That's our Messiah. That's our blessed Saviour. 

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

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