

Hebrews Chapter 2

Jeffersonville, Indiana
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1 And now the first book of Hebrews is. . . . Paul we found, or we believe. . . . The theologians are at end; they don't know just which, or who wrote it. But I believe anyone with a little spiritual discernment would see it was Paul. It's believed by the most of the writers to be Paul. And how that he. . . .

2 In the first chapter we found that he was exalting the Lord Jesus. Oh, how he brought down to show by the experience that he had had on his road to Damascus. . . . Now Paul was, to begin with, a real theologian. Paul was taught under Gamaliel, one of the best teachers of that day. And he was smart and intelligent, and was a real shrewd Bible scholar.

3 And I found this, when he was on his road down to Damascus with letters in his pocket to arrest all those that were in the blessed old Gospel way; and the man was sincere. But I've always believed that since Paul seen Stephen die, I think that must have got right next to him. When he consented to Stephen's death and held the coats of those who stoned him, then Paul was guilty of the blood of Stephen. And he confessed and said, "I'm not even worthy," said, "because I shed the blood of the martyr, Stephen. 'Cause he witnessed to it.

4 And if you witness to anything, you're just as guilty as being a partaker of it. So if we witness, say, "Oh, yes, they oughtn't to have done *this, this*, so-and-so." Be careful what you say, because you're guilty the way your judgment goes. If you can't decide, don't say nothing; just leave it alone. Then when you testify that you are a Christian, then you're guilty, see. You're guilty of being a Christian, and you must live to that. And when God makes a promise in the Bible. . . . (I see a man here in a wheelchair.) When God makes a promise, He's guilty of that promise unless He brings it to pass. God's guilty when He makes a promise. And the Scriptures are guilty until they are fulfilled, see. They're right there as a statement that God has made. And it's got to be fulfilled or God's guilty, see.

5 And so, Paul being a teacher and coming on his road down to Damascus that day, a long about noon time, I suppose. There was a great light shined out of the Heavens, and it blinded him, and he fell to the earth. And he said he wanted to know who it was. A voice spoke and said, “Saul, Saul, why persecutest thou Me?” I believe the 8th chapter of Acts.

He said, “Who is it that I persecute?”

6 And the voice came back and said, “I’m Jesus. [Oh!] I am Jesus, and it’s hard for you to kick against the pricks.” And what was Jesus then? Jesus: He was a light, just a big light shining bright.

7 Now to encourage us and get a basis here; how was He a light when He was a man? Now, there was a bunch of soldiers with Paul, temple guards, going down to put under arrest. Paul was the chief captain. And they were going down to arrest those people for their campaigns and so forth, and for their religious hope that laid within them.

8 But now, here was Jesus as a big light. Now if you remember, in the beginning, Jesus was a light. Jesus was the Logos that went out of God. And He was the Angel of the covenant that led the children of Israel through the wilderness. And He was the pillar of fire that they looked at. And when He was here on earth, He said, “I came from God and I go back to God.” So if He came from a pillar of fire into a man, then if He went back to where He was, He went back to a light again.

9 And there He was, when Paul saw Him, He was a light. Now, all those soldiers that was with Paul did not see the light. Then is it possible that one can see it and the others won’t see it? Certainly! All right, Paul saw it but the rest of them did not see the light.

10 Now, when Peter was in prison, we find out this light came in the jail, opened up the doors, and he was . . . that light blinded the rest of the guards as they walked out. Peter going. . . . And when he got to the door, it just opened itself quietly, closed behind him. From the inner jail, he went to the outer door, it opened by its own-self, closed

quietly. And then he went through the gap, went out into the city street. And he rubbed his eyes as if to say, “Was I dreaming?” He didn’t know what had happened. But the Angel of the Lord, the same Angel that was the pillar of fire, that walked Moses to the sea and spread her forth (Oh!) and the Dead Sea . . . the Red Sea walled up on both sides, and Israel passed over.

11 And when they come to the swelling Jordan, He did not make Himself visible there. But He was there because He just opened it up. And they went across in April, when the plains are all full of water. And He stayed the spring, and He stayed the snow from melting, because it didn’t wall higher and higher; it just stopped. That’s our Jehovah. That’s our Lord Jesus. Just stopped; and they walked across on dry land.

12 Now, God promised that He would take care of them, so He was obligated to His promise. Now, Paul, aware of these things and knowing them, he was privileged, because God was speaking directly to Paul. He wasn’t speaking to the soldiers that was with him. He was only speaking to Paul.

13 Now, when the Angel of the Lord came down in the form of a star. . . . And the star-gazers, the wise men of India, when they saw that star and followed it for hundreds of miles. . . . And it went over every observatory, because they kept the time by the stars. And no one saw that star but the wise men. Oh, my! Doesn’t that thrill you?

14 Then you see, God doesn’t deal with organizations. He doesn’t deal with groups of people. He deals with individuals. He reveals Himself to individuals. And not to say this, not. . . . (God knows my heart.) And now, not to say this for own person, personal praise, not just to be there. But did you know that same God, that same Jesus, is with us this morning? Do you know each one of you has a little individual witness of it right now, that He’s here? And He’s done something for us in this day that He didn’t do in the other days: He had His picture taken in this day. We got it hanging right there, see. The pillar of fire, the same Lord Jesus.

15 Watch how He works now. If He’s the same Lord Jesus, He will do the same things. For the Bible said, “He is the same yesterday, today, and forever.”

16 Now, before Paul would announce anything, whether this was right or wrong, he first went down into Egypt and spent three years, to find out if it was Scriptural or not. Did you ever know that? After Paul's conversion, he went to Egypt for three years. There he abode, and there is where he learned this great wisdom.

17 Now, not in any comparison at all, I'm just giving you how the Holy Spirit still remains the same. Now, my church here remembers years ago, when this Angel would appear and would show things, I was a little skeptic of it. All of you know that, you old-timers. If that's right, raise up your hand. When you've heard it. . . . Look at the church yet, from the old-timers, see. I was skeptic because preachers told me it was of the devil. And I kind of believed it, but I waited. I wouldn't say nothing about it.

18 But, oh, blessed be the name of the Lord! One night yonder, He come down--an Angel--and revealed it in the Scriptures that He was. . . . And when I seen it in the Scriptures, then to blast across the world with it: the message!

19 From there has went Oral Roberts, A. A. Allen, Tommy Osborn, Tommy Hicks, and what more, see. It's a message to the people.

20 And Jesus is the same yesterday, today, and forever. It's Scripturally, He's the same. He does the same. He is the same. And He works the same. He manifests Hisself the same. And He's here this morning the same. Now we may see Him, we may not. Whatever it is, we got a witness right now that He's here.

21 Now, we find now that Paul, upon this experience, and writing these letters, most of them from jail, he had compared the Old and New Testament. Now remember, the last writer of this Bible, by inspiration, God came down and told him, "If any man shall add anything to it or take anything away from it; the same will be taken out of the part of the book of life for him." So we be daresn't to add one thing to it. Oh, it must stay as it is, mustn't be anything added to it. And we must contend for everything that's in it. I don't want any more, and I don't want any less. I want just what it says.

22 Now, this book of Hebrews, the reason I've chose it, (one purpose, one thing) this letter of "Dear Brother Branham" and so forth. . . . We want to stay with the Word.

23 Now, the first chapter was the exalting of Jesus. So He's the main One. And Paul let us know the other night, that He was in the great beginning. And we found out that He was nothing less than Melchisedec, the King of Salem, the Great of the seventh chapter.

24 And now, this morning, we approach Him from another standpoint, from the second chapter. Now, after Paul giving us this great, marvelous message of exalting Jesus... And even made the angels to worship Him. And I think, over here like the [unclear words] and He will fold it as a vesture, but they shall perish, but Thou remaineth.

25 And over in the second chapter . . . or the second verse, I believe it is, "Hath in these days spoken to us by His Son." "In sundry times and divers manners He spoke by the prophets." We went through and found out what the prophets was, and how God brought His message by the prophets, but in this last day He's spoken through His Son, Jesus, by the Holy Spirit. He spoke through the prophets then. Then we got back and found out all those prophets had the Spirit of Christ in them.

26 We went back to Joseph and found out he perfectly typed Christ. Went back to Moses and found he perfectly typed Christ. Then we come down then to even David. And when David was rejected in Jerusalem, not knowing why, but went up over the hill and looked back on the Mount of Olives, and wept over Jerusalem because he was rejected. Eight hundred years from then the Son of David was rejected as King in Jerusalem, and sat on the same hill and wept. Oh, the Spirit of Christ, dealing with individuals.

27 Now, Paul starts off to say:

THEREFORE we ought to give the more earnest heed to the things which we have heard, . . .

28 Second chapter, now we're starting:

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

29 Oh, may God drive that home in this tabernacle this morning. I pray the Holy Spirit will sink that so deep into your hearts. “We ought to give the most earnest heed to the things which we’ve heard.” What type of people ought we to be?—when we see the Great Jehovah come down and do the things that He does, and see them compared Scripture by Scripture, that they are the truth. And we sit around sometimes like warts on a log, and just so unconcerned. We ought to be busy every minute, trying to get people to Christ. We ought to be lively stones. We should never be slothful like we are. We will go up to church, and we will see the Lord Jesus do something, or bless us in such a way, and then we will go back out and say, “Very nice meeting.”

30 Now, the preaching of the Word, we enjoy it. But that’s not the main thing. We should not worship the Lord just after we get through preaching the Word as we usually do; just worship Him. That’s wonderful. But we should worship Him every hour of our life. When we’re at work we should worship Him. Every time the opportunity presents itself, worship the Lord by testifying of Him. If you see. . . . Some of you ladies see a woman in the wrong, worship the Lord by taking her, and saying, “Sister, there’s a better life than this.”

31 You men at your work, when you hear a man using the name of the Lord in vain, get a chance to one side and slip over, and take him by the hand, and say, “There’s a better life than this. You shouldn’t use those words.” And tell him in a meek, gentle way. All those things is a worship. And when we see someone sick and the doctor says, “There’s no more can be done.” We ought to worship the Lord by telling him, “There’s a God of Heaven that answers prayer.”

32 And then when we see those things take place, that we do see take place and done, we should never let these things slip. We just let it go through our fingers. That’s what’s the matter with the great Pentecostal church today. They’ve let the very cream of the crop slip through their fingers, when they had it in their hands. But look what they’ve done. They’ve done like the rest of the churches. “They’ve run in the way of Korah and perished . . . in the way of Cain, and perished in the gainsaying of Korah.”

33 They've organized. Instead of having a brotherhood where we could all be one, they've organized themselves. Made little organizations and little isms, and sprung up from there and just broke up brotherhood. And if you don't watch, the Baptist and Presbyterian's going to pick it up, because God's able of these stones to rise children to Abraham. And we've let it slip away from the hands by being disunified.

34 How did the Indians lose this country to the white man? Is because they were disunified. If they had made one big forefront... But they were fighting among each other. They would have held their grounds if they'd have all come together.

35 How are we going to lose it? Because we're disunified. How do we lose our experience with God? Is because we disunify. We set up one and call this the Methodist, and this the Baptist, and this the Assemblies, and this the Oneness, and this the Something-else, and the Church of God, and the Nazarene, the Pilgrim Holiness. We disunify the body of Christ. We should never be divided. We might differ in ideas, but let's be heart-in-heart brothers. God wants us to be. He died for the entire church of God. And we do not want to be disunified.

Now we ought to give the most earnest heed ... lest at any time we should let them slip.

For if the word spoken by angels was steadfast, ...

36 Do you hear it? "If the word spoken by the angels..." Now angel is a messenger. The word *angel* means "a messenger." And it just got through in the first book here, "God in sundry times and divers manner spoke to the fathers by the prophets." That was God's messengers. And they were God's messengers, they were God's angels. A messenger is an angel ... or an angel is a messenger, rather.

37 A messenger! You are a messenger this morning. You are a messenger of good news or a messenger of bad news. Oh, isn't it beautiful to know that we are ambassadors, that we are angels, the messengers of the resurrection. And we are God's messengers to the sinful world that Christ lives; in our hearts He lives, in our spirits He lives. And He brings us from the low debauched life of sin and exalts us up, and gives us a "Hallelujah" in our soul, and makes us new

creatures. We are messengers, angels of the covenant! How wonderful.

38 And now, in the Old Testament: “If the words spoken by angels were steadfast. . . .” That way it had to be right. In the Old Testament before a prophet’s word could be made manifest, it had to be examined and proved. They wasn’t loose with it, like we are today.

39 Just go out and have any kind of a sensation or anything else, “Oh, glory to God, that’s it.” You’re mistaken. The Bible says that in the last days, the devil will impersonate Christianity so close till it’ll deceive the very elected if possible. That’s right.

40 So we must test it. And how did they test it in their day? To the Urim Thummim: the breastplate of Aaron that had those stones in it; carbuncle, jasper, diamond, ruby, sapphire. All those stones that represents the birth of these twelve patriarchs was in the breastplate of Aaron. And when a prophet prophesied, and that sacred light flashed over it, God said, “That is the truth.”

41 But no matter how real it seemed, if it didn’t flash on that, it wasn’t the truth. So that Urim Thummim went with that priesthood. But this Bible is God’s Urim Thummim today. And when a prophet prophesies, it must absolutely flash with the Bible. Then God says . . . then He comes down and proves it.

42 Oh, how I can glorify God today. I’m thinking back of another Sunday morning about like this, when I was leaving the Tabernacle. And you people were weeping and asking me not to go. But when I preached on David and Goliath and how you going to face that cold, indifferent world that says, “The days of miracles is past.”

43 I said, “There’s one big giant, and as soon as we can slay him, the rest of them will take courage.” And the Lord granted that. And then there was an Oral Roberts and a Jagggers and so forth, pulled the Sword and we fought the enemy out of the land, shut their mouths. They can’t say that miracles don’t happen, because here they are. Sure, God’s Word is eternal. It flashed on the Urim, flashed on the word; that’s His Urim Thummim. And when it flashed on that it was positive. And to anybody that’s needy. . . . If you’re a sinner, you want to know how to get saved, “Believe on the Lord Jesus Christ!”

44 Today, we got so many things you have to do, have to turn new pages; you have to do this and do that, in order to get saved. I think of the Philippian jailer, when this jailer asked Paul, “What must I do to be saved?” It’d been you or I, we’d of told him the things he ought not to do: you ought to quit drinking, you ought to quit your gambling, you ought to quit *this*, you ought to quit *that*. Paul never told him that. He just told him the things he ought to do. “Believe on the Lord Jesus Christ and thou shall be saved.”

45 Now, “He that heareth My words and believeth on Him that sent Me has everlasting life.” That’s the Urim Thummim flashing. St. John 5:24. “I’m the Lord that healeth all thy diseases.” James 5:14, “Call the elders, anoint with oil, the prayer of faith shall save the sick.” The Urim a-flashing. That’s God’s eternal Word!

46 I don’t care how many atheistic, infidelic, agnostics, skeptics rise up. God will stand by His Word! He promised He would do it.

47 And we ought to give the more earnest heed to these things which we’ve heard, lest anytime we let them slip. For if the words spoken by angels (the prophets) were steadfast.... Were they? We could spend a week on this.

48 Was it steadfast when Moses spoke? It sure was. How about Elijah sitting up on top of the mountain? The Lord told him, “Get up there, Elijah. I will stay there with you; want some fellowship.” God likes to fellowship with His people. But we won’t stand still long enough for Him to fellowship with us. We’re so busy skipping about from place to place, and so much.... “Sit still, Elijah!” He wanted three years and six months of fellowship. We can’t give Him three minutes, hardly. Three years and six months of constant fellowship. Oh, I love that. Said, “Don’t worry about the cooking; we will have that already fixed up. The crows is going to feed you, and everything’s going to be all right. I just want some fellowship.” This old prophet, Elijah, sitting up there on top the mountain. While he was fellowshiping with God, why, the captain said, “I believe I will go up and get him.” Now don’t you never try to break that fellowship!

49 So the captain come up with his great army of men, of fifty. And he said, “I--I--I come to take you, Elijah.”

50 And Elijah stood up. (Watch out! Here's a prophet of the Lord.) He said, "If I be a servant of the Lord, let fire come from heaven and devour you." And down come the fire.

51 The captain said, "Oh, you know what?" ... the king, rather, said, "That was probably a thunderbolt; just some lightning was passing over and it struck them. I will send another fifty."

52 Elijah stood up. (One of the angels. His word is steadfast. He had to be a just recompense for everything that was done wrong.) He said, "If I be a servant of the Lord, let fire come." And the second fifty burned. All right. Every recompense.

For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense....

53 Now, here's the great thing, the next verse:

How shall we escape,....

54 How shall we escape? If Elijah's voice brought destruction because he was an angel of the Lord, how will we escape when the voice of Christ speaking through. Or how can we fail when you're prayed for, if it's the voice of Christ? If Christ ordained His church to pray for the sick, and the church does what He says for them to do, then how can it ever fail? It can't! You can fail, but it can't fail. And as long as you keep it, it'll take you through.

55 If you fail, you fail by yourself. You just get away from the Word. But as long as you stay with the Word, it can't fail. For the word of the prophets did *so-and-so*, how much more will the Word of Christ be?

How shall we escape, if we neglect so great salvation; which is at the first began to be spoken unto us by the Lord, and was confirmed unto us by them that heard him;

56 Think of it, spoken by the Lord! How many times could we go back? Where could we stop? Right here for an hour. When Jesus came.... He's the same yesterday, today, and forever.

57 Now remember, it first begin to be spoken by Jesus, Himself, and then was confirmed by the ones that heard Him. Now, listen at Him.

58 When He came to the earth, He didn't claim to be a healer. He said, "It's not Me that doeth the works; it's My Father that dwelleth in Me. He doeth the works. The Son can do nothing in Himself but what He sees the Father doing," St. John 5:19.

59 Watch when Philip came to Him. Nathanael... After Philip's conversion, he went over and got Nathanael, said, "Come, see who we found: Jesus of Nazareth, the Son of Joseph."

60 And he said, "Could there be any good thing come from Nazareth?"

61 Said, "Come, see." That's the way to be convinced: prove it. Come and see! Oh, that's the best I ever heard. Come and find out for yourself! Don't stand out and criticize on the side line, but prove all things and hold fast to that what's good. Come and see!

62 Along the road they went talking. When he walked up in the presence of the Lord Jesus, He said, "Behold an Israelite in whom there's no guile."

63 It took all the skin off of him, nearly. He looked around and said, "Why, Rabbi, when did you ever know me? You never did see me. How do you know me?" Philip said....

64 He said, "Before Philip called you, yesterday, when you were under the fig tree, I saw you." Amen.

65 He said, "Thou art the Son of God. You're the King of Israel."

66 A woman walked into His presence, and He said, "Go get your husband."

She said, "I have none."

67 Said, "That's right. You got five and the one you're now living with is not yours. You told the truth." Think of it!

68 She said, "Sir, I perceive that you are a prophet. That we know that when the Messiah cometh He will tell us all things."

69 He said, "I am He that speaks to you."

70 And she run and told the men of the city, "Come see a man who told me all that I did. Isn't this the Messiah?" It was spoken by the Lord.

71 What happened? Jesus said before He left, "The things that I do, shall you also." Is that right? "The things that I do shall you do also, even more than this, for I go to the Father." Oh, I can see them as they went forth everywhere (Mark 16), went forth everywhere preaching, the Lord working with them, confirming the Word. And here, Paul giving the same thing. He said that the Gospel begin to be preached by Jesus and was confirmed to us by those who heard Him. That's the foundation stone. Oh, blessed be the name of the Lord! That's the foundation stone.

72 And to think, two thousand years have passed. Atheists has raised, and infidels, and skeptics, and agnostics. But today, that same Jesus confirms His Word in the same manner by those who hear Him. "Hear Him" don't mean just to hear a sermon. That means, hear *Him*.

73 Yes, how shall we escape? Where is our escape? Oh, you say, "Bless God, I belong to the Methodist church. I'm a Presbyterian. I'm a Pentecostal." That doesn't have one thing to do with it. And you get on a side-line and want to call it "spiritualism, or some mental telepathy, or some devil," or something. Shame on them.

74 If every word was steadfast by the angels.... Jesus said, "A little while and the world won't see Me no more. Yet ye shall see Me

for I will be with you, even in you to the end of the age.” And when we see Him come down, to continue to confirm His Word. . . . How shall we escape if we suck to some church, or some organization, or denomination, or some little pet theory of our own. You better turn loose. For every sin received a just recompense under the angels, how much more when the Son of God is speaking from the Heavens to make manifest His Word. How shall we escape if we neglect so great a salvation? Oh, my!

God also . . . [4th verse]

God also bearing them witness. . . .

75 Watch this. The Lord bore witnesses. Oh, I am so happy for that. The Lord bore the witness.

76 Look! When Elijah sat on the hill, and he said, “If I be a man of God, let the fire fall from Heaven and consume you.” God bore witness that he was a man of God. God always bears witness. Your life will bear witness. I don’t know what your testimony is, but your life speaks so loud, your voice can’t be heard. What your living, your every day life, will testify what you are. God bears witness. Yes, the Holy Spirit is a seal, and a seal takes both sides of the paper. They see you standing here and see you when you go away; not only in church but at every day work. You’re sealed on both sides, inside and outside. By the joy that you have and by the life that you live, you’re sealed in and outside. But you know you’re saved and the world knows you’re saved by the life that you live, for God bears witness. Blessed be His Holy name! My, I feel religious!

77 Think of it, brethren. Oh, “My sheep hear My voice and a stranger they won’t follow.” Oh, how that our names are on the palms of His hands that’s before Him day and night. His Word is always before Him, His promise. He can’t forget it. And He loves you. Now He will bear witness of His own. If you don’t open your mouth and say a word, the world will know something’s happened to you.

78 Bear witness:

. . . both by signs and wonders, and by divers miracles, and gifts of the Holy Ghost, according to his own will.

79 Let us take just one Scripture now, before closing. On the day of Pentecost, when they received the Holy Spirit. . . . About four days later, Peter had passed through the gate called Beautiful; he and John. They said, "Look on us!" to a man; and he said, "Silver and gold have I none, but such as I have I will give you. In the name of Jesus Christ of Nazareth rise up and walk." And the man looked up and never questioned nothing about it. He just stood up and went walking. They were ignorant and unlearned men. But the Bible said, "They had to take heed to them, for they knew they had been with Jesus."

80 Brother, when the world knows that you've been with Jesus, when you can live such an unadulterated life in this present world and in this darkness, that the world knows and can see that you've been with Jesus; when a rugged, old vulgar prostitute of the street can become a lady, washed in the blood of the Lamb, God's bearing witness that He lives.

81 Take a drunkard; he's so low down that he would run around on his wife, that he would mistreat his children, and take the food from the table to spend on a prostitute. Let him get with Jesus once; you'll see him returning like Legion, who was in his right mind and clothed, to his babies and to his wife and to his loved ones. Certainly!

82 Some time ago, about forty years ago, when the religions of the world met, and the different ones got up and spoke. And the Mohammedan spoke for the Mohammedan religion. The Jains spoke for the Jains; the Buddhist for the Buddha. And the little doctor. . . . I forget what his last name was, just at this time. I did know his name but I have forgotten it. He spoke to represent Christianity. And he told the story of Lady Maccabee of Oklahoma, in America. She was so ornery and so low-down, till even when they went to kill her, they wouldn't even put their hands on her, she was so vulgar and vile. They had her arrested on a charge: smoking a cigar, driving a stagecoach; and broke the laws, the records in Oklahoma, when she passed through the street driving four head of horses. And she was so vile and so dirty until society wouldn't even get around where she was at; so much, till when the executors was going to execute her, they wouldn't hang her. They just poured tar and feathers on her to kill her. And when this little preacher give her story in such a way till he had the people sitting on the end of their seats a-listening what would be next. When he got down to that very vile, dirty, low-down till the

laws wouldn't even want to fool with her, she was so low.... The very devil in hell would reject such a person, nearly, the way he told the story. Then he said, "Gentlemen, of the religions of the world, has your religion got anything that would clean the hands of Lady Maccabee?"

83 Everybody sat still. Then he clapped his hands together, and jumped up in the air; he said, "Glory be to God! The blood of Jesus Christ will not only clean her hands but it'll clean her heart and make her [unclear words]."

Tell you:

Amazing grace! how sweet the sound,
That saved a wretch like me!
I once was lost, but now I'm found,
I was blind, but now I see.

It's grace that taught my heart to fear,
It was grace my fears relieved;
How precious did that grace appear
The hour I first believed!"

84 Certainly! How shall we escape if we neglect such? You neglect to eat, you'll die. You neglect to turn a corner, you'll wreck. You neglect to milk the cow, she will go dry. You neglect your teeth, you'll have to have them all pulled out. Certainly! You pay for your neglect.

85 O Branham Tabernacle and you visitors, let me tell you something, now. You neglect to testify of the glory of God; you neglect to give God the praise and glory; you'll find yourself cold, formal, and backslidden one of these days. You give God praise! "How shall we escape if we neglect such a great salvation?"

86 Getting late; and I just happened to notice Brother Toms that walked in back there. We will close and continue this tonight, the Lord willing. Let us pray just a moment:

87 Our Heavenly Father, to Thee be blessings, and praises, and honor, and glory, and wisdom, and might, and power for ever and ever. Oh, to that Lamb that sat on the throne, dominions and

kingdoms and everything was given over to His hand. When He raised from the dead for our justification, He screamed to the world, “All power in Heaven and earth is given into My hand. Go ye therefore, into all the world and preach the Gospel.”

O dear dying Lamb, Thy precious blood
Shall never lose it's power,
Till all the ransomed church of God
Be saved, to sin no more.

88 Help us as ministers to seeing that we are requiring so much: how we must have a church, we must have *this*, we must have everything.

89 Our women, before going to church (is yet calling themselves Christians), will have to have a certain kind of a dress, or have to be dressed so badly. And preachers will have to have so much money before they'll come, and everything has to be *so-and-so*.

90 O Christ, when I read there, how they wandered about in sheepskins and goatskins, lived in the dens of the earth and caves. They wandered about under vile persecution, and yet obtained the Faith under the ministry of angels. How will we escape, when the Lord Jesus has give us fine homes, and cars, and clothes, and food? And we murmur; we sit around; we're lazy. We never try to get out and do something about it. How will we escape, God?

91 Oh, I pray that You'll burn old-fashioned conviction into every heart this morning, Lord, that the people might be up and at it. Let us work while the daylight's a-shining, because the sun is swiftly sinking. And civilization is going, and there'll be no more time. And it'll blend into eternity.

92 O God, grant today that we go with fresh vision, with wisdom, with understanding, to know how to approach sinners and bring them to Christ. Hear the prayer of Your servant, Lord.

93 I ask if there be any here that doesn't know Christ as their Saviour, would you raise your hand and say, “Remember me, Brother Branham.” Would you just raise your hand and say, “Remember me. I want to be a Christian. I don't want to neglect it any longer.” God bless you back there, sir. Someone else say, “I want to raise my hand, Brother Branham. And I want to accept Christ as my Saviour; I've

neglected all the time. Oh, I go to church, sure, I belong to church. . . .” [Blank spot on tape.]

94 Come first, and study the Scriptures, so he could compare it, and would see whether it was the truth or not. He took it the truth by the Old Testament. Now, Paul was an Old Testament scholar. How many knows that? He was taught under one of the best scholars of his day: Gamaliel, outstanding scholar. And Paul knew the Old Testament. And I think his first shaking (as I said this morning, when he witnessed the death of Stephen), something must have got ahold of Paul, because all through his writings he kept referring to it: “I’m not worthy because I persecuted the church unto death; I’m the least among them.”

95 Oh, but God had a different thought of it. He was one of the mightiest men of the day.

See, Saint Paul, the great apostle
With his robe so bright and fair,
(the poet said)
Oh, there’s sure to be some shouting
When we all meet there. (That great day
when I see him receive a martyr’s
crown, a martyr reward.)

96 I stood, with a little old pen, here not long ago, where he wrote these letters. And then they chopped his head off, and pitched him over into the sewer, to wash down the sewer. And this little Jew there, he said, “I bear in my body the marks of Jesus Christ. I’ve fought with beasts at Ephesus, but I’ve fought a good fight. I’ve finished the course. I’ve kept the Faith. And henceforth, there is laid up for me a crown of righteousness, that the Lord, the righteous Judge, will give me at that day. And not only me, but all who love His appearing.” How I love that. Oh, I want to be numbered with those. We used to sing a song:

Oh, would you be numbered as one of His fold?
Would you be numbered as one of His fold?
Be spotless within, be watching and waiting
that sight to behold;
He’s coming again. (I want to be one of them.)

97 Now, the writer goes ahead and saying:

Therefore we ought to give the more earnest heed to the things which we've heard, lest at any time we should let them slip. [As we taught on that this morning.]

98 Second verse deals:

For if the word spoke by angels . . . [What did we find angels to be? Prophets. "God spoke in sundry times. . . ." Now, you have to make, not our own idea, but the Bible.]

99 Now the first chapter, the first verse:

GOD, who at sundry times and in divers manners spake to the fathers by the prophets,

100 Now he goes over here and says again:

For if the word spoken by angels were steadfast . . . [and what does an *angel* mean? "Messenger."]

If God anointed messenger. . . . And then, if we be anointed, we are God's messengers. We are messengers to the world, an ambassador of heaven, professing that we are pilgrims and strangers. We're not of this world, but we seek a city to come whose builder and maker is God. We lay not up treasures on this earth where thieves break in; and moths, rust can corrupt; for our treasures lay in heaven where Jesus sits at the right hand of the Majesty. Oh, what a glorious and marvelous thing to know that:

Our hopes are built on nothing less
Than Jesus' blood and righteousness;
When all around my soul gives way,
Then He's all my hope and stay.

On Christ, the solid Rock, I stand;
All other grounds is sinking sand,
All other grounds is sinking sand,

101 How Eddie Peronet wrote that song in the times of persecutions.

Now *if the word spoke by angels was steadfast*, [When the messenger of God spoke the Word, it stood!] *and every reward ... received a just recompense of reward;*

How shall we escape now ... [if we don't hear Christ, who speaks from heaven. Now watch]

How shall we escape, if we neglect so great salvation; [Think of it!] *which in the first begin to be spoken by the Lord. . . .*

102 Christ begin His work. What did He do? We watch Him, how He was humble, lowly; how He wasn't a great noted man as a theologian. But He was humble, meek, gentle; He wasn't a mighty preacher. His voice wasn't heard in the street. But John went forth as a roaring lion; he was a preacher.

103 Jesus come forth, not as a roaring lion, but God working with Him confirming the Word. God was with Christ. Peter said, at the day of Pentecost, "Ye men of Israel, and you that dwell in Judea. . . . Jesus of Nazareth, a man approved of God among you with signs and wonders and miracles, which God did by Him in the midst of you all, which you all are witnesses." Watch how he pinned it down on them, "You should have known Him."

104 Jesus said, "You hypocrites." Said, "You go out and look at the sun, and it's red and lowring, and you say, 'it's going to be foul weather.' And if it's bright and sunny and so forth, you say, 'it's going to be fair weather.'" Said, "You can discern the sky, but the signs of the time, you cannot discern. For if you would have known Me, you'd know My day."

105 Oh, what He'd scream tonight! How His Spirit screams through His preachers, "The hour is at hand." We discern, we watch the atomic bombs; we know who's going to take Clark Gables' place, and who's going to do *this, that*, or the other; or who'll be the vice-president. We're interested in that, but we cannot discern the signs of the time. We're at the end.

106 What is it? We're so interested in what the next chapter of television. . . . "What's Susie going to do?"; or what that woman's name is; and where Arthur Godfrey's going to. . . . "What kind of a joke is he going to pull the next time?" We, as Christians, gaum our mind full of such tommyrot, when we ought to be in prayer

somewhere and study the Bible to know the signs of the time we're living in.

107 What does that of our time is weak pulpits (that's right) that don't get down and bring the Gospel truth. We're going to have to answer for that in the days to come. We must not neglect anything. And the people, as we are here at this Branham Tabernacle, to see the signs and wonders, and the power of the resurrected Christ; and then to know that we would place our times upon other things and neglect to hear the voice of the Lord Jesus: "How shall we escape if we neglect such a great salvation?"

108 The third verse . . . or the fourth verse. Here's where we ended, on the fourth verse, this morning:

God also bearing them witness [Oh, my!] God . . . bearing them witness [Listen to the Word.], both with signs . . . wonders, and with divers miracles, . . . [What is divers miracles? What is diver? Diver means "many." With many miracles God bore witness. O God . . . I trust that it'll soak into your hearts.]

109 Listen! I'm one of your pastors, with Brother Neville here. I want you to take it to record: The Bible said, "If there arise one among you, and he says *such-and-such* and it doesn't come to pass, don't hear it; for I haven't spoken. But if he speaks in My name, and what he says comes to pass, then hear it." (Amen.) "For I am with that prophet, or preacher, or whatever it may be. If what he says comes to pass, then hear him."

110 Now, friends, let's hear Him, the Holy Spirit speaking in our midst, showing divers miracles, and signs, and wonders. Let's just not pass over it as just common happenings. Let's remember that it's Jesus Christ, the same yesterday, today, and forever, confirming His Word. We must do it! Oh, please do it. Take heed! Let every other thing be secondarily. Even your home, your husband, your wife, your children--whatever it may be--put it second. Place God first! You say, "Brother Branham, over my children?" Over anything! Place God first. Let Him be first.

111 Elijah come off the mountain one day; he was an angel, a messenger, God's messenger anointed. And he found a widow woman picking up two sticks. He said, "Go, bake me a little cake and fetch me a little water."

112 And she said, "As your soul liveth, I have but just enough cakes . . . or enough wheat dough to make one little pancake. And I just have enough oil to go in, to mix it up for shortening. And I'm picking up two sticks." The old-fashioned way was the Indian way of crossing the sticks and burning it from the middle, and keep pushing it in. Made a many a camp fire like it. Said, "And I'm going to cook that little cake for me and my boy, my baby. And we're going to eat it and die." There'd been a drought for three years and six months, no water nowhere.

113 That stern, old prophet looked that woman in the face; he said, "Go bake me a cake first." What a command for a man to tell a widow woman, starving to death, to feed him first. What did he say? "For thus saith the Lord, 'the barrel will never go empty nor the cruse dry until God sends rain on the earth.'" First, God! She went in and baked that little cake and come give it to the prophet. And went right back and baked another one, and another one, and another one, and another one. And the barrel never went empty nor the cruse dry until God sent rain on the earth. She put God before her children. She put God before anything else. She taken the kingdom of God, first.

114 God must have first place in your heart, first place in your life, first place in everything that you do or what you are. God must be first. He doesn't want the second place. He doesn't deserve the second place. He deserves the best and the first and all that we've got. He deserves it! Blessed be His holy name.

For God also bearing . . . witness, [He gave testimony] both with signs and wonders, . . . divers miracles, and gifts of the Holy Ghost, according to His own will . . . [Not what men say, what the church said; but what God's Will was.]

115 Oh, we need to seek the will of God, not the favor of your neighbor, not the favor of your children, not the favor of your husband or your wife; but seek the will of God. Do that first. Then everything

else, the will of the wife and the will of the children, will fall right in with it. But place God first.

116 Watch, now:

For unto the angels hath he not put in subjection the world to come, whereof we speak.

117 Otherwise, the great angels that ministers in the heavens: Gabriel, Michael, Wormwood, and the tens of thousands times tens of thousands of angels of heaven; or the tens of . . . hundreds of prophets that's been on the earth, every one of them, He's never put any of them to have control over the world to come that we speak of; not a one! He never said, "Isaiah, you'll control the world." He never put the world in subjection to Elijah, neither did He put it to Gabriel, or any angel, any ministering spirit.

118 Watch what he said, Paul still magnifying Christ whereof we speak:

But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou would visit him?

Thou has made him a little lower than the angels; thou hast crowned him with glory and with honour; and didst set him over the works of thy hands:

119 Now if you want to read that, it's Psalms 8:4 and 6; David speaking. Now what did he call David here? That settles it, right there, whether it was right this morning on the prophet.

120 He said, "For one of the angels said in a certain place. . . ." David, the messenger of God, was an angel of God; for he was a messenger of God. The angel said (David said) in the Psalms, "Thou did make him a little lower than the angels of heaven." An angel said that God made him lower than an angel, that He might crown him; and he might suffer and taste death to be exalted up again. That He might make him inherit all the things of the world.

121 Now, in Matthew 28:18, we read these. After He had been crucified and rose again on the third day, he met with His disciples

and commissioned them to go into all the world to preach the Gospel to every creature. He said, "All powers in heaven and in earth has been given into My hands. All the power in heaven, all the power in earth, has been given unto Me." What was it? Man and God had united! The Logos had been made flesh and had been killed, and rose again for our justification; and was then the anointed Emmanuel forever and forever. God changed His dwelling place from a throne in the spaces yonder, to the heart of His Son, Christ Jesus, to live and reign forever. God was in Christ; He's the final resting place of the Spirit.

122 The Spirit stayed in a tabernacle one day (you know that), under a tent, that Solomon built Him a house. "But howbeit, the Most High dwelleth not in houses made with hands; but a body has Thou made Me."

123 Over in the book of Acts, the seventh chapter, when He was speaking, he said, "All of them foresaw it. They built tent for Him, Moses did, had a tent and put the ark in there. For God was on the mercy seat, He didn't dwell there."

124 All right then, "A body has thou made Me." The body of the Lord Jesus Christ, made lower than the angels to taste death; and none but the very Highest of high, Christ: the Prince of peace, the King of kings, the Lord of lords, the Creator of every star in the universe.

125 O God... He became Lord of His creation that He might redeem man (homeless, helpless man) and give them a home in heaven. He left the glories of heaven. He left the highest name that could be called. And when He was on earth man give Him the lowest name that they could give Him, said he was a illegitimate baby to start with. Born in a manger, wrapped in rags off the back of the yoke of an ox. No place to go, had no home to go to. And was called "Beelzebub," the chief of the devils. He was mistreated. He was spit on. He was made fun of. He was rejected. And went to the lowest pits, and stooped to the vilest of prostitutes. That's what men done to Him.

126 But God raised Him up so high that He'd have to look down to see heaven. Men give Him the lowest seat, give Him the worst place, the lowest name. God raised Him up and give Him the highest seat,

and the highest name. That's the difference what men done with the Son of God, and what God done with the Son of God.

127 He stooped, that we might be lifted. He become us, that we through His grace, might become Him. He come to the homeless, and became homeless Hissself, that we might have a home. He came to the sick and was made sick Hissself, that we might be healed. He came to the sinner, and made sin Hissself, that we might be saved.

128 No wonder He was exalted! No wonder He is who He is tonight! God has exalted Him. And all the powers in heavens and earth is give to Him.

129 When His earthly work had been finished here on earth. . . . He came to the earth, as soon as He did, the Morning Star declared Him to be the Son of God. He shook every devil that He come in contact with. Blessed be the name of the Lord! Devils trembled and shook, and begged for mercy in His presence. Yes, sir! All hell knowed who He was.

130 He walked humble. He had not a place to lay His head on a rainy night. The very animals that He created: the birds of the air has nests and the foxes has dens, but the Son of man doesn't have a place to lay His blessed head. Sure He was.

131 He became sin, became low and forsaken. But the devils knowed who He was. They pleaded for mercy; they said, "Why do You come to torment us before our time come." While the preachers was calling Him "Beelzebub," (the fortune-teller) the devils was calling Him "The Son of the living God," and begging for mercy.

132 Oh, how we could only stop just a minute. Who are you anyhow? What does that job you got mean? Or what does that little house we own mean? What does the car we own mean?

133 Pretty little girl, you little sassy thing, what does that little looks that you have now. . . ? You young man with the shiny, slick hair, straight shoulders; you'll bend down someday, when stooped with age.

134 But blessed be the Lord.... You've got a soul that's borned again, you'll live forever and ever because He become you, that you through His grace might become Him, to make a place for you.

135 Oh, we who think that we got a change of clothes and a few groceries in the house, what are we? God could take it in a second. Your very breath holds in His hand. And here in our midst to heal the sick, to proclaim and profess, and to foretell; and every time perfect. And even concerned enough to bring a little dead fish back to its life again, in the midst of us. Jehovah around us. Jehovah in us. The great and mighty I AM.

136 When He died, they thought they had Him. He ascended into hell. When He left the earth that day when He was crucified, He went into the regions of the lost. The Bible said, "He went and preached to the souls that were in prison, that repented not in the long-suffering in the days of Noah." When He died and His Spirit left Him, He become the Logos again. See, He said, "I came from God. I go back to God."

137 And God was that pillar of fire that led the children in the wilderness. And when He was here on earth. . . . And when He died, He turned back to a light again. Paul saw Him, and He was a light. None of the rest of them saw Him. They seen Paul fall. Something struck him, and it was a light. Paul said, "Who is it that I persecute?"

138 And He said, "Saul, Saul, why persecute thou Me?"

Said, "Who is it?"

139 He said, "I'm Jesus that you persecute. And it's hard for you to kick against the pricks."

140 Then he went and studied that light. Paul went back in the Bible to find out what that light was. And he wrote this letter. He's the same Jehovah. That same light was in the wilderness with the children of Israel. And when Peter was in the prison, He was a light that came in and opened the doors.

141 And by His grace, so none will have any excuse. . . . Oh, if they could forget the illiterate messengers, and remember: it's not the messenger; it's the message! He's come down again with us in a form of a pillar of light. And He moves with His same miracles and signs: nothing out of the Bible, staying right with the Bible, holding it under subjection, bringing out His glory, showing His power. Blessed be His holy name!

142 I know you must think that I'm crazy; but, oh, that blessed eternal rest that's in my soul. Though storms may wave, my anchor holds within the veil.

143 And to see Him when He died . . . till the moon took a nervous prostration. The sun went down in the middle of the day. And when He went to the regions of the lost [Brother Branham knocks on pulpit.] knocked on the door, and the door swung open. The Bible said, "He preached to the souls that were in prison, that repented not in the long-suffering in the days of Noah, after He had deceased on this earth. My brother, my sister, when He deceased, His earthly work was done. But He was still working. And He's still on the job tonight. Amen.

144 He knocked at the doors of the lost (the Bible said He did) and He witnessed, "I am the seed of the woman. I am He that Adam spoke of. I am the One that Enoch said would come with ten thousands of His saints. I'm the Son of the living God and you've sinned away your day of grace. But it was prophesied to you by the angels Enoch, Noah, that I must come to fulfill every word of God's Bible. And I'm here as a witness in this land of the lost." And He preached to them. On down into hell He went, right down to the doors of hell. Knocked on the door. The devil opened the door, and said, "I got You now."

145 Jerked them keys from his side, said, "You devil! You've held the bluff for a long time." (Here it is right here in the Bible. I'll get to it in a minute.) "You've held the bluff for a long time, but I come to take over." Grabbed those keys and kicked him back in, and shut the door. Come through and picked up Abraham, Isaac, and Jacob. On the third day He arose, and those that slept in the grave arose with Him. Oh, Hallelujah! No wonder the poet said:

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!

146 Blessed be the tie that binds our hearts with Christian fellowship, the love of God. When He rose, He wasn't finished yet. He had some more work to do.

147 The Bible said, "He ascended on high and give gifts unto men." There was a atmosphere hung over the earth, of darkness, of gloom, of death, and weary. The prayers couldn't come up because the atonement wasn't made, but He broke through that veil. He opened up the way. He broke the veil of sickness. He broke the veil of sin. He broke the veil of weary. He broke the veil of depressed. He broke every veil and made a highway for the wayfaring man, walking up the King's highway. Oh, my, when He passed the moon and the stars, on and on. . . .

148 Following behind him come the Old Testament saints: Abraham, Isaac, and Jacob. They went right on up into the heavens of heaven. When they were way away from the city, I can see them lift up their eyes; Abraham said, "That's the city that I longed to see. Oh, come here, Isaac. Come here, Jacob. Oh, we were pilgrims and strangers in the earth, but there's the city. There's the One we've waited on."

149 And the Bible said they screamed, "Lift up ye everlasting gates and be ye lifted up, for the King of glory's coming in."

150 And the angels behind the gates screamed back to these angels back here, and said, "Who is this King of glory?"

151 And the angels out here, the prophets, said, "The Lord of Hosts, The Mighty in Battle."

152 And they pressed the buttons and the big doors swung open. Right down through the middle of the streets He come (The Conqueror! Triumpher!) with the Old Testament saints walking

behind Him. Sat down on the throne, said, “Father, here they are. They’re Yours.”

153 And He said, “Climb up here, and sit down until I make all your enemies your footstool.” As we read, we find that on here in the Scripture.

154 All right, listen! Now that we’re on these . . . eighth verse:

Then has he *put all things into subjection under his feet. For . . . he put all things in subjection under his feet, he left nothing that is not . . . under Him. But now we see not . . . all things put under him.* [That’s death. We don’t see death, yet . . . because we’re still dying. We see death.]

But [ninth verse] But we see Jesus [Amen! Listen!], we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. [Why was He made lower than the angels? So He could taste death. He had to die. He had to come, to die.]

155 Look here, friend. Don’t never forget this. When Jesus was going, walking up the hill, death was a-buzzing around His head.

156 Let’s take our picture to Jerusalem, two thousand years ago. And how could you reject it? I hear a sound coming through the street. What is it? It’s a bumping of something. It’s an old rugged cross coming down, going out the gates of Damascus, bumping over the cobblestones (them big cobblestones are still there). Bumping over these big cobblestone, bumpity-bump. I see the spatting of the blood on the street. What is it? It’s a man that’s done no harm, nothing but good. The people were blind. They didn’t know Him. They didn’t recognize Him.

157 You say, “Blind? Could they have their sight?” You can still have your sight and be blind. You believe that? The Bible said so. Remember Elisha down at Dothan? He went out and smote the people blind, said, “Now follow me.” They was blind to him. And people are blind tonight.

158 A certain church that don’t believe in divine healing. . . . Walked up to me one time and said, “Smite me blind! Smite me blind!” (it

was at Brother Wright's house) Said, "Smite me blind!" Said, "Paul smote a man blind one time," said, "Smite me blind!"

159 I said, "Friend, the devil's already done it. You're already blind. Sure, you are."

160 He said, "Heal this little girl and I will believe you."

161 I said, "Save that sinner and I will believe you." Certainly!

162 Oh, he said, "He has to believe."

163 I said, "Same thing here, it has to come through the sovereign grace of God."

164 The devil, the god of this world, has blinded the eyes of the people. "They've got eyes but they can't see," the Bible said.

165 Here He was going up the street, dragging out the bloody footprints on the road up. The bee of death was stinging around Him, buzzing at Him, "Just a little while and I will have you." He was getting weak, thirsting . . . water.

166 I was shot once, laying up here in the field, blood just a-pouring from me; I screamed for water. And my buddy run, took his cap and put it down in the water; old stagnated, wiggletails in the water. Come over, and I held my mouth open, and he squeezed that; because the blood was spurting like a fountain, where I was shot to pieces with a gun. Thirsting!

167 Then I know what my Lord must have been, after bleeding all that morning, from nine o'clock up to three o'clock in the evening; losing all that blood. I see His robe, first, like little bitty spots on it. And all them spots begin to get bigger and run together, make one great big bloody splotch, hitting Him on the leg as He walked around. That was Emmanuel's blood! Oh, the earth wasn't worthy of it.

168 But as He goes up, this bee's stinging around Him. What did it do? It finally stung Him. But brother, anyone knows, that an insect or bee if it ever stings you once, that finishes the stinging business. It can't sting no more, because when it leaves, it pulls it's stinger out. That's the reason God had to be made flesh. He took the stinger of death into His flesh and He pulled the stinger out of death. Blessed be the name of the Lord!

169 Death can hum and sting but it can't hurt you. Oh, when he felt that bee humming around him, death was coming around him, he said, "O death, where is your sting?" He could point to Calvary where it was left in the flesh of Emmanuel. "Where is thy victory? But thanks be to God who gives us the victory through our Lord Jesus Christ."

170 Yes, we don't see all things:

But we do see Jesus, who was made a little lower than the angels for . . . suffering of death. . . .

For it becometh him, for whom are all things, that by whom we have all things, in the begin . . . many son . . . to be made the chief captain of our salvation . . . through suffering.

The only way He could become the Captain of our salvation, He had to suffer.

171 Listen to these beautiful words here, now. Now, listen:

For both he that sanctifieth and they that are sanctified are all . . . one: [Oh, don't you see the vine and the branch there? All one!] for which cause he is not ashamed to be called . . . brethren,

(See? Why? Listen to the next verse.)

Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praises unto thee.

And again, I will put my trust in him. And again, Behold I and the children which thou has given me.

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him which has the power of death, that is, the devil;

And deliver them, who through fear of death were all . . . subject unto bondage.

172 Men always feared death. Christ became sin, made low, to take death upon Himself. And He's not ashamed to be called our Brother, for He was tempted just like we are tempted. And He can be the right

kind of an intercessor, because He stood the same kind of a temptation that you stand. And He took your place, knowing that you couldn't take it yourself.

173 So don't you see, brother, sister, the whole thing is grace. All of it is grace. It's not what you do anyhow. It's what He's already done for you. Now, you can't do one thing to merit your salvation. Your salvation is a gift. Christ became sin that you might become righteous. And He's the right kind of a Chief Captain for our salvation because He suffered just like we suffered. He's been tempted just like we're tempted. And He's not ashamed to be called our Brother, because He knows what we go through with. Oh, blessed be His name!

For verily he took not on him the form of angels; but he took on him the seed of Abraham.

174 Oh, my! He didn't become an angel; He become the seed of Abraham. And we, being dead in Christ, take on Abraham's seed and are heirs according to the promise. See, He never took on the form of an angel; He never become an angel. He become a man! He become the seed of Abraham and took the sting of death in His own flesh, to reconcile us back to God, and now sits there for an intercessor. My, how could we reject it, friends?

175 Listen:

Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. [That He might be the reconciler]

176 See, there was enmity between God and man. And no man... They sent the angels (the prophets); they couldn't take your place because they had to pray for themselves. They couldn't take the place.

177 Then He sent the law. The law was a policeman to put us in jail. It couldn't bring us out. He sent the law. He sent the prophets. He sent the righteous. And everything ... could not make an atonement. But He come down and become one of us. Oh, my!

178 I wish we had more time right now, I'd like to take you to that law of redemption; but we haven't. But just for a moment... The beautiful picture is in Ruth and Naomi. If you'll see there, the reconciliation: How that the husbandman, the man that was to redeem the lost and the fallen estate, had to be kinfolks to the person who had lost the estate. That's the reason Boaz had to be a ... was a kinsman to Naomi that he could get Ruth. And then, he had to be worthy. He had to be able to do it, to redeem the lost. And Boaz at the gate gave a public testimony by kicking off his shoe that he had redeemed Naomi and all of her possession. And he had to be kinfolks.

179 And that's the reason that Christ, God, had to become kinfolks to us. And He come down and was a man. And He suffered temptation. And He was laughed at, and made fun of, and persecuted, and ignored, and called, "Beelzebub," and scoffed at, and suffered death under capital punishment. See, He had to be kinfolks to us. He had to be falsely accused, because you're falsely accused. He had to bear sickness, because you're sick. He had to bear sins because it was your sins. And He had to become kinfolks. The only way He could redeem us was to be kinfolks to us. And how He become kinfolks, is by taking on the form of sinful flesh and becoming one of us. And in that, He paid the price and redeemed us back into the fellowship of the Father. Oh, what a Saviour! Words couldn't express it.

For in that he himself hath suffered being subject, ... and able to succor them that are tempted. [succor means to "sympathize"]

180 That's the reason He become this, that He might be sympathetic with you who are ... have your ups and downs and your little ins and outs, and your temptations get so great you can't hardly stand it. He knows how to sympathize with you. He sits there to make intercessions. He sits there to love you. And though you go astray, He won't forsake you. He will still come after you and knock at your heart. There's not a backslider in the building but what know that God knocks at his heart daily. And He will do it as long as you're a mortal on this earth, for He's loved you. He redeemed you.

181 Poets has tried. Authors has tried. Men have tried to express that theme of love, and it cannot be found in human expressions. One said:

Oh, love of God, how rich and pure!
How fathomless and strong!
It shall forevermore endure
Saints and angels song.

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

182 You'll never understand. There's no way for us to understand how that that great sacrifice that He did . . . came down and reconciled us back to God. Then He went back and said, "Now, I will not leave you comfortless. I will come again and be with you, even in you, to the end of the world."

183 And here we are today, living in the end-time, with the same Jesus, the same things, same signs, same wonders, same salvation, same Spirit doing the same things, same Gospel, same Word, same illustrations, same manifestation, everything! It behooves us not to neglect this great salvation, for we will have to give an account someday with what we do with the Son of God.

184 He's on your hand tonight, sinner, backslider. What are you going to do with Him? You say, "Well, I will put it off." But remember, don't you do that. There's no way at all, if you're a sinner, that you can leave this building and be the same. You can't do it.

185 Pilate, one night, tried to do it. He called for some water and he washed his hands. Said, "I ain't got nothing to do with it. I just the same as never seen it. I never heard of the Gospel. I want nothing to do with it." Could he wash it off of his hands? He couldn't!

186 Finally, you know what happened to Pilate? He lost his mind. And way up in Switzerland where we was at last year, preaching the Gospel. . . . Now there's an old legend that said that there's a pool of water where people come from all over the world to watch every year at the time of the crucifixion. Pilate, he plunged himself to death by committing suicide and jumping into this water and drowning himself.

And every year at that same day, blue water boils up out of that pool, to show that God rejected the water. Water can never wash the blood of Jesus off of your hands or your soul. There's only one way to do it, that's accept it as your personal pardon and be reconciled to God. Let us pray:

187 Heavenly Father, we thank Thee tonight for the Word, "For faith cometh by hearing, and hearing by the Word." We thank Thee for Jesus. And as we see this great day that we're living in, how that signs and wonders, how we let these things slip by. God, open the eyes of the people in this Tabernacle, tonight, that they might see and understand that we're in the last hours. The time is fleeting. We haven't got much longer to be here, and we will have to see Jesus. And we will have to be counted traitors, for there's no excuse this morning. When you gave that great, mighty vision of that man coming here from way in the country yonder ... and to see him, beyond a shadow of doubt, rise from that wheelchair, receive his sight; his legs become strong ... down through the building, rejoicing and praising God. It shows that God's still able of these stones to rise children to Abraham. To see the visions ... like Jesus said, "I do nothing till the Father shows Me. I can do nothing."

188 The blind man followed Him, and said, "Have mercy on us."

189 He touched their eyes, and said, "According to your faith be it unto you."

190 Now, Lord, we see Jesus. We don't see all things. We see we still ... take the sainted of us to the grave, and walk over each other's graves. But we see Jesus, who made the promise. We see Him with us. Not Jesus in the grave, not Jesus two thousand years ago; but Jesus, tonight, that's with us. We see Him manifested in all of His power and signs and wonders.

191 God, may we never neglect this great salvation; but may we embrace it, and accept it, and be reverent, and live by it until the day that Jesus comes to take us home. Grant it, Lord. We ask it in His name.

192 And while we have our heads bowed, I wonder if there's a person in the building tonight, under the divine presence of the Holy Spirit, would say, "Brother Branham, I'm convinced that I'm wrong. I'm convinced that I'm wrong. God has revealed to me my sins. And I know that I'm wrong. I will raise my hand to Him and ask for mercy, tonight. God be merciful to me, I'm wrong." Will you do that?

193 While we wait just a moment, if there's a person here that wants to.... There's a baptizing going to take place just in a moment. And if you're a sinner, I would repent. How can you reject such matchless love of One who died? The holy God of heaven became a sinful man, not because He sinned, but because He had your sins and bare them there to Calvary, and you won't accept that pardoning. Won't you do it tonight? While we have our heads bowed, someone say, "Remember me, Brother Branham, I raise my hands to Christ and say, 'Be merciful to me. I am wrong, and I want to be reconciled to God.'" Would you raise your hand? All right, if everyone's Christians then, let us pray:

194 Father, we thank Thee tonight that everyone in here are Christians, that they have witnessed the same by a remaining silent, that their sins are all under the blood; and I'm so grateful for that. Bless them, Lord. Oh, I'm so glad that they have found reconciliation through the offering of the blood, by hearing the Word. The washing of the water by the Word, it cleanses us, it brings us to a greatest place, where the sinner in his vile darkness is made white as snow. The scarlet stains of sin has been washed away and we are new creatures in Christ. How we thank Thee for this. Now the baptismal service comes up. I understand that this young lady, tonight, is to be baptized down here, in the name of her Lord.

195 O Heavenly Father, we pray that You'll bless this young woman. How my mind goes back to just a few days ago, coming up in Henryville and seeing that lovely little girl walking around down the street. And tonight, she's a mother--a lady--she's accepted You as her personal Saviour. Life has been hard for the child, Lord, O God, but a heaven is sure for her. And we thank Thee for that. We pray, God, that You'll bless the young woman now. As she comes to be baptized with water, may You fill her with the Holy Spirit of God. Grant it, Lord. May her soul be just so thrilled into the heavens.

Grant it for Your glory. We ask it in Jesus' name. Amen. [Blank spot on tape.]

196 I want to read from Acts the 2nd chapter: Peter speaking on the Day of Pentecost; the first baptism that was ever performed in the Christian church; Peter rebuking the Pharisees and the blind people for not recognizing the Son of God; speaking of how that God had raised Him up, and proved His works in great signs and wonders. Listen to this; as he spoke, he was exalting Jesus.

197 Every Christian's spirit exalts Jesus, not only by your lips but by your life. Your lips can say one thing, your life do another. If you do that, you know what it is? It's hypocrisy. And I'd rather face heaven as an infidel than a hypocrite. I'd take my chance better, I believe, in heaven as an infidel than to be a hypocrite. I certainly. . . . If you testify for Jesus and say, "He's the Saviour," you live like that, because people's going to expect it out of you. That's right. You live like a Christian ought to. We went through that this morning.

198 Now, Lord willing, tomorrow night . . . or Wednesday night, we're taking this third chapter, which is a marvelous chapter. And now, be sure to try to come Wednesday night. How many's enjoying this book, of Sunday School teaching? Oh, thank you very much, that's fine.

199 Now, I want to read now from Acts the second chapter, beginning at the thirty-second verse:

This Jesus has God raised up, whereof we . . . are witnesses.
[They knew it.]

Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He has shed forth this, which you now see and hear:

200 Now listen at him speak about David, one of the angels:

For David is not ascended into . . . heaven: but he said himself, The LORD said unto my Lord, Sit thou on my right hand,

Until I make thine enemies thy footstool--[David couldn't go up; He was under the shed blood of heifers, and goats, and sheep. But now he can raise; He's under the blood of the Lord Jesus. For they only answer to that blood when it would come in force. When the

blood of Christ come in force, all those who had died in good favor, rose. That's right, and ascended into glory.]

201 Now, listen:

Therefore let all the house of Israel know [Listen to this] ... *that God has made this same Jesus, whom you ... crucified, both Lord and Christ.* [What about that? Is He a third person of the trinity; or, is He the entire trinity? He is the entire fullness of the Godhead, bodily.]

202 There's no such a thing as three Gods: God the Father; God the Son; and God the Holy Ghost. That's not even in the Scriptures; nowhere, nowhere is it. Nowhere was we ever commanded to baptize: in the name of the Father; and in the name of the Son; and name of the Holy Ghost; not nowhere in the Scriptures. It's a Catholic creed and it's not for the Protestant church. I will ask anybody to show me one Scripture where any person was ever baptized any other way than in the name of the Lord Jesus Christ. Come and show it to me, and I will put a sign on my back: "a hypocrite, and a false prophet, and a false teacher," and go through the streets. There's no such a thing. Never was anybody baptized that way! It's a Catholic creed, and not a Protestant doctrine.

203 Matthew 28:19, you say, "Jesus said, 'Go ye therefore in all the world, teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost.'" That's correct! But not in the name of the Father; in the name of the Son; and the name of the Holy Ghost. The name of the Father... The name, not names, of the Father... Father's not a name. How many knows that? How many fathers is there here? Raise your hands. How many sons is here? Raise your hand. How many humans is here? Raise your hands. All right. Now, what's your name? Not father, son, nor human.

204 A woman said to me one time, who was a strict tri-theist, she said, "Brother Branham, but the Holy Ghost is a name."

205 I said, "The Holy Ghost is not a name. The Holy Ghost is what it is. It is the Holy Ghost, not a name." That's what it is. I'm a human, but my name's not human. My name's William Branham. So if He said, "Go ye therefore, and teach all nations, baptizing them in

the name of the Father, and of the Son, and of the Holy Ghost.” Then Peter, ten days later said, “Repent. . . .”

206 Now here, listen to this: “And when they heard this, they were pricked at their heart, and said unto Peter and . . . the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, every one of you and be baptized in the name of the Lord Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Ghost.”

207 Then did Peter do what Jesus told him not to do? He wasn't confused! We're the ones confused.

208 On Acts 2:38, the Jews were baptized in the name of the Lord Jesus Christ by immersing. In Acts the 8th chapter, we find out that Philip went down and preached to the Samaritans, and baptized them in the name of the Lord Jesus Christ; the Samaritans. In Acts 10:49, Peter commanded the Gentiles to be baptized in the name of the Lord Jesus Christ.

209 Paul, Acts 10:5, he passed through the upper coast of Ephesus, he finds disciples. They were Baptist disciples. They was, every one, Baptists. They were converted under a Baptist preacher by the name of . . . let's see, Apollos. And he was a Baptist preacher, and was proving by the Bible that Jesus was the Christ. Paul said, “Have you received the Holy Ghost since you believed?”

210 They said, “We know not whether there be any Holy Ghost.”

211 Said, “Then how was you baptized?”

212 They said, “We've been baptized by the same man that baptized Jesus, in the hole of water out there, that's good enough.”

213 Paul said, “That won't work now. You have to be baptized over again.” And Paul commanded them to be baptized over again, in the name of the Lord Jesus Christ. Laid his hands on them, and the Holy Ghost come on them. Correct. Yes, sir!

It'll be light in the evening time,
The path of glory you shall surely find.
In the water way, that's the light today,
Buried in the precious name of Jesus.
Young and old, repent of all your sins,
The Holy Ghost will surely enter in.
The evening light has come,
It is a fact that God and Christ are one.

214 That's what the Bible says. That's right. It's the hour; it's the time that we should repent.

215 Holler when you're ready in the pool, and we will. . . . You're ready? All right, then pull the curtains.

216 The Lord bless you now, as the brother ministers the baptism. Can you all see?

[Brother Neville baptizes believers.]