

Living, Dying, Buried, Rising, Coming

1 It's just beyond anything that we could express in human languages of how our hearts feel today as we gather here on this most solemn sacred morning. This morning represents the time that when our religion was made real, because it was the rising up again of Thy precious Child Who came to redeem the whole human race. And we're here this morning in celebration of that great supreme triumph, Lord, that made us more than conquerors of both death, hell, and the grave. And we thank Thee, that after all these years have passed, we still gather early of a morning on this Easter morning to worship Him, because we believe that He shall come again.

And we would pray that You would forgive all of our sins and our trespasses that is recorded against us, as we humbly confess our wrong, and accept His atonement for our sin. Heal the sickness that's in the midst of us, Lord. Help us as we read Thy holy Word, which is the Foundation of all of the truths that You have left for us to live by and to believe.

3 And we pray not only for this group that's gathered here, but all around the world, for we are looking with eager eyes and longing hearts for His return. We stand today in darkness, in a chaos, that when most any time that some fanatic might just blowup about something, and turn a little button, and the whole world could be blown into bits. As it has been told us by great authorities, that the wars will only be a few hours long, if it ever happens again. . . . And oh, as we're standing today on the very brim of another war. Then the Church is standing on the brim, that most glorious resurrection, for we shall be caught up together with the sleeping saints to meet the Lord in the air, and forever be with Him.

We have come to worship Thee, Lord. And receive us today. Bless the reading of Thy Word, the singing of the songs, the preaching of the Gospel, receive the prayers of the penitent. Hear the prayer for the sick, and get glory unto Thyself, for we humbly ask it in the Name of Jesus Thy Son. Amen.

5 To you who would like to take where we're to read this morning for our Scripture. . .

And we're sorry that—that to know that we do not have the seating room for this fine group of people who's come early this morning to worship with us from different churches, and from different states; and even different nations has gathered this morning here at the Tabernacle for this most glorious worship of the Lord.

I wish for you to turn to the Book of Psalms, Psalms 22. I know this is rather an unusual place to read for an Easter service, but God is unusual.

8 And now, after this service, we will adjourn in about one hour, so that you may go for your breakfast. And then Sunday school service will start at nine-thirty. And then immediately after the Sunday school service, there'll be baptismal service here at the—the pool. And then this afternoon at six o'clock, prayer cards will be given out for healing service for tonight. And if you have any loved ones that's sick and needy, remember to bring them out tonight, and, for this will be the last time we can have this for a—a while, anyhow. I'm leaving in the morning at five o'clock for Los Angeles and through the west coast for a series of services.

9 Now, in Psalms 22, we shall read.

My God, my God, why hast thou forsaken me? why art thou so far from helping me, . . . from the words of my roaring?

. . . my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.

But thou art holy, O thou that inhabitest the praises of Israel.

Our fathers trusted in thee: they trusted and thou did deliver them.

They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

But I am a worm, and no man; a reproach of men, . . . despised of the people.

All they that see me laugh me to scorn: they shoot out the lip, and they shake the head, saying,

He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighteth in him.

But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts.

I was cast upon thee from the womb: thou art my God from my mother's belly.

Be not far from me; for trouble is near; for there is none to help.

Many bulls have compassed me: strong bulls of Bashan have beset me around.

They gaped upon me with their mouth, as a ravening and . . . roaring lion.

I am poured out like water, . . . all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.

My strength is dried up like a potsherd; . . . my tongue cleaveth to my jaws; and thou hast brought me unto the dust of the earth.

For dogs have compassed me: the assemblies of the wicked have closed me: they pierced my hands and my feet.

I may tell all my bones: that they look and stare upon me.

They parted my garments among them, and cast lots upon my vesture.

But be thou not far from me, O LORD: . . . my strength, hasten thee to help me.

Deliver my soul from the sword; and my darling from the power of the dogs.

Save me from the lion's mouth: for thou hast heard me from the horns of the unicorn.

I will declare thy name unto my brethren: in the midst of the congregation I will praise thee. Yea.

Ye that fear the LORD, praise him; all ye seeds of Jacob, glorify him; and fear him, all ye seeds of Israel.

For he has not despised nor abhorred the afflictions . . . neither has he hid his face from him; but when he cried unto him, he heard.

My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.

The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.

All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before him.

For the kingdom is of the LORD: and he is the governor among the nations.

All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

A seed shall serve him; it shall be accounted to the Lord for a generation.

They shall come, and shall declare his righteousness unto a people and shall . . . that shall be born, that he has done this.

10 May the Lord add His blessings to the reading of His Word. I want to take for this occasion this morning, five words, and around those five words try to express what's on my heart to you worshippers this morning. I want these five words: "Living, Dying, Buried, Rising, Coming."

And I think the poet well expressed it in the song of what I would want to say, when he wrote this song.

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!

12 There never was a life ever lived like His, because He was the God manifested in the flesh when He was born. He was the expression of what God the Father is. And God the Father being love, then Jesus was the full expression of love. He was love from the very first time that His little baby hands stroked the pretty cheeks of His mother. He was love.

And I think today that that's where many is failing to recognize that He was love. "God is love, and they that love are borned of God."

"God so loved the world, that is, the unlovable, that He gave His only begotten Son, that whosoever believeth in Him shall not perish, but would have Everlasting Life."

15 He expressed His love when He was here on earth in so many different ways, till it is undisputable that He was the most loving creature that ever lived. And I think in His life here He was expressing God. And the only way that God can be expressed to the people is through love.

And well did He do this when He caught one of the most vilest women that there was of His day, perhaps. They found her just guilty, and no way out, when she was found in adultery. And they drug her up before Him and said, "What do You say do for her?"

And when He turned to her and said, "I don't condemn thee. Go and sin no more." Instead of being throwing her out to the streets, to be drug out like a bunch of wolves over her to stone her and take her life, His tender, kind, loving heart stooped way down into the sin that she was in, said, "I don't condemn thee. Just go and don't sin no more."

18 And when He was on His way down to the grave of Lazarus, I think there's another great time that He expressed what God is to the human being. Not only is He a God that can forgive the lowest sin that could be committed, and take the guilty and make them guiltless by His pardoning love, but after death has laid us in silence, He's still concerned about us. I think He well expressed that on the road down with Martha and Mary, when He come to the house where death had shut out the life of a lovely person. And on His road down to the grave, yet, being God, knowed that He would raise Him from the dead, knowed that it had been told Him that in His very Word laid the power to raise him from the grave; yet, when He seen Martha and Mary and those who loved Lazarus, crying, the Bible said He wept. What was it? His great loving heart. When He seen that, knowing that His—His friends were in trouble, He was troubled with them.

19 I'm so glad to know that He can be found amongst the brokenhearted. And in our sorrows He's not one that would leave us. He stands by us when all has failed, and the last hopes of earthly reaching has come to its end, He is still God and He loves us. He was the expressing of God.

And, oh, how I believe that He longs for His people to be so anointed with His Spirit, that we could go to each other in trials and in troubles, and give the expression of His sympathy, as it pours from our hearts that's been borned of

His Spirit, to reflect in the church the love of the living God. That well expressed what He said, or the poet said. Living, He loved me.

21 And showed what He did to the whole human race, the way God represented Himself in Jesus Christ. He expressed His opinion to the human race to forgive and to love those who were unlovable. And I wonder, on this Easter morning, how short we fall at that. We could love those who love us, but He loved those who did not love Him.

He was the greatest, the first representation of love that ever hit the earth, and was despised of those who lived on the earth, to whom He loved. No man could ever love like Him; and no man was ever hated like Him. They hated Him, and despised Him, and rejected Him, but it did not stop His love. They laughed when He was hanging on the cross, after that life that He had lived had been done nothing but good things, forgiving the guilty, healing the sick, and done things that were good. When He was last breath on the cross, with the vulgar mocking spit of them who stood by hanging from His sacred face, He cried with a heart full of love, "Father, forgive them, for they know not what they do."

23 He could understand. Being God, He understands. That's why He could love us when we're unlovable, because He's God and He understands. "Living, He loved me." Never a life lived like it, because it was wrapped in love.

Dying, He saved me. A death, when in the garden of Eden God Jehovah required. . . The penalty of sin is death, and there could be no alteration. It could not be any other way taken care of. Because God is supreme, and He is infinite, and the Judge of all heavens and earth. The penalty of sin is death, and there was no one who could pay this penalty for another. For every man, though he might die for another man, but he was guilty to begin with. There was none of us that could help the other, because we were all guilty. We are borned in sin, shaped in iniquity, come to the world speaking lies. And there was not a ray of hope nowhere. We were condemned to death by God, and every creature that ever moved on the earth was under this condemnation. There could be righteous men rise and do great things, but he was a sinner to begin with.

25 There was only one way for it to be paid, and that was the death of God Himself. So God, being a Spirit, could not

die, but He came down in a body of flesh and expressed Himself in a life of love, to take all that goodness that He was and give it willingly as the supreme Sacrifice, that He might take the guilt of the guilty. All of us being sinners, and not a way in the world for us to ever be saved, He came not only to be seen on earth, but He came to die as a Sacrifice.

Abel expressed it when he offered unto God a more excellent sacrifice than Cain; when he brought the little lamb, with a piece of grapevine wrapped around its neck to a rock. There laid the little fellow upon the rock, pulled its little chin back, and with a— a rock, pounded its little throat; and it bleating and dying, and the blood squirting out, this little white locks become bathed with blood. Abel expressed Calvary there.

27 When the Lamb of God, slain from the foundation of the world, came to take the place of guilty sinners, and was mashed and bruised, and—and scoffed, and made fun of, and died a death that no creature could die except God Himself, and His bloody locks hanging from His shoulders, dripping to the ground, expressed what a horrible thing that sin is, when He had to die to redeem man from a life of sin. Nothing could die like that. Nothing could stand that death. It said that when they pierced His side that there came forth Blood and water.

28 It's been some time ago, I was speaking to someone about this. And it was a scientist that said, "There's only one way that that could've happened. And it was not because of the Roman spear that He died; and neither was it the loss of Blood that He died, because there was still Blood in His body. What He died of was not because of the Roman spear, or the nails that was drove in His hands, or the thorny crown they placed on His head. But because He died of grief, because He came to His Own and His Own received Him not. He died of a broken heart. When He knowed the very creatures of time, that He'd die to redeem, had spit in His face, and He was rejected of man."

29 David, eight hundred years before it happened, cried with the very voice that He cried at Calvary, "My God, why hast Thou forsaken Me?"

What a terrible thing that sin does; it separates man from God. And He was the sin Offering that had to be offered for

our sins. And He was separated from the Presence of God. Sin had separated Him. God placed our sins upon Him, and He was separated from God, and that's why He cried, "Why hast Thou forsaken Me?" And because He was forsaken, and had taken this place, and seen His people, that He was come to be their Saviour and to offer them Life, they had rejected Him. And it grieved Him so, till He was so broken-hearted until the Blood and water, and the chemicals of His body, separated.

31 Man will never know what that was. That's the reason there could be no one else could ever die like that. I don't care how much that you could be tormented, how that they might put your feet in stocks, or saw you by inches, or burn you by inches; you could not die that death, because your makeup's not like that. He had to be God. He had to be more than man in the makeup, God died. He died of a broken heart, with such grief for the world, until a chemical reaction taken place in His body that could not take place in you. You cannot suffer like that. There's no way for you to have that kind of a grief. So there's only One could do it, and He did it.

32 There hanging, that precious Life that knowed nothing but love and doing good, hung there between the heavens and earth, lifted up there, stripped naked, embarrassed. . . Think how you would be, stripped naked; you wouldn't know embarrassment to what God would hanging there. I know the crucifix has a little thing, like they have something around Him, but they never did that; that's just put on because of the artist put it there. They stripped His clothes from Him. He had on a robe and they tore it off of Him and gambled for it. He was embarrassed to the utmost. Yet, being God, had to stand, and sinners spit on His face. Yet, being the—the very depths of mercy, had to die before the public, stripped naked. Such affect it took upon Him, till it separated the water and the Blood. No wonder. . . I think the poet well expressed it when he said:

Mid rendering rocks, and darkening skies,
My Saviour bowed His head and died.
But the opening veil revealed the way
To Heaven's joys and endless day.

33 Sure, He had to do it. The veil hung between man and God, and that opening veil revealed the way to Heaven's joys

and endless day. Calvary means something, means more than we can express. Sure.

Living, He loved me. Dying, He saved me.

Buried, He carried my sins far away.

It's been condemned now. Sin has no more hold. When He screamed at the cross, "It's finished," sin died. Now it's dead. It's—it's done with. It's powerless. It's lifeless. Think of it, people. That sin, the enemy to human beings, is dead and lifeless; it has no more effect. It can't. When the sun shut off its vision, the stars would not shine, the earth turned black, it was all being redeemed.

Now it's dead; it's buried; it's lifeless. It has no more life in it, then it must be buried. What was buried? The body of God was buried, for it was the sin offering. It was the burnt Lamb; it was burnt up by the fires of iniquity. That sinless Lamb that knowed no sin, that God Who knowed no wrong, His life had been given, and there hung the sin offering. "Buried, He carried my sins far away." He must be buried. The body, the sin offering must be buried.

36 That's why many, after while, will walk one by one to this pool to be baptized in the Name of Jesus Christ. Why? Something has took place. That Spirit that came out of that body, when He screamed, "It's finished," has condemned sin in our bodies. And we must bury it to be remembered no more. I'm so glad that it is.

When anything's buried, it's hid; it's out of sight. "And buried, He carried my sins far away." God can see our sins no more, for they are buried. They are buried where? In the Sea of Forgetfulness. Think of a Sea of Forgetfulness. God cannot remember them no more, because they are both dead and buried. It cannot be even remembered no more. They're out of God's memory.

38 He was also in this "buried," He represented in the Old Testament. . . They had two. . . They had a sin offering at the cleansing of the sanctuary. And that sin offering was that they taken two goats, and one goat was killed; and the other goat had the sins that was placed upon the dead goat put upon the live goat.

Remember, Jesus was a Sheep. He was a Lamb, but in this case He become a goat; He was righteousness, because He was

God, the Sheep. But He come a goat, sin, that He might be the sin offering for me and you: from a Sheep to a goat.

40 And Jesus was represented in both the animals, both goats. For one, he died, he died for the atonement; the second, the sins from the atonement was put on the scapegoat, and the scapegoat took the sins of the people and went far into the wilderness to bear the sins of the people. What was it? It was the death and the burial of our Lord Jesus. Dying. . . "Living, He loved me. Dying, He saved me. Buried, He carried my sins far away." He took the sins of the people upon Himself and carried them plumb down into the lowest of hades. He was the sin Offering. He had the sins of the people. He died for them. And also the sins was placed upon Him, and He took our sins far away, so far that God could never see them no more. Think of it. Oh, the Church could scream, "Hallelujah," for such a Saviour.

41 Not only is our sins forgiven, but they are buried in the Sea of Forgetfulness, to be remembered no more. "Buried, He carried our sins far away." No more can they be remembered, for they are gone. They're out of the eyes of God. They are paralyzed. They're divorced. They're put away. God don't remember them no more. What? The Church ought to rejoice this morning to know that our sins will no more be remembered. They are put in the Sea of Forgetfulness, into the grave of beyond any resurrection. They are dead forever and forgotten about. They are if they had never happened.

"Dying, He saved me. But buried, He carried my sins far away." He carried them so far till they went into the Sea of Forgetfulness. Oh, we know that those things are most surely believed among us, and they're most surely the truth. They are God's truth. All those great things were beyond human expressions. We could never express our gratitude for such things.

42 But, oh, that Easter, "Rising, He justified freely forever."

Living, He loved me. Dying, He saved me.

Buried, He carried my sins far away. (That was all right.)

But, rising, He justified. . .

What was that raising up? It was God's receipt that the bill's been paid. "Rising, He justified freely forever." Oh, what

a Saviour, rising. What had God done? A man can suffer, a man can die, a man can be buried. But Easter was the greatest of them all, for it was God's endorsement, "My laws has been met; My requirement has been met by Him," He rose Him up from the dead. "Rising, He justified freely forever." Blessed be His Holy Name.

44 No wonder it brings emotions. No wonder the human heart cannot contain it. Oh, with our conquering faith we can stand yonder and say, "We're justified forever, freely," because He died and was buried, and God raised Him up again on Easter morning. Then God showed that it was accepted, all the things that He did. Every thing freely paid, you can go free now. "Rising, He justified freely forever." Oh, no one can never know, can never think of that great day when He rose up; and the Angels saw it; in the heavens of heavens the Angels sang the praises of God and rejoiced while the Old Testament saints in paradise shouted, "Hallelujah." "Rising, He justified." The heavens shook, the earth shook, paradise shook, and hell shook when that great Voice come forth, up from the grave He arose. "Rising, He justified freely forever." Oh, my.

45 And the saints that die in Him can sing this, when we look at that amazing grace down here, what He did see God's sealed endorsement, "A little while and the world will see Me no more, yet you'll see Me, for I'll raise from the dead and be with you, even in you, to the end of the world as a confirmation, as verification that what God said's true, and what I say is true," Jesus said. "I'll come in the form of the Holy Spirit. I will make My abode with you and live with you forever." Then the saints who has that resurrection hope in their heart, can sing this song,

On that bright and cloudless morning when
the dead in Christ shall rise.

And the glory of His resurrection share;

When His chosen ones shall gather to their
home beyond the sky, (with a perfect
assurance, with the Seal of God, with a
written receipt from God Himself),

When the roll is called up yonder, I'll be
there.

Oh, no wonder they said:

Living, He loved me. Dying, He saved me.

Buried, He carried my sins far away. (Oh.)

Rising, He justified freely forever.

46 Sins are pardoned. All these sacrifices could've been mythical, all these sacrifices could've failed. But on Easter morning, when He rose up, God proved that He accepted It. No wonder it brings into my heart to a hallelujah. No wonder it makes men stand in the face of death, makes the people call those things which were not as though they were. For why? "Rising, He justified." How do you know He's raised? 'Cause He's risen in our hearts: justified freely forever.

47 Forty days later, when He was standing, talking to His children, gravitation begin to lose its hold. The works was finished. The penalty was paid. He had the receipt in His hand. It was God's receipt. He had the children, the Church, the believers. All sin was conquered. The path was made clear. He could stay on earth no more. What holds us here? Gravitation. Gravitation begin to break; it lost its grip. Why? It was all over then. What happened? He begin to rise from the earth.

48 "Go ye into all the world and preach the Gospel to every creature," come forth the uttering of His lips. "Go into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned. And these signs shall follow them that believe: In My Name they shall cast out evil spirits. They shall speak with new tongues. If they should take up serpents or drink deadly things, it shall not harm them. If they lay their hands on the sick, they shall recover. Because I live. . . Gravitation's broke away from Me. Sin had no hold; I died for you. God's proved it, and give the resurrection receipt. And because I live, you live also. Someday I will return."

49 Someday He's coming, oh, glorious day. Then when. . . Living, dying, buried, rising, coming, the hope of the Church today.

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!

What was it? Five things in five letters: J-e-s-u-s.

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!

We're looking for His second coming. "And some of these bright and cloudless mornings when the dead in Christ shall rise, and the glory of that resurrection share; when His chosen ones shall gather to their homes beyond the sky, when the roll is called up yonder, I'll be there." Why? I've got the receipt. He rose. How do you know? He lives in my heart. He lives in the heart of His believing church.

51 Think of it, friends. The pool will be ready just in a few moments with warm water for the baptismal service, as soon as we return. Let us bow our heads now just a moment.

I wonder today, if there be one in our midst, or many who has not yet appreciated this Sacrifice enough to accept It, and you would like to be remembered in prayer, that God will speak strangely to your heart, that you will accept His Sacrifice, the cleansing of your soul.

53 And remember that today we celebrate just not a time to wear new hats and to wear new clothes; which is all right; it's a symbol of something new, God did something new. Which is all right. It's not only that. Easter doesn't mean that. Or hunting Easter rabbits or bunny eggs, and little white chickens, and so forth, that isn't the idea, brother.

Easter is a triumph; it's the victory that God give over the earth, that He raised His Own Son from the dead, "That whosoever believeth in Him, shall not perish, but have Eternal Life."

55 The resurrection can be in your own life. If you haven't got it, would you raise your hand to Him this morning, while you have your heads bowed, saying by this, "God, remember me, that that resurrection Life, may it be had in my heart." Will you raise your hands and say, "Pray for me, Brother Branham, as I raise my hand." The Lord bless you. God bless you. Is there another one would raise your hand, say, "Pray for me, brother, I want to accept this resurrection Life"?

On that bright and cloudless morning, (Think
of it now while we're singing.) Christ shall
rise,

And the glory of His resurrection share;

When the chosen ones shall gather over on
the other shore,

When the roll is called up yonder, I'll be
there.

When the roll is called up yonder,

When the roll is called up yonder,

(Now if you're not sure, make it right now.) . . . called up
yonder,

When the roll is called up yonder, I'll be
there.

Let us labor for the Master from . . . (This is
when you sing.) . . . sun,

Let us talk . . .

Now, you that are Christians, won't you make a vow to
God to labor and work, just someone else raise your hand to
Him.

And the roll is called up yonder, I'll be there.

When the roll is called up yonder,

When the roll is called up yonder,

When the roll is called up yonder,

When the roll is called up yonder, I'll be
there.

57 Dear God, You seen every heart in here, and You know
the motives and the objectives. And I pray for mercy. God,
grant it, that mercy shall be shown to these people. They have
come this morning for this hour of worship. They've come
to—to this place to hear Thy Word, and as we have spoken that
when You lived, there was never a life like Yours. Dying, You
were the only One Who could die in that manner. When You
was buried, You carried our sins far away; having the sins of
the people upon You, You took them to the Sea of
Forgetfulness. But, rising, You justified freely forever. And we
stand today waiting for Your coming.

59 God, bless them. Help us. We realize we don't have much more time, for it's just at the door. And any . . . And one hour from now, according to the scientists, the nations could be no more. And we pray, God, as we stand this Easter morning upon the threshold of His coming, the hope of the Church. Many thousands are laying yonder in the dust of the earth, waiting for that hour, their souls under the altar, crying, "How long, Lord? How long?" I pray, God, that You'll speak to us. And let us remember that no matter what we ever do here on earth, it's so little. And the only thing that we can do now is wait for Your coming, and tell everyone. The message is urgent. May we get it to the people quickly, that You may come at any time. Before these bombs that they're speaking of, and these missiles, that can be showers of thousands of them laying over the earth in one minute's time; before that happens You've promised to come, Lord, get Your people. It'll be that way, Lord, till most any minute, there could be a resurrection or a Easter for the Church; a resurrection from this sinful life unto the Life Eternal, through Christ. Hear our prayer.

60 And today, as we go on into other services, into the Sunday school teaching, O Lord, speak again, and may many hearts be strangely warmed. And may they come by the dozens into this pool this morning, this Easter morning, to be buried with the Lord Jesus, accepting His Sacrifice. No matter what church they belong to, or what religious sect that they have fellowship with, that means nothing. But have they accepted that Sacrifice? Are they confessing that they're not no good, that Jesus was the only good One? And He died for us in our stead. And He took our sins and buried them, and we stand alone in Him. Our churches cannot bury our sins; our own life cannot bury our sins; but Christ buried our sins in the Sea of Forgetfulness. God, grant now that these things will be glorious in Thy sight.

61 Then tonight, Lord, may You come in the power of Your resurrection and shake this little place like it has never been shaken. May signs and wonders appear. Repeat it, like it was a couple Sundays ago, Lord, when the sick and the afflicted was so marvelously healed. We pray that it'll be again tonight for Your glory, Lord.

Forgive us of our trespasses now, Lord, and may this be a real Easter for some of us, a real Easter for all of us. And some

of those who have never knowed what the Easter blessings was, may it be today that Christ rises in their heart with a new hold, with a new Life. Point them to Calvary. For we ask it in Jesus' Name. Amen.

63 [Blank.spot.on.tape-Ed.] . . . ship . . . How many of you love the Lord, just raise up your hands, Oh my, that is wonderful!

I hear you got the baby to be dedicated, Brother McDowell. You'll be back for the Sunday school service, can you? Okay, that'll be fine. That's when we'll dedicate the babies. Be back at that time if you don't mind, if that's all right.

And so now, we're going to dismiss the audience for a few moments, so you can go to your places and have your breakfast, then return back again. We're happy that you were here.

And now, let's just stand. And that same song that we had a few moments ago, "On that bright and cloudless . . ." How many has got that hope in them, let's see you raise your hand. Amen.

On that bright and cloudless morning
 . . . when the dead in Christ shall rise,
 And the glory of His resurrection share;
 When the saved of earth shall gather over on
 the other . . .