
THAT DAY ON CALVARY



Thank you, Brother Neville. [Brother Neville says, “Bless you, brother.”—Ed.] God bless you, Brother Neville. Thank you, very much.

² Good morning, friends. It’s a privilege to be here at the tabernacle again, this morning, to serve the Lord, in the way of preaching the Word and praying for the sick. And I am very grateful for this day.

³ And I was amazed, just as I come in. A brother walked up and said, “I don’t want to be like the unworthy leper that was healed.” It’s Brother Wright. I prayed for him, and the Lord has healed him completely. And he come up, weeping, to shake my hand, and say that—that he would want to thank the Lord for—for being healed. He wanted to return and give thanks. It’s all gone. He’s—he’s perfectly well now. We are grateful for those testimonies.

⁴ And Charlie, you and Brother Jeffries, if you wish to, come up here and take these seats up here. And you’re more than welcome, so you won’t have to stand. The other brother there, and Brother Wood, just come up here. You’re. . . Here’s a little, couple of places here on the bench, so you won’t have to stand up. I believe, couple places here, and, yes, you could be more than welcome to come and take these places.

⁵ We are glad to. . . I believe it was said, one time, “I was happy when they said unto me. . .” God bless you, brother. [A brother says, “Always like to be close to the preacher.”—Ed.] Thank you. Thank, thank you. “I was happy when they said unto me, let us go into the house of the Lord.” That’s the Christian’s privilege and joy, to go to the house of the Lord.

⁶ Looking around, seeing so many of my friends in, this morning, I am highly elated over this. I’m glad to see Brother and Sister Dauch here, from Ohio. I see Brother and Sister Armstrong back there, all the way from Ohio. God bless you all, too. And, oh, just looking around, you see so many, it’d be kind of hard to get all their names. Sister Hoover, we’re glad to see you in, this morning, from down in Kentucky. And Charlie and Nellie, Brother Jeffries and his family, and just so many in, from out of the city.

⁷ So we’re expecting a great time in the Lord, this morning, expecting God to meet us in a way to bless our souls and to minister to us the things that we have need of.

⁸ And as I view around over the place, if I go to calling all my friends around here, I’ll take most the morning, saying different ones. Makes

me feel good to get back to church, to see all the people in, get to meet.

⁹ What will it be when we get to Heaven, and we meet There for that great time of everlasting, Eternal fellowship together, around the Throne of God, and the very blessings that we have all cherished? We, There, will be made unto His likeness, and in His image, and with His Spirit upon us, to worship and serve Him for all Eternity, never to grow tired.

¹⁰ Just think, there's not anything that you can think of, that you like to do, but what once in a while you tire in doing it. Charlie, I guess you and I have squirrel hunt more than anything that we like to do, in way of that, but, you know, you get tired doing it.

¹¹ And I—I like to—to hike, get into the mountains and just hike. But I get tired, sometime, you want to do something else.

¹² And I like to drive. Sometimes I get feeling kind of tired and wore out, and nerves on edge. I'll just jump in my car and take out, and hold to the steering wheel, going down the road, singing, "I'm so glad that I can say I'm one of them," or something. Just gripping that wheel, and singing, and stomping my foot, and shouting. And, well, after while, I get tired, and then I return back home and start something else.

¹³ But when we get to worshipping God in that new Kingdom, there'll never be a tired moment, just—just will always be a blessing, just on and on. But, course, we'll be changed then. We'll not be like we are now. We'd be different, different creatures than we are at this time. So, we are happy.

¹⁴ I was just thinking. I don't know whether I ever did, quoted this or not. Brother Charlie, some time ago, I was down in Kentucky with him, and he said, "Brother Branham, you think, in the Millennium, you and I will squirrel hunt?"

I said, "I don't think so, Charlie."

¹⁵ Said, "Well, we liked it so well," said, "you—you think we will when we get in the Millennium?"

I said, "No, won't be nothing killed in the Millennium."

And he said, "Well, we just liked it."

¹⁶ I said, "Charlie, what if I could convince you that one time you were a hog, and you had raised to a higher being, to being a human being? Would you ever go, want to go back and enjoy the pleasures of a hog?"

Said, "No."

¹⁷ I said, "See, you'd be so much higher than the hog, now, you're a human, you'd never want to be a hog anymore." I said, "Now multiply

that by ten thousand, and that's what you'll be when you're changed from here to what you will be. You'll never want to be human again."

18 That's right. It'll be something different. I'm so glad just for the thoughts of it, knowing that some day we will climb higher.

19 Well, now, if the Lord is willing, next Sunday, which will be about . . . Then I'm going to leave, to go out into Wyoming, with a good friend; or out into Idaho, with a good friend of mine, Brother Miner Arganbright, Brother Clayt Sonmore, the Christian Business Men.

20 Next week, week after next, is now; the 7th, I'm to be in—in Dallas, Texas, at the Voice of Healing Convention. And my speaking night is the 7th. And then I return back, to go over into Idaho with Brother Arganbright and the Christian Business Men. And maybe have one night at Minneapolis, before we leave. And then one Christian Business Men's breakfast.

21 The Lord is willing, next Sunday morning I want to be back here at the tabernacle again, and if that's permissible and be the will of the Lord. And I want to speak on the subject of *The Whirlwind In The Wind*, if the Lord is willing. It seemed to be on my heart, all week.

22 And the other morning, real early, about four o'clock in the morning, I waked up and I got this thought, "That day on Calvary." And I want to speak on that, this morning: *That Day On Calvary*.

23 And now for this reading, let's turn now in our Bibles, in the Scripture, to the Gospel of Saint Matthew, at the 27th chapter. And we'll begin with the 27th verse and read a portion of this Scripture, to get our backgrounds, then we'll start right away. And after the preaching service, then we're going to have prayer for the sick.

24 And, oh, since the last time here, just bringing back, and patterning of my new type of ministry. I had more return testimonies from that meeting than I have in any for a long time.

25 There is something about, that you must contact the person, regardless of how much supernatural is shown. But, see, healing has to lay upon the individual's faith. Now, if the individual has faith. . .

26 And they see, like, the Holy Spirit go over the audience and say, "*Certain-certain* things happened. And, that, you are *such-and-such* a name. And you come from *such* a place. And a *certain* thing that you've done. And it will be *this* way." And see all of it happen just that way!

27 Yet, the individual, setting there, should look up and say, "That has to be God. I accept my healing."

28 But, instead of that, the individual says, "Lay hands on me and pray for me, so I'll be healed." But that's the way we're taught here in America, and, so, to believe that. And that's certainly Scriptural.

29 But now we find, in Africa and different places, just let something like that happen, the whole audience reaches right up at one time, accepts their healing, because they haven't been taught nothing. See? They haven't even been taught healing. And then when they see that, they know that there's a God that lives. "And if He lives, He—He is supreme, and He—He heals." And that's it, because the basis is already laid, the foundations, that He is a healer, and heals the people. Then when they see His Presence working through His Church, then they say, "That settles it. That's all we need."

30 But we've been taught, "laying hands on the sick," and things that like. That's the reason it doesn't work so good in America.

31 Now, remember, next Sunday morning, the Lord willing, Brother Neville will announce it, of course. And . . . the . . . *A Whirlwind In The Wind*.

32 Now, I was giving you a little time to turn in your Scriptures, to Matthew 27. Let's begin reading at the—the 27th verse, of Saint Matthew's Gospel. Now let's listen close to the reading.

And the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

And they stripped him, and put on him a scarlet robe.

And when they had platted a crown of thorns, they put it on his head, and a reed in his . . . hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

And they spit upon him, and took the reed, and smote him on the head.

. . . after that they had mocked him, they took the robe off from him, and put on his own raiment on him, and led him away to crucify him.

And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

And when they were gone up, gone unto a place called Golgotha, that is to say, a place of a skull,

They gave him vinegar to drink mingled with gall: . . . when he had tasted thereof, he would not drink.

And they crucified him, and parted his garments, and cast lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lot.

. . . sitting down they watched him there;

And set . . . over his head an accusation written, THIS IS JESUS THE KING OF THE JEWS.

Then there were two thieves crucified with him, one on the right hand, and the other on the left.

And they—they that passed by reviled him, wagging their heads,

And saying, Thou that destroyed the temple, and buildeth it in three days, save thyself. If thou be the Son of God, come down from the cross.

Likewise also the chief priests mocking him, with the scribes and elders, said,

He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

He trusted in God; let him deliver him now, if he will save him: for he said, I am the Son of God.

The thieves also, which were crucified with him, cast the same in their teeth, in his teeth.

Now from the sixth hour there was darkness over all the land unto the ninth hour.

And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why has thou forsaken me?

Some of them that stood there, when they heard that, said, This man calleth for Elias.

And straightway one . . . ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

The rest said, Let be, let us see whether Elias will come and save him.

Jesus, when he had cried again with a loud voice, yielded up the ghost.

And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

. . . the graves were opened; and many bodies of the saints that slept arose,

And came out of the grave after his resurrection, and went into the holy city, and appeared unto many.

Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

33 Let us bow our heads just a moment for prayer.

34 Lord, we know that Thou art God. And it . . . After reading this sacred and holy Word, we can still see that Your nature has not changed. You are always God. And it seemed like that Jesus was not going to have any help, that He was taken by wicked hands and was hacked to pieces, and spit upon, and mocked, and hanging on the cross, bleeding, dying. And seemed like there was no help, nowhere, till even He cried, Himself, “My God, My God, why has Thou forsaken Me?”

35 But, You act in the moment that when nothing else can act. We are given to know, Lord, that if we have any rivers that we cannot cross, if we have any mountains we cannot go through, God specializes in doing things that others cannot do.

36 You are a specialist, on the job, for You knowed the reason of that day on Calvary. You, being God, the infinite One, knew this hour must come. But when it was fulfilled, then You showed You were God. You showed Who was boss. You shook the earth, and the saints that slept in the ground come out. You blackened the sun in the night, as the darkness of night, showing that You were God. But You seemed to be silent so long.

37 Let us, from this, draw this conclusion, that, as long as we are walking in the Spirit, led by the hand of God, no matter what seems to be wrong, yet we are facing Calvary; God will speak in the right hour, at the right time.

38 Now, Father God, we would ask forgiveness of our sins and our trespasses. We would ask for Your Spirit to lead us. Lead us, as the Dove led the Lamb. Let us be obedient to whatever may befall us, knowing this, that God works all things well, and know that it'll be all right.

39 Be with us today in this service. We pray that You'll save those who are in condition to be saved, and are seeking for salvation. Fill those with Eternal Life, who are seeking such. We pray that You'll heal those that are sick and afflicted, that have come, seeking healing. And we'll praise Thee for it. We ask it in the Name of Your Son, our Saviour, Jesus Christ. Amen.

40 Now, in the speaking this morning, we wish to call your attention to the text I've chosen to speak from: *That Day On Calvary*.

41 It seems like it would be a little out of season; this should be on Good Friday. Calvary should be remembered every day. And we've heard so much about it, read so much about it. Preachers has preached on it, since the beginning of time. Singers have sang of it, through the ages. Prophets foretold it, four thousand years before it ever happened. And the prophets of this day point back to when it did happen. It's such

an important day! It's one of the most important days of all the days that God ever let dawn on the earth.

⁴² And if it's so important to the human race, Calvary, I think it's good for us to go back and examine, see just what it means to us. For, I'm sure, at this late hour that we're living, we are seeking every importance of God that we can know. And all that we can find out, we are here to learn of it, to see what is for us, and what God has done for us, and see what He's promised to do for us. And that's what we come to church for. That's why the preacher preaches, that's why he studies and meditates in the Scripture, and seeks for inspiration, is because he is a public servant to God's people. And he's trying to find something that will . . . that God would have to say to His people, something that would help them. Maybe, it might be, condemn them in their sins, but would be a help to raise them up, that they might forsake their sins and then raise up to serve the Lord. And ministers should seek these things.

⁴³ And this day, being so important, one of the greatest days, let us look at three different things that day meant to us. We could take hundreds. But, this morning, I have just chosen three different, vital things that we want to look at, for the next few moments, that Calvary meant to us. And I pray that will condemn every sinner that's present; it'll make every saint go onto his knees; that'll make every sick person raise his faith to God, and walk away, healed; every sinner, saved; every backslider come back, and be ashamed of himself; and every saint, rejoice, and take new hold and new hope.

⁴⁴ The one great, important thing that Calvary means to us and the world, is, it settled the sin question, once for all. Man was found guilty of sin. And sin was a penalty that no man could pay. The penalty was so great until there wasn't anyone that could pay the penalty. I truly believe that God ordained it that way, that the penalty would be so great that no man could pay it, so He could do it, Himself. Now, the penalty of sin was death. And we were all born in sin, shaped in iniquity, come to the world, speaking lies. Therefore there wasn't none of us that was worthy, or, they could find no one on earth that was worthy.

⁴⁵ And sin did not start on the earth. Sin started in Heaven. Luci- . . . was . . . Lucifer, the devil, was a condemned creature, for his disobedience, before he ever struck the earth. Sin began in Heaven, where God put the Angels, and so forth, upon the same basis that He put human beings on; knowledge, the tree of knowledge, the tree of Life and the tree of knowledge, where man could take his choice. And when Lucifer was given the preeminences, to make his choice, he wanted something better than God had. That started the trouble.

⁴⁶ And there was a requirement for sin. The requirement was death.

Death was the penalty. And, that is, we could go into great details of this, because I do not believe that there is but one death. There is one Life. And I believe a man that has Eternal Life can never die. And I believe there is a complete annihilation of that soul that sins, for the Bible said, "The soul that sinneth, it shall surely die." Not the man; "the *soul* that sinneth." So, Satan must surely die, to be completely destroyed. How I disagree with the universalists that say that Satan will be saved! He sinned, and he's the originator of sin. And his soul sinned; and he was a spirit. That spirit shall be totally annihilated, to be nothing left of it.

⁴⁷ And when sin struck the earth, back in the beginning, like a sheet of blackness falling from the heavens, it literally paralyzed the earth. It threw every creature, on the earth, and all of God's creation, in bondage. Man was under bondage of death, sickness, trouble, sorrows. All nature fell with it. Sin was an anesthetic that actually paralyzed the earth. And then we was set here, hopeless, 'cause every creature on earth was subject to it. And everyone born on earth was subject to it.

⁴⁸ So, it had to come from some Place where there was no sin. It could not come from the earth. One of us could not redeem the other. It had to come from Another.

⁴⁹ Therefore, when man realized that he was separated from his God, he become a wanderer. They wept. They cried. They toiled. They wandered about, through the mountains and through the deserts, seeking a City whose builder and maker was God. For, he knew that if he ever got back in the Presence of God, he could talk it over with Him. But there was no way back. He become lost. He didn't know which way to turn, so he just took out, wandering, trying to find somewhere that he could find a way back to that Place. Something on the inside of him told him that he come from a—a Place that was perfect. There is not a person here in this visible audience, this morning, or in the audience of the magnetic tape, where it'll go around the world, there is no one here, or anywhere, but what seeks for that perfection.

⁵⁰ You get your bills paid, you think, "That'll settle it." When you got your bills paid, then there's somebody sick in your family. When the sickness gets all right, then you got more bills to pay. The first thing you know, your hair is turning gray, and then you want to be back young. And there's something all the time, constantly, and because of that wave of sin. But in your heart, because that you seek for that, it shows that there is a Perfection somewhere. Somewhere, there's something.

⁵¹ That's the reason, many times, today, that a sinner is still wandering about. A beautiful, young girl will cut off the locks of her hair, to be popular; paint up her face, to make her look pretty; put on clothes to

show the form of her being. Because, it's the only thing that she can find, finding somewhere to try to find something to come back to her, when she can cause men to whistle at her, wave at her, flirt with her. Young man will do the same thing to the woman, try to make himself attractive to her. Neighbors will build a house, and fix it a certain way, because it'll look a little better than his neighbor's place. It's all the time, we are seeking for something, and something keeps going just a little above it. The young lady will find another young lady is more popular than she. The neighbor will find a house that looks better than his. The woman will find another woman dressed a certain way, that looks better than she does.

⁵² It's something in us, that's seeking out for something, and it shows that we are lost. We want to find that something that'll bring us to that satisfaction, that'll fill that spot of hunger in there, but seems like we can't find it. Human beings tried it through the ages. They wept for it. They cried. They done everything that they knowed how to do, but still they didn't find it, wandering about through the world.

⁵³ Finally, one day, that's that day of Calvary, there was One came down from Glory. One, by the Name of Jesus Christ, the Son of God, Who came from Glory, and Calvary was formed. That was the day that the price was paid, and sin question was settled forever. And it opened up the way unto this thing that we're hungering and thirsting for. It brought a place of satisfaction. There's no man that's ever visit Calvary, and seen it the way it was, that can ever be the same. Everything that he ever desired or longed for, is met, when he reaches that place.

⁵⁴ It was such an important day, and such an important thing, it shook the world. It shook the world, like it was never shook before. When Jesus died at Calvary and paid the sin question, this sinful world had a blackout. The sun went down in the middle of the day, it had a nervous prostration. And the rocks shook, the mountains rent, and the dead bodies bursted from the grave.

⁵⁵ What did it do? God zeroed in, on Calvary. He wounded that animal, called Satan, forever. Now he's been more vicious since then, because it brought Light to the human race. And anyone knows that a wounded animal is its most vicious, crawling around with his back broke. Now, Satan was knocked out, at Calvary. The earth proved that it was.

⁵⁶ The greatest price that was ever paid, and the only One that could pay it, come and done it at Calvary. That's where the great price was paid. That's one of the things. God had required it. No man was worthy. No man was able. No man could do it. And God came, Himself, and was made human, and lived a human life, under human desires, and

was crucified at Calvary. And there, when Satan thought He wouldn't do it, He wouldn't go through it, He went through Gethsemane and every temptation any man ever stood. He went through it just like all men, but He paid the price.

57 And that's what blacked the earth out. Was like an anesthetic, for an operation. When a doctor gives a man an anesthetic, he first knocks him out, before he can do it. And when God gave the—the operation for the Church, the world got an anesthetic, nature had a convulsion. No wonder! God, in human flesh, was dying. It was the hour that the world had looked for, yet many of them did not know it.

58 Like it is today, many have looked for these things, and yet they don't recognize them. They don't realize the way out. They're still trying to seek pleasures and things of the world, trying to find their way out.

59 There was, been many signposts that pointed to that day, many great foreshadows. It had been foreshadowed by the lamb, by the bullock, by the turtledove, and all these things, but yet it could not break it. It could not break that death hold, where Satan had the earth.

60 The very rocks that he once walked, up-and-down on the earth, burning brimstones! Lucifer was the son of the morning, and he walked on the earth when it was a burning volcanic. Those same rocks that had cooled off, when Jesus died at Calvary, belched forth out of the earth.

61 The price that was paid, and the bondage of Satan was broke. God put back into the hands of man, a way back to what he was looking for. He had to weep no more. Hit, when He broke the backbone of Satan, there at Calvary, the backbone of sin, of sickness! And it brings every mortal being, on the earth, back into the Presence of God, with sins forgiven. Hallelujah! Our sins are forgiven. No more can Satan black us off from God.

62 There's a highway made. There's a telephone setting there. There's a line to Glory, brings every person in reach of that line. If a man is full of sin, it connected him in on central. He can be forgiven of that sin. Not only that, but that sin is paid for. Oh! You don't have to say, "I'm not worthy." Sure, you're not, you never could be. But a worthy One took your place. You are free. You don't have to wander anymore. You don't have to be a pleasure-seeking man out here on the earth.

For there is a Fountain filled with Blood,
Drawn from Emmanuel's veins,
Where sinners plunged beneath the flood,
Lose all their guilty stain.

63 You don't have to be lost. There is a highway, and a Way, and it's called the Way of holiness. The unclean don't pass over it. For, he comes through the fountain, first, and then he enters the highway.

64 He broke the powers of Satan. He opened the prison doors of hell, to every man that was shut up, in this earth, in the prisons, fearing that when he died, what death would be to him. On Calvary, He opened those cell doors, let every captive go free. You don't have to no longer be torn down by sin. You don't have to no longer yield your members to sin, drinking, smoking, gambling, telling lies. You can be honest, just, and upright. And Satan can do nothing about it, because you've got a hold of a line, a Life-line that's anchored in the Rock of Ages. Nothing can shake you from It. No winds can shake you from It. No nothing, not even death itself, can separate us from the love of God that's in Christ Jesus. That's what Calvary meant.

65 Men that were in bondage were set free. Men that were once under fear of death can no longer fear death. A man who longs for a City, whose builder and maker, God, he can step on the highway, and set his face towards Heaven, because he's free. Hallelujah! He is redeemed. He don't need to wander no more, for there is a way of knowing whether you're right or not. God gives us Life. Our sins are gone. That day at Calvary paid the price. When we see all that, no wonder the poet wrote:

'Mid rending rocks and darkening skies,
My Saviour bowed His head and died;
The opening veil revealed the Way
To Heaven's joys and endless day.

66 Abraham don't have to wander no more, across the country, seeking a city. The sinner don't have to wonder any more, whether he can be saved or not. The sick man doesn't have to wonder whether he can be healed or not. The opening veil, on that day at Calvary, revealed the Way to the total victory. God give us the powers of His Spirit, to live triumphantly over all these things; asks us only to believe it. That happened on that day at Calvary. There never was a day like it. There never will be one like it. It's not necessary no more. The price is paid, and we are redeemed. Thanks be to God! We are redeemed. There's no more you have to wonder about. There's no more guessing about it. It's all took away. The veil pulled back the curtain, and we're set on a highway, not to wonder any more, but to believe and just walk right on. We walk right into God's very Presence.

67 Abraham knew, and others knew, that while they were seeking the City, they knowed they were from Somewhere. Something had happened. They were living in a paralyzed earth. Earthquakes came. Storms come. Wars and killings! The wolf and the lamb fed on one

another, or the wolf fed on the lamb, and the lion eats the ox. It don't look right. There's something wrong. He knew there was something wrong. Men and brother kill brother; father kill son, son kill father. There's something wrong. He's getting old. He's dying. He's withering away. Sickness is on him. He's in bondage. The trees grow, but not immortal. They die. The mountains change. The seas dry up. The waters fail. There's something wrong. And he sought a place, a City where that didn't happen no more. He knew, if he could ever get back into the Presence of the One that made it right, he could talk it over with Him.

⁶⁸ Oh, what a privilege, sinner, it is, this morning, to know that you got the Way now. That day at Calvary opened up the way. For all those patriarchs hunted for and sought for, Calvary gave it to you, free. How would you turn it down? How would you turn it down, to join a denomination? How would you turn it down, to substitute something for it, the pleasures of the world? Why not accept it? The opening veil brings a man right back into the Presence of God, without sin on him, of any kind. And sets a road before him, to the thing that he's seeking for: Heaven, glory, peace, Eternal Life, everything right before him.

⁶⁹ That day was the—the death blow to Satan's power. It ended everything.

⁷⁰ And I can see Him there; He was Eden's lamb, from the very first shadow that come of it.

⁷¹ When Abel, by faith, offered unto God a more excellent sacrifice than Cain, he must have tied a—a grapevine around the lamb's neck, drug him up to the rock. Took a—a rock in his hand, for a lance, and pulled his little head back, and chopped and hacked him until he died. And his wool bathed with his own blood. He wallowed in his blood. It was a shadow.

⁷² But on that day at Calvary, there wasn't a lamb of this earth, but it was the Lamb of God, that was dying, wallowing in His Own Blood. He was hacked, and chopped, and beat, and spit on, and slammed, and smacked, and everything, by the world, and the Blood dropping off of His locks.

⁷³ When Abel's lamb died, it died, speaking in a language that Abel could not understand. It was bleating.

⁷⁴ And when God's Lamb died that day at Calvary, He spoke in a language that no one understood Him. "My God, My God, why has Thou forsaken Me?" It was God's Lamb, hacked to pieces, chopped up.

⁷⁵ He was the very Lamb that Abel had in mind, when he seen the promised Seed of the woman. He was the Lamb that Daniel saw, that was hewed out of a mountain, without hands. He was the Wheel in

the middle of the wheel, for the prophet. All they had foresaw was met on that day, that day at Calvary. That brought the great thing in. That broke the back of Satan.

76 First, we should seek what that day meant. Second, we should see what that day has done for us, now, what it did for us. Now, third, let's look at what we ought to do for that day. What ought we to do?

77 First, we should look into it, for it's a great day, greatest of all the days. Sin price was settled. Satan's power was broken.

78 And now we want to see what we should do in return. Now, in returns, when Jesus died at Calvary, on Calvary that day, He not only paid the price for our sins, but He also paid the price and made a way that we could follow Him; for we, as the fallen Adams that's been redeemed. As the Spirit led Adam (the first Adam) by the Spirit, that had control of all nature, then we (the second Adam), or the men of the earth has been redeemed by Christ, from the day of Calvary, can follow Him. Now, when He died at Calvary, He made a way. He gave up the Spirit, the Holy Spirit, that sent It back to the earth, for you and I to live by. That's what Calvary means to us, to follow Him.

79 First, look into it, see what it did for us. And now what must we do in regards to it? What must you and I do?

80 Now, we say, "Well, I—I appreciate that. That's very fine." But we got to accept it. And to accept it, is to accept His Person, Christ in our heart.

81 Then, we are free from sin, therefore there's no sin shackles hanging on us, at all. God, just like we had never sinned, the perfect Sacrifice made us perfect. For, Jesus said, "Be ye therefore perfect, even as your Father in Heaven is perfect." Then, there's no more to be done, but we are made perfect in the Presence of God.

82 Now, there's where we lose our position. If we don't watch, we try to look back to what we was. And as long as we look back to what we was, the Sacrifice means nothing to us. Oh, can't you see it, church? I would no. . . I would not try the job. I can't, and neither can you. There's no need of trying. You're lost, to begin with, as long as you look to what you've done. But don't look to what you've done.

83 Look what that day on Calvary did to you. It paid your price. It settled the question. "Your sins be as scarlet; they're as white as snow. Red like crimson; white like wool." Then you have no sin. You are perfectly sinless. No matter what you done, or what you do, you're still sinless. As long as you've accepted Jesus Christ as your Saviour, your sins are forgiven. Anything is *forgiven* is "remitted and forgot about."

84 Then what does it do? It gives you, after that condition, His Spirit, to follow Him, and to do as He did, for others who is following on. He was just one Man, the perfect Man. He gave His life, and He made an example for you. Now what must we do?

85 Now, the first thing I want to say, is, Jesus never lived for Himself. His life was spent for others. That's, perfectly, Eternal Life. When you say you go to church, and you do good things, that's fine. But when you live your life to yourself, you haven't Eternal Life. Eternal Life, is living for others. It proved it when It come in the Lamb of God. He lived, and had Eternal Life, because He did not live for Himself. He lived for others. And you receive Eternal Life, by receiving that day, and you don't live for yourself no more. You live for others.

86 Someone said, "How can you stand, let anybody call you such bad names?" You don't live for yourself. You live for others, that you might redeem that man. You become sons. And the trouble of it is, the church has forgot they were sons. You're a son. You're taking Christ's place. You're a son, so don't live for yourself. Live for others.

87 "Well, Brother Branham, I can live for *this* brother, because he sure is a nice man." That's not it.

88 Live for that man who hates you. Live for that person who would kill you if they could. That's what they done to Him. They killed Him, and He died, that He might save them. That's Eternal Life. When, you, that's in your bosom, you're facing Heaven then. But you sacrifice your own things, give them up, like the sheep gives its wool. You look on, towards Calvary.

89 I hope this helps you to get in a place. That's what the tabernacle, that's what all people, has got to do, is find out what you are, and what's the purpose. Church, isn't going to church just to play music, sing songs. Church is a place where correction. "Judgment begins at the house of God."

90 "We must reckon ourselves dead, and alive to Christ." Then, He made the way that we could sacrifice ourselves to His service, to follow Him. If we follow Him, we lead the life that He lived. That's wonderful.

91 Jesus said, and spoke of it. Let me just give you a few quotations on it. Listen close. Don't miss it. Jesus said, at that Day He would separate the people, like the sheep and the goats. And He would say to the goats, "Stand on the left side." And to the sheep, "Stand on the right side."

92 And He said to the goats, "Depart from Me. Because, I was hungry, and you didn't feed Me. I was in prison, and you did not visit Me. I was naked, and you clothed Me not. I was thirsty, and you gave Me no drink. I was sick, and you didn't visit Me. So, depart from Me."

93 And on the sheep, He said, "I was hungry, and you fed Me. I was naked, and you give Me clothing. I was sick, and you ministered to Me."

94 And notice. Don't fail to get this, church. Keep this in your heart, forever. It was so unconsciously done! The people don't do it for line of duty. A man that gives you something another, because he ought to do it, a man that feeds you because he ought to do it, he's got a selfish idea. It should be your very life, your very action.

95 It was so surprising to these sheep, that they said, "Lord, when were You hungry? And we wouldn't feed You. . . . When were You hungry, and we fed You? When were You naked, and we give You clothes? When were You thirsty, and we give You drink? When were You sick, and we ministered to You?"

96 It was so automatically out of love, just Your Life lived in them. God, let the people see what Calvary did for us, so automatically.

"When were You, Lord? We never knew that."

97 Look what Jesus turned and said, "Insomuch as you have done unto these, you did it unto Me."

98 Unselfish life; not the second thought. Not to think about it; but you are so dead to the things of this world, and so alive in Christ, and so walking on the highway, that these things are just an automatic thing. You just do it. Not saying, "Well, now, the Lord would, Lord, want me to do that." It's not that. You're just part of Him. His Spirit is in you, and you act the way He acted. Ah! Do get it.

99 "There is a way that seemeth right unto a man, but the end thereof is the way of death."

100 "Not all that saith, 'Lord, Lord,' shall enter in, but they that do the will of My Father," just from their hearts, just freely.

101 Now, that day at Calvary paid that price, so we could be that way.

102 Not say, "You know, widow Jones one time was. . . . She was out of coal, and I went and bought her some coal. I tell you, I seen a brother that needed a suit of clothes, and I went and got him a suit of clothes. Bless God! I'm a Christian." Oh, my! You selfish, poor, miserable person. You are a hypocrite.

103 "Don't let the right hand know what the left is doing, and the left know what the right is doing." Just so automatically dead in Christ, till you do it, anyhow. It's your nature. It's your make-up. You do it, anyhow. It's just the Life that lives in you. You're completely yielded to that Spirit, and It just lives Itself in you. Oh, you feel that blessed Spirit, that Life! "Not me that liveth," said Paul, "but Christ liveth in me," just so automatic.

104 “Well, I tell you, Brother Branham, we are Christians here. We help *these* people. We help *them* people.” Oh, my! Shame on you. That’s not Christianity.

105 Christianity just automatically got to. It’s to be done. And you just forget about, all about, “I ain’t.” Go, do it.

106 Christ just completely surrendered His life to God. He gave Himself, as a public servant, to the people. He gave His life, freely. He didn’t have to do it. He didn’t begrudgely do it. He didn’t say, “Now, brethren, you all ought to think a whole lot of Me, because I come to die for you.” He never said a word about it. He died, anyhow, because it was God in Him.

107 It’s God in you, it’s God in me, that makes us look at others. Sheep, on one side.

108 One of them will say, “Well, Lord, I did *this*. And, Lord, I did *that*.”

109 He said, “Depart from Me, you workers of iniquity. I never even knew you.”

110 If the church can ever come to those fundamental facts, that it’s not something you try to do, you work yourself up to do. It’s something that’s born in you.

111 Forgive me, my Pentecostal friend. I am pentecostal. But my Pentecostal friends has got to a spot, to where it has to be a—a lot of fast music, beating of some bands, or clapping hands, or tambourines, to bring up a shout. That’s only emotion. They play in the bands before they go to battle. They get people in the emotion of battle. I believe in music. I believe in clapping hands. But I believe in these things. That’s exactly true. We ought to have that.

112 But you have left the great things undone, is that self-sacrificed life that God lives in you, automatically doing that which is right because it’s right. Just going on, don’t even think nothing about it. Just living it. Then watch, you see what’s going on. You just . . . you don’t . . . You’re on the highway. That’s what Calvary meant to you, on the highway, opened up that day for you.

113 Now, now remember, you cannot be half goat and half sheep. They won’t mix.

114 Now, there’s a lot of people say, “Yes, you know what? We got an organization in our group. We, we help the poor. We do *this*.” That’s all right, but you’re tooting your own horn about it. You don’t do that.

115 “You do your alms in secret,” Jesus said. Just automatically, something to you, no more than going, getting a drink of water. You’re thirsty. If the next man is thirsty, you think about him, too. The next

man's need, you think about him the same as you would your own need. And don't pay no attention to it. Just live on.

Now, you can't be half sheep and half goat.

116 So if you say, "Well, our church has got an organization. We give to the poor, and we do *this*, and do *that*, and do the *other*."

117 If you have that without that other, the Life of Christ in you, you're just absolutely doing it in vain. Jesus . . . Paul said, First Corinthians 13, "Though I give all my goods to feed the poor, and have my body burned as a sacrifice, it profit me nothing."

118 Now, this is hard, but it's Truth. You got to come to that fact, recognize what Calvary did for you. We look at it, and say, "Oh, yes, that's fine." That ain't it. If that Son of God had to go to Calvary, for crucifixion, every son that comes must go to a Calvary. He must also have a Calvary. You must have that day of Calvary. I've got to have that day of Calvary. That settles the sin question. Not shake hands with the preacher; not be shook into the church; not come in by letter; not come in by profession. But come in by a Birth. He never gave a letter. He never gave a profession. He gave a Birth. That's how we come in. Then, from that, automatically we're living Christian lives.

119 Now, another remark. Half goat, half sheep, they don't have such a thing. You're either goat or sheep. You're not half goat and half sheep. You're either goat or sheep.

120 Now, if you're just doing good things, and think you can get in, by that, then there wouldn't had to be a day of Calvary. The law provided that. But, being it taken a day of Calvary, was to bring that in, that we could not be just church members, but be sons and daughters of God. That's what the day of Calvary was. That's what it meant to you, that you might do, and follow, and act like Jesus.

121 Now, the river doesn't run up and down, at the same time. The river only runs one way. And the Spirit of God just runs one way. It doesn't mix things with It. Runs the same way.

122 Watch Jesus, in closing. Jesus said, "The works that I do shall you do also, and greater than this shall you do, for I go to My Father."

123 I'm not saying this so-much to the church here. You understand. But these Messages are taped. Tens of thousands hear them, around the world.

124 I'm going to answer that question for the critic, right now. I've often been said . . . told. They say, "Why, you believe the Bible? Jesus said, 'These works that I do shall you do also, and greater than this shall you do, for I go to My Father.'"

125 How bad can you get, mister? How far away from discernment can you wander, with your intellectual theologies, with your mental conception of anything? My gracious and lost friend, can you not understand that this Bible is spiritually interpreted?

126 Jesus thanked the Father that He had hid It from the educated, and shrewd, and wise, and prudent, and would reveal It to babes such as would come to Calvary.

127 Now watch. Jesus said. Watch how He stated it. "The works that I do," He's doing them right now. "The works that I'm doing now, healing the sick, raising the dead, opening the eyes of the blind, these works shall you do also. You'll do these if you believe in Me. You do these works. And then a greater than this shall you do, for I go to My Father."

128 "A little while, and the world won't see Me no more, yet you'll see Me. I'll be with you, even in you, to the end of the world. I will not leave you comfortless. I'll pray the Father; He'll send you another Comforter, which is the Holy Ghost, whom the world cannot receive; yet, you can receive Him."

129 Now notice. The "greater" works, was to have the Power in the Church, not only to heal the sick by prayer, cast out devils by prayer, but to impart Eternal Life to believers. The Holy Ghost was coming, and given into the hands of the Church, to impart Life. Oh! That's what Calvary meant. It took stooped, degraded men and women, and lifted them into a place, to be sons and daughters of God, to heal the sick and to impart Eternal Life; by giving the Holy Ghost to obedient believers, men who were once unbelievers, be made believers, and impart spiritual, Eternal Life.

130 How much greater is it: To say, "This sick woman laying here, I can pray a prayer of faith and she'll be healed," that's a great thing, that's what He was doing then; "but," said, "greater than this shall you do; I'm going to give you Power, not only to raise him up for a while, but to give him Eternal Life, which will be Eternal, forever."

131 Poor, blind, wretched people, how do you miss that? Don't you see what the "greater" thing is? That's the greatest thing could ever happen, was to impart Eternal Life to people. What is Eternal Life? The Life that He lived, the Life that was in Him, impart That to others. Can a man do that? A son of God can.

132 Jesus said, "Whose soever sins you remit, to them they are remitted; whose soever sin you retain, to them they are retained."

133 Now here is where the Catholic church and many others made their big mistake. They go out and say, "I forgive your sins." That wasn't it.

134 How did they get sins forgiven, in the Bible? Peter answered that question, on the Day of Pentecost. They said, "What can we do to be saved? How can we get This that you all got?" He laid down the prescription. He told them what to do.

135 He said, "Repent, every one of you, towards God, and be baptized in the Name of Jesus Christ." What for? The remission of your sin. There's the "greater" works.

136 How many, you preachers this morning, how many, you listening to my Word on magnetic tape, are willing to go to Calvary this morning? And look what God did there for you. And forsake your denominational creeds, and preach the Gospel. Hallelujah! It's in your lap now. What are you going to do with It?

137 "For repentance and remission of sins must be preached in His Name, to all the world, beginning at Jerusalem." Hallelujah! Glory! There you are.

138 What does Calvary mean to you? What'd that day do to you? Did it stuff you out, with some theology? Did it make you a stuffed shirt? Or did it make you a Christian, sold out? Hallelujah!

139 Sin, remitted! "Greater works than this shall you do." You see who the "ye's" are, don't you? "Greater works than this," remitting sins, in the Name of Jesus Christ.

140 But through creeds and denominations, and so forth, it's bound you down to a place, you're still serving the world. Tell me any man, tell me any woman, can come to Calvary and try to be a big somebody because somebody said something. Tell me where you can look in the face of Calvary, in its right light, that day in Calvary. How can you have your day on Calvary, and come out a stuffed shirt? How can you come out a puppet for some organization, and preach some man-made doctrines? Why don't it humble you to the Word of God? If you'd ever go there, you'll come out humble. How can you want to be some big something in your organization, with a feather in your hat, when Jesus Christ the Son of God humbled Himself to a hacked-up body, to a spitted face, until shame and disgrace? And they stripped His clothes off, and crucified Him, before the world. "Despising the shame." How can you go to Calvary and come away anything different than what He was, a disgrace, a shame?

"Oh," you say, "they'll kick me out." Let them kick.

141 Have your day at Calvary, God will have His way with you. Let me quote that again. Have your day at Calvary, God will have His way with you.

Let us pray.

¹⁴² Lord, O God, take us all up to Calvary just now. Let us get away from self, Lord, the fear of men, the fear of what somebody else is going to say. Why, the whole world laughed at Him, made fun of Him. But He was obedient, to death. He was obedient, to disgrace. He was obedient, even under the federal government.

¹⁴³ And we realize that when Satan smote this earth, he became the ruler and authority in this earth. He witnessed the same before our Lord, and said, "These kingdoms are mine. I'll do with them what I will." And we realize that, from that day to this, this world, under the curse, it's been ruled by the one that cursed it.

But, God, O God, we serve a Kingdom that's uncursed.

¹⁴⁴ Father God, how marvelous it is, that You've done some great things in the—in the picture world today. Letting these great pictures, like *Ten Commandments*, and so forth, come out, to let men and women see, that wouldn't even darken a church door, but let them see what it is. God's way is a rejected way, by the world. Because we are like. . . We go into Russia under communism.

¹⁴⁵ We are in this world, but we're not of this world. We have went to Calvary. We have crucified ourselves, for the Kingdom of God, to be one of His. No matter what the world says, we take the way with the Lord's despised few. We go on to the resurrection, and we believe that that's soon at hand, Lord, till when we will be resurrected into a Kingdom that will take over this world. As Daniel foresaw it, and it broke all the world up, into little chaff, and the wind blew it off of the summer thrashing floor. But, the mountain, the Stone grewed into a great mountain that covered the earth. That Stone shall come. O God, we want to be a part of it. Let us deny ourself, take up our cross daily, live for Christ, live for others. Grant it, Lord.

¹⁴⁶ There be some here this morning, and that doesn't know Him as Saviour, and would like to be remembered in the closing prayer, and would like for this to be your day at Calvary, would you raise your hands, and say, "Pray for me, Brother Branham. I want to know Him as my Saviour." God bless you, young fellow. Someone else? God bless you, my brother back there.

¹⁴⁷ Would there be someone else? Say, "I want to know Him. I want this to be a day at Calvary, for me. I'm sick and tired. What's the use of me trifling around here with the very thing that I was born to do? I was born, born to be a son of God, and here I am holding on to the things of the world. God, let me be crucified today. Let me crucify, today, myself and my ideas, that I might live with Christ, and live for others. No matter what they do to me, to make fun of me, and persecute me, and say all evil against me, and things, let me just humbly walk along, and

meek, like a lamb, like He did. And some day, He's promised to raise me up again, at the last Day. I'm looking for that Day." Would there be some more hands go up? God bless you back there, and you. All right. Some more just . . . God bless you. God bless you. Some more, that before we pray.

¹⁴⁸ Our Heavenly Father, it was said, when Peter preached on the Day of Pentecost, "As many as believed was added unto the Church." They truly believed with all their hearts. These people that's just raised their hand, I believe that they have believed with all their heart. And if they have, there's a pool of water waiting here. They want those sins forgiven. There's somebody here that can baptize them in that Name, and the only Name that there is under Heaven given among men, that we must be saved.

¹⁴⁹ For, as I quoted the Scripture a few moments ago, that, "Repentance and remission of sin must be preached in His Name, to all the world, beginning at Jerusalem." And at Jerusalem, when repentance and remission of sin was preached, the apostle told them of the Scriptures, and said they must "repent, first, and then be baptized in the Name of Jesus Christ." That was the preacher's business to do. For them to repent, and him to baptize them for the remission of their sin. "Whose soever sins you remit, to them they are remitted; whose soever sins you retain, to them they are retained."

¹⁵⁰ Father, how did the world ever get off on a tantrum like they have? Why not believe the simple Gospel? And they even bring in, for that, to substitute: false names, false baptism, false Holy Spirit baptisms, shaking hands with ministers, using the titles of Father, Son, Holy Ghost, which is never in the Scriptures; a document made by Roman men, not a Christian teaching nowhere in the Bible. Remission of sins cannot be remitted through title, but through the Name of Jesus Christ.

¹⁵¹ Now, Father, we know it's very unpopular. Your ways has always been that way. But let men and women, this morning, come to that day, that day at Calvary. Where, Jesus, despising that day, that shame, to be stripped off, to be hacked to pieces, to be spit on, and made fun of; by the whole world, by the church, by the people who should have loved Him. And, yet, in all that, He opened not His mouth, and went and died for those people that were making fun of Him.

¹⁵² God, take us to Calvary this morning. And if they say we're crazy, they say we got the Scriptures wrong, whatever they want to say, God, they cannot stand in the Presence of God and say it's wrong.

They cannot cover their sins by the Bible. The Bible uncovers their sins: their unbelief; to be popular; to do like the rest of the crowd. Let them come to Calvary this morning.

¹⁵³ “And begin at Jerusalem; that repentance and remission of sins must be preached in His Name to all nations, beginning at Jerusalem.”

Let them take that same crucified step to be hacked; and spit upon; and made fun of; and called everything they can be called in the line of religious renegades; tearer-up of churches; all they want to call.

May we, Lord, this morning, take our way with the Lord’s despised few. May we walk like the apostles did, neither turning right or left, and from the goodness of our hearts serve God. Grant it, Father.

¹⁵⁴ Now, heal the sick and the afflicted that’s coming into the prayer line. May these who raise their hands, in their hearts, repent, right now. May they who have stood back so long, quickly move to the water and have their sins remitted upon the Name of the Sacrifice, Jesus Christ, the Son of God. Amen.

Down at the cross where my Saviour died,
Down there for cleansing from sin I cried;
There to my heart was the Blood applied;
Glory to His . . .

Glory to His Name!
Oh, glory to His Name!
Oh, there to my heart was the Blood applied;
Glory to His Name!

I am so wondrously saved from sin, (How?)
Jesus so sweetly abides within,
There at the cross where He . . . (Be one of His.) . . .
in;
Oh, glory to His Name!

Glory to His Name!
Glory to His Name! (Precious Name!)
Oh, there . . . heart was the Blood applied;
Glory to His . . .

¹⁵⁵ Doesn’t that just do something to you? Just scours you out. Puts a hope in you: Life, Life Eternal.

¹⁵⁶ What is “crucified with Christ”? Is to live for others. What kind of others? Those who hate you, those who wouldn’t like you, those who’d make fun of you: live for them; be with them; love them; “pray for those who despitefully use you, say all manner of evil falsely, for My Name’s sake. They persecuted the prophets which was before you.”

¹⁵⁷ I thought the message would probably help the church this morning, that you would see that we need a Calvary, we need a crucifixion.

158 Now what is it all done? It's all paid for. Sister in the wheelchair, to the people here that's sick and afflicted: It's all paid for; the only thing you have to do is to believe that it's yours; accept it in the same way, and you'll be healed.

159 Remember: Now what is it? You could go to the world, preach the Gospel, heal the sick; and impart Eternal Life.

How much greater would it be: of, here's a man laying here with— with tumor, cancer, whatever it is. (We have seen Him so many times impart His blessings and heal the man, heal the woman; tens of thousands times thousands of infallible cases around the world, see, taken them out of cots, stretchers; just shadow of people eat up with cancer; today, fine, healthy people.) “These works that I do shall you also; but greater than this shall you do”: “more than this,” is right.

What? I gave them extension of life, through Jesus' Name, to extend their life for a few days.

But, “More than this shall you do: you'll give them Eternal Life through My Name.” Whew!

160 Why would you be ashamed of that precious Name? Why would people shun it and back away from it? It's the devil. Certainly.

161 “Repentance and remission of sin must be preached in His Name to all the world, beginning at Jerusalem.” There's where the Message went out first. Is that right? “Repentance and remission of sin be preached in His Name, beginning at Jerusalem.”

162 Now, first, we'll do as He did: have prayer to heal the sick.

163 Next, we'll have the great gift: The water is ready, back here, for any that wants to be baptized (there's garments in here for women, garments in here for men), standing ready for you to have your sins remitted; because remember, that you can only have your sins remitted according to Bible teaching. “For there's not another Name under Heaven given among men, whereby you must be saved.”

164 Paul met some that already had been baptized. And they were shouting, had victory. He said, “Unto what were you baptized?”

They said, “Unto John.”

He said, “John baptized unto repentance.” Now, get this: unto repentance, not for remission of sin. How many understands that? Not for remission of sin. They were baptized all right, unto repentance. They had repented: “Yes, sir, I've repented. I, believing He's coming.” They were baptized *unto repentance*; that is to say, “believing on the Lord Jesus Christ.”

165 Then when they heard *this* (that the Sacrifice already come), they were baptized over again, in the Name of Jesus Christ. And then, was

imparted to them, when he laid his hands upon them, the Holy Ghost; and they spoke in tongues and prophesied.

¹⁶⁶ Now, how you going to change that Scripture? You put your finger on one place in the Bible where anybody was ever forgiven of their sins, in the New Testament, and ever was baptized in any other way but in the Name of Jesus Christ.

¹⁶⁷ Show me one place in the Bible where that any person was ever baptized in the Name of Father, Son, Holy Ghost. Or bring to my desk a history, a history of the church that shows where anybody was ever baptized in the Name of Father, Son, and Holy Ghost, until three hundred-and-something years after the death of the last apostle, when the Catholic church was organized.

¹⁶⁸ Now, I've got the *Pre-Nicene Fathers*, and the . . . all the historians, and everything, right in my study: the most ancient, sacred history in the world; the only infallible proofs that we have.

¹⁶⁹ Read *Our Sunday Visitor*, or the catechism of the Catholic church, and watch them, what they say: "Some of the Protestants will perhaps be saved, because that they do bow to the Catholic doctrine: For their Bible says, 'baptize in the Name of Jesus Christ,' but we've taken the solemnity off of the 'Name of Jesus,' and put it on 'Father, Son, Holy Ghost,'" and they admit it.

¹⁷⁰ Now, show me a Scripture contrary to that, there you are, and yet, the world bows right to it. Why? They've never been to Calvary. That's it. They've never seen.

¹⁷¹ They'll make fun of you and call you . . . they'll even call you, "Holy-roller," "Jesus only," and all those fanatic names that they can. What difference it make what they call you? What did they . . . He care what they called Him? He was crucified. He lived for God, and God alone. And if that same Spirit, was in Him, is in you, will make you do the same thing: bearing His Name. "Whatever you do" (says the Bible) "in word or in deed, do it all in the Name of Jesus, giving praise to God."

¹⁷² Where do you get that triune, pagan doctrine? Out of a catechism, not out of the Bible. The word "trinity" is not even mentioned in the whole Scriptures from Genesis to Revelation. There's no such a thing. There is no such a thing as a trinitarian god. He's God, God alone, one God. Has always been one God. He served three offices: He served once as the Father, under Moses. He served once in flesh, as a Son, Jesus. He serves now as the Holy Ghost. But it's one God. One God, not with three names. Three offices, three titles in one Name: Jesus Christ.

173 Anything different is pagan; and I ask for somebody to show that, if it isn't. That's right. I've said that for years after years after years, and nobody's took it up, yet (See?), because it can't be. I got the . . . here's the Bible, first; and there's the ancient histories to prove that it's exactly right. And why does the devil just . . . ? I . . . Well, the Bible said they'd be that way: "How can they come, unless I draw them?" That's just all I know of it. That's what Jesus said, so . . .

174 I'm not saying that to be . . . If I said that, and preaching a sermon like this, I'd be the lowest hypocrite among you. That's right. I say that because It's Truth and It's Life. As many as baptized into Christ, puts on Christ. They have Life, by His Name.

175 We pray in His Name, seek in His Name, preach in His Name, baptize in His Name, live in His Name, die in His Name, go to Heaven in His Name, resurrect in His Name. "All the family in Heaven is named Jesus." The Bible said so: "All the family on earth is named Jesus." He said, "I came in My . . ."

You say, "Well, it's the Name of the Father."

Father is not a name, it's a title. He said, "I came in My Father's Name, and you received Me not." Now, what Name did He come in? Uh-huh. Certainly, ". . . and you received Me not."

176 So there you are; it's just, yeah, it's hid from the eyes of the wise and prudent. Surely, it sure is, uh-huh.

177 And over in Revelation, as we taught the other day: there's the old prostitute church, which is the first organization; and then she had a bunch of daughters that was borned out of her. They do the same thing, same habit. She all winds up in Babylon, the same way, with a . . . with the church of Rome and a confederation of churches of—of the nations; and there she is, all winding up, all in the same thing, same boat.

178 But God's Church (Hallelujah!), it's a called-out Church, separated. How's the Church built? How will you know this? How can you ever know this to be the Truth? When God reveals it to you. How did—how did Abel know it was a lamb instead of apples? It was revealed to him: "By faith Abel offered unto God a more excellent sacrifice."

179 Coming down off the Mount Transfiguration, Jesus says, "Who do men say I am?"

Some said, "Elias," "Moses," and so forth.

He said, "But I'm asking you, 'Who do you say I am?'"

Peter said, "Thou art Christ, the Son of the living God."

180 He said, "You never learned this . . ." In otherwise (I say this, not to be big, but to drive down a point): "You never learned this in some

seminary; some man never taught you this; but My Father, which is in Heaven, has revealed this to you: that I AM (not Father, Son, and Holy Ghost, but, I'm Jesus Christ). And upon this rock (What rock? The same one Abel went; upon that same rock.), upon this rock, the spiritual revealed Truth of God, I'll build My Church, and the gates of hell can never prevail against it." That's right. They try it, but they'll never prevail. See?

¹⁸¹ So just go to Calvary, be crucified, come back, and take your way with the Lord's despised few, move on.

¹⁸² Now, Lord, we are committing all things to You. I don't know, out of this group, what's in here. I have no idea of knowing, Lord, unless You would reveal it. And now, Father God, I'm not asking You to do that. I've just laid it in the laps of the people. There they are. May this be a real Calvary this morning; may it be a real crucifixion to self-will, and to self-desires, and to big things of life.

¹⁸³ May men become humble, and willing to take the way with the Lord's despised few. May they walk humbly. May they be borned into this Kingdom, this great Kingdom of God, which is a spiritual body, the celestial body of Christ on earth: "By one Spirit we are all baptized into one body."

¹⁸⁴ Grant it, Lord. Whether they be black, white, yellow, brown, whatever they are, male or female, bond or free: we've all been made to drink of the same-self Spirit.

¹⁸⁵ Grant it, Father, and may it be with . . . among many, this morning, that they will understand; may You open up their understanding. Then, it'll be like a new day to them: the sun will shine, and the dismal light of man-made theologies will drift away, and the Light of God will shine on their path, and break forth the veil that veils in this beautiful Light. And they can walk the highway of holiness, then, living for others, as Christ did.

¹⁸⁶ Now as we bring the prayer line in, I pray that You'll anoint Your servants this morning, all of us, as we pray, one for the other. And grant, today, that every sick person that comes through this prayer line may be healed. May they return, like the little cross-eyed girl, and the little boy, and the . . . and that elderly lady, and—and Brother Wright, and many of those who came through, Lord, with afflictions and diseases and something that the doctors could not cure; and here they are today (just about a week ago), and here they are, well, today.

¹⁸⁷ God, may men and women pass by with that same faith, knowing that they are going to Calvary to be crucified to their thoughts and their ideas that they're "past healing." May the power that raised Jesus from the grave give them life, great life of faith.

188 And then, immediately after this, may many come to the pool for baptism. We ask, in Jesus' Name. Amen.

189 Now, we just got twenty minutes to run the prayer line and the baptismal service. Now we don't have prayer cards. We've gotten from that, and we'll try to work it in my bigger meetings whenever we start. I've told you all, we laid it out, we got it on tape, and ever where I go, them tapes will be sent ahead.

190 The sign only points to the blessing. The idea was, "If you'll pray for the sick, get the people to believe you."

I said, "They wouldn't believe me."

He said, "You'll be given these signs, and by this they will believe." The signs has moved over and over, for ten years around the world, without one time failing. No failure, at all, in it. How many knows that to be true?

191 Well, if you can believe the sign, then believe the Message. That's right. It shows it. And would God put in me a Message, and let It be so perfect like that, but what . . . and I tell you something would be falsely? God won't let me do that. No, no. No, sir. I'm telling you the Truth.

192 Now, all you that wants to be prayed for, kindly, on this row here, come over on this side, if you will, over there, line up to the right. And then that'll let the people come through as we pray. Then we'll get the—the boys, the ushers and them will watch; and as they come through here, then over on this side, we'll bring them around the back, and bring them through. Everybody will be prayed for.

193 [Someone speaks to Brother Branham—Ed.] Oh, no, naw, I didn't. Well, any time you want to. Don't matter. You can bring her out, or you . . . I can . . . bring her out there now, or a little after, anytime she wants to, doesn't matter.

194 Now, let's get just quiet as we can, for this next few minutes. I want you all to be thinking now: Now, what did the—what did the Bible say? "The prayer of faith shall save the sick." How many know that's right? How many knows the Bible said, "These signs shall follow them that believe. The works that I do shall you also"? And what was the works? He said, "I can if ye believe that I am able to do this." Is that right?

What was my question? "They won't believe me."

He said, "These signs will cause them to believe."

195 Now, if you believe, get ready: This is your hour of deliverance. Just the same as it'd be from sin, it's the same promise of the same God.

196 Now, we got a little, sick woman here, that's got stomach trouble, from down in New Albany. We're going to pray for her, first, so she can get her—get her a seat. Now, quietly, and everybody, now. I want

the brethren to help me, here. And let's bow our heads a moment, now, for prayer.

¹⁹⁷ Now, Heavenly Father, this has been Your Word. I'm not responsible for the action that will be took upon it, but I'm responsible for preaching it. And knowing this (and knowing that I'm a middle-aged man now, and someday must face You): I have preached the Truth from my heart. You know it. Not to be prejudice, if that was so, Lord, then I need repentance.

¹⁹⁸ And Father, I pray that You'll help, now, as we go to pray for the sick, may my prayers be answered, not only my prayers, Lord, but the prayer of this church, as these poor people . . . What if this was my wife standing here? What if this was her, setting in the wheelchair? Or my sister? My mother? Oh, God, heal this people. Will You, Lord?

¹⁹⁹ Look, standing in the prayer line: heart trouble, cancer, tumor, all kinds of diseases and afflictions. Many of them are coming (hundreds are being delivered, right from here, Lord), and they see it, and they believe it, and they're coming in the prayer line to accept theirs. They're coming to a lively Stone now, not Your servant, but unto Your Son, Jesus, Who is the Leader of the Church, the spiritual, mystical Person among us. And as we go, offering His Name (You said, "In My Name they shall cast out devils."), I pray that You'll answer our prayers, in Jesus' Name. Amen.

²⁰⁰ Now, everybody be in prayer. Now, this is part of yours, too. This is your prayer.

Now this little woman must die, if Something don't help her.

²⁰¹ How many know Brother Stadskev? Brother and Sister Stadskev? I was called from Germany three times the other night; their baby was dead. They asked, "Brother Branham, we have seen you, by the Spirit of God, raise the dead," (They stood present and watched it. See?) "and we know that you be a prophet of the Lord. Just say the Word."

I said, "I cannot say it, unless it's put in my mouth."

"Come to Germany." I got up right quick. And they phoned in: "Got a jet plane that can bring you to Germany in six hours." A army jet that would fly me to Germany to raise a dead baby. A army jet would take me over in six hours, from Louisville to München, Germany.

²⁰² I went in there, and got on my knees, and I said, "Father, what must I say? Speak in my mouth." He didn't answer me. I went out to the woods, I said, "Father, what must I say? Put the words in my mouth. I'll go in vain, if not." I went back, He didn't answer me. Come

in. Through the night I prayed, "Lord, put the words in my mouth." Nothing answered.

²⁰³ Next morning my wife got up. As soon as she left, the Word (I stood up), He said, "Do not rebuke this. This is the hand of the Lord." Uh-huh.

Then quickly to the phone: "I cannot come. No, this is the hand of the Lord. I'd be forbidden." You see what power there is on that rebuke? When God said, "Don't you do that, for it's the hand of the Lord."

²⁰⁴ Now, Moses, one time, was told not to do something, went and done it anyhow. You remember? So I—I didn't go.

²⁰⁵ And I could bring you statements to show of four different people, that, pronounced dead by doctors, after prayer and rebuke of death. See? We stand in there to rebuke that thing. And if God gave you power to do something, you better be careful what you're doing. See? You better be care- . . . He said, "Don't . . ."

²⁰⁶ Now, remember, that might not register with you so greatly, but to me, it meant something. See?

"Do not rebuke this." Real sweet, kind Voice (about six-thirty, I believe it was, six-thirty that morning) said, "Do not rebuke this. This is the hand of the Lord."

I said, "Thank you, Father. Thank you, Lord. I will not do it."

²⁰⁷ If He had said, "Rebuke this. This is the enemy slipped in."

I'd say, "Let's go." And it'd have been done.

²⁰⁸ When that little boy there in Finland was laying there, dead, mashed up, not even a sound bone in his body, the Lord said that was the hand of Satan, said, "Rebuke it."

²⁰⁹ And I said, "Death, you can't hold him. Bring him back, let him loose." There, he jumped to his feet, well, not even a broken bone in his body. That's the Word of the Lord. I cannot use the Word of the Lord till the Word of the Lord comes to me.

²¹⁰ But in the Scripture, the Word of the Lord has given me commission to pray for these sick people; give you commission to pray for them. Now, "the prayer of faith shall save the sick;" let's pray, you bow your heads; we'll see what He says, as you go through.

²¹¹ You are a Christian, are you? You believe with all your heart that Jesus going to make you well? Got a little stomach trouble; have suffered with it for years, sister. Now, you're going to get well, if you'll believe.

212 Now, Lord God, this young woman must die except You help her. Now I pray, as I look upon her, I see no reason for her to die.

And I feel in my spirit, Lord, that it's Your permitted will, now, that I rebuke this: Satan, turn her loose!

In the Name of Jesus Christ, may she get well, come to this church, and give testimony to the glory of God. Amen.

213 Now, as simple as that is, lady, you're going to get well. Do you believe that brother?

Do you believe down here, that you're going to be well? Go now, start eating ever what you . . . you'll then, be all right.

Now, you expect to give the world a stroke, and paralyze it; it gave you a stroke, and paralyzes you. Now, the God of Heaven has take the stroke off the world and give remission of sins, by that same Name can give you remission, take the stroke off you, and make you well.

Believe He can make that heart beat well? You do that, you'll be well. . . ? . . .

214 Lord Jesus, this poor woman must lay in this chair the rest of her life and then, be taken away. But we're asking that this power of Satan be taken from her. May she live and walk and be as normal as she ever was. We ask it in Jesus' Name. Amen.

215 You believe? It's a finished work, it's done. What's the matter? With no fear, with no . . . Wasn't . . . ? You was healed of cancer one time . . . ? . . . Turn loose, give everything to Jesus.

216 Lord Jesus, I lay my hand upon this woman and rebuke her sickness. I know she's a Christian, borned of the Spirit. I take it off of her, in the Name of Jesus Christ's wonderful Name. Amen.

217 Lord God, for her precious brother, I ask for his salvation in Jesus' Name. Stand on that. Amen. Shall be done.

218 Are you ready to receive your healing, son? Okay, it's gone on to His hand.

219 Lord Jesus, upon this young man, who said, from You, he prays to receive his healing. As Your servant, I lay my hands upon him in the Name of Jesus Christ. . . ? . . . Amen.

Now, just any . . . ? . . . now, you just call on His Name. Now, not—not to me. . . ? . . .

220 Father God, as only a son that once leaned on the bosom of the mother, she's patted him and—and prayed with him and held his little hand when he was a cooing baby. Now, Satan's put her in a mental institution. God, he's come to the holy Church of the living God, a Church that's borned of the Spirit of God, a Church that the Spirit

of God lives in, and makes Himself known. And today, by prayer, we deliver that woman from that institution. In the Name of Jesus Christ, we pray. Amen.

Go home, you're all right.

Thank you for coming, asking for your mother; that's a real son.

²²¹ This is the day of your deliverance. Lord Jesus, for this young woman, for the salvation of her husband and the deliverance of her throat, may she receive it in the Name of Jesus Christ, Who says to "come, believe it now," and it is a finished product.

²²² Lord, the doctors have stated, Lord, it's in her body, coming into her eye. She's come to be delivered, up over this altar, as this holy Church prays, I ask her deliverance in the Name of Jesus Christ, this scourge will leave her body. It's a finished work.

For her son, I bless this handkerchief. May the hearing and the right conditions come back to his ear . . . ? . . .

²²³ Now the Church speaks; now the Church is the mystical Body of Christ. We're all praying for you. See? We don't—we don't profess to be in the world no more. We're not speaking about wondering where we're going. We found the Way. We was born in that Way. We are the Church of the Living God (part of it); course, it's scattered all over the world. But this is group of them. Today, together we come in His Name. We come to do what He said, do. What He can't reveal when we come together. Pray for the sick, lay hands on them, "prayer of faith shall save the sick."

²²⁴ May your heart trouble leave you. In the Name of Jesus Christ, I obey the commission God gave me . . . ? . . . 

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