
TOKEN



You may be seated. Morning, everyone! Happy to be in the service of the Lord this morning, back again on . . . Didn't know whether we'd get back or not, but the Lord provided a way, and we returned for the service today. Now we're expecting great times today, this morning, in this Sunday school lesson, in the Word. And tonight will be healing services again, with communion service following it.

² And now we have a—a dedication of baby, I believe the . . . Brother Neville was just telling me that someone had their baby to be dedicated. And if they'll bring the baby at this time, then. And our brother will remain, or some of them, at the organ or piano, one. And then bring the baby up. We'll have the dedicational service; so we can get right in, quickly as we can, to the Word.

³ Because, we like to—to lay to the Word. That's—that's the main thing, give our time exactly to the Word of the Lord. So we are very thankful for the opportunity to meet with you all here today, and to . . . and this—this service.

⁴ I must have been mistaken. That's all right, sister. I—I—I thought there was. Maybe it's just a mistake. Okay. Now, I thank you, very much, just the same. Maybe this, I think it's come through somebody else, through somebody else, and it's just made it kind of difficult.

⁵ Now everybody feeling good? [Congregation says, "Amen."—Ed.] . . . ? . . . Praise be to God!

⁶ [Brother Neville says, "Here they come up."—Ed.] Now, oh, yes, here is the little fellows. I am sorry. I am sorry. All right, will you come, elder. ["Yes, sir."]

⁷ Well, what two, fine little girls, little brown-eyed girls! Huh? That's pretty. What's her name? Look here! [The mother says, "Jennifer Lee."—Ed.] Jenny? ["Jennifer Lee."] Jennifer Lee. What's the last name? ["Serept."] Serept. Where you from, Sister Lee? ["Versailles, Illinois."] Versailles, Illinois. How nice!

⁸ Now, in the Bible. Now, usually, they—they have such as baptizing the children; we don't believe in baptizing children, because they have sinned not yet, 'cause they're too young. But we believe in dedicating children to the Lord. Now the elder and I will lay hands upon the little baby. Jenny, you say? [Brother Neville says, "Jennifer."—Ed.] Jennifer. All right.

Let us bow our heads.

⁹ Heavenly Father, as this morning we bring this little girl, called Jennifer, to Thee, the mother and loved ones has brought her from a long ways, to be dedicated to the Lord. We know that You laid Your hands upon such little ones, in Your days, and—and said, “Suffer little children to come to Me, and forbid them not, for such is the Kingdom of Heaven.” Now we give her to You, for a life of service, in the Name of Jesus Christ. Amen.

¹⁰ What’s the other little girl’s name? [The mother says, “Connie Lynn.”—Ed.] Connie Lynn. All right, little Connie, make, you make me feel kind of small. What, you’re scared? Oh, I’m afraid that won’t work, mother. All right.

Let us bow our heads.

¹¹ Lord Jesus, the mother brings this little Connie to us this morning, in dedicational service to the Almighty. You gave her this child, to raise, and she is bringing it to You, with the little sister. I pray, Heavenly Father, that You’ll be merciful. Bless the family. Bless the little girl. As we lay hands upon her, in the Name of Jesus Christ, we give her to You for a life of service. Amen.

God bless you, and your little children there.

My, we got lots of little babies now!

¹² What’s the little boy’s name? [The mother says, “Joel Lee Watson.”—Ed.] Joel Watson. [“Joel Lee.”] Joel Lee Watson. What a fine boy, great big blue eyes! My! Where you all from? [“Eastman, Georgia.”] From Georgia. [“Yes.”] I thought you was from the South. I didn’t know. . . [“Well, my mother is around Tifton. It’s down there.”] Oh, yes. Oh, hi! This is a fine, little Georgia boy, then, huh? All right, sir. Yes, sir, that’s very fine. He can talk, too. Can’t you?

Let’s bow our heads.

¹³ Heavenly Father, we bring this darling little boy, as the mother and father stands here in—in regards to their union. You have given them this little boy to raise, and they’re bringing it back to You. What a—a beautiful scene this would be, like Hannah, of old, who prayed for a child; and—and God gave her the child, and she brought it back to the temple of God, in dedication. Grant, Lord, that this little boy will be Your servant, that the father and mother will be blessed, and have health and strength to raise it. And may it live a long, happy life, and be Your servant, as we commit it to You, in the Name of Jesus Christ. Amen. (Bless you!) And make him a fine man, maybe another little prophet like Samuel.

¹⁴ Now here is two fine little boys. My! Three of them, then? Well, that’s the whole family. What’s your name? [The boy says,

“Michael.”] Michael. And yours is? [The other boy says, “Paul.”] Paul. What fine names! And yours? [The girl says, “Debbie.”] Debra. That’s really fine. Michael, and Paul, and Debra. And what’s your last name? [The father says, “Ellis.”] Ellis? [“Yes.”] Well, that’s a mighty fine little family, I’m telling you.

15 You know, when I see little fellows like that, it always takes me back when I was a little boy. And now the old saying is, you know, “They tramp on your feet now, and your heart later,” but I don’t believe it’ll be so when we dedicate them to the Lord. We have a responsibility here, and God placed this in your hand. He made a preacher out of you. I always said about women preachers, you know, but every mother is a preacher; here is her congregation, see, to raise these little fellows right, while dad is working. And you’ve got a responsibility. God bless you both. You’ve got a fine little family.

16 Our Heavenly Father, we come with little Michael, look like being the first born. And we place our hands upon him, in dedication, to Jesus Christ. His family brings their little ones because You placed this in their—their care, and they know that they are insufficient, without Your help, so they bring their little family, to dedicate them.

17 Now I give little Michael here to You, for a life of service, in Jesus Christ’s Name. Likewise, we lay hands upon little Paul, and we dedicate his life to Jesus Christ, for a life of service for the glory of God. And upon little Debra, we lay hands upon her, Father, in dedication, commemoration of Jesus Christ, Who laid His hands upon little children, said, “Suffer them to come unto Me; don’t forbid them.” May this little girl’s life be blessed in the Kingdom of God.

18 Bless the father and mother, and may they live, long happy lives, to see their children in service of God. We ask this blessing for the glory of God, as we dedicate them in Jesus Christ’s Name. Amen.

Bless you! Bless you! You’re a fine, little family. Yes.

19 What a . . . You know what I think? Little girls get, is prettier now than used to be when I was a little boy. Yes, sir. What great big pretty eyes! What’s her name? [The mother says, “Joanna.”—Ed.] Joanna. And your last name is . . . [The father says, “Blair.”] Blair, Joanna Blair. You that looking back there, ain’t she a doll? Yes, sir. And how are you, Joanna, huh? Kind of a little bit bashful, Joanna, just a little bashful. A lovely little thing.

Let’s bow our heads.

20 Our Heavenly Father, this family of Blairs has had this gift to their union, this little Joanna. And we know that the days are evil, when Satan is on every hand, to beset, especially these little girls.

And they know that they are insufficient to—to raise her up right. And they want her raised right, and to be a servant to You. And they're raising this little girl to honor You. And now they bring her, in dedication, to Thee. We lay our hands upon her, in the Name of Jesus Christ, as we dedicate little Joanna Blair to the Kingdom of God, for the glory of God. Amen.

Bless you, Brother Blair. The Lord be with you.

²¹ Good morning, sir! [The father says, "Morning!"—Ed.] What a fine boy this is! Hey, how are you? Well, my, you look better if you'd turn around *this* a way. Yes, sir. Got a nice, pretty, little head, and a face to go with it. Huh? What's his name? ["Daniel Mark."] Daniel Mark. And your last? ["Mark Kardum."] Kardum. ["Kardum."] Kardum, Daniel Mark Kardum.

²² From around here, Brother Kardum? [Brother Kardum says, "Now, city of Melkerk."—Ed.] Yes, sir. Where you from? ["I'm originally from New York State."] New York State, a Yankee, right. ["Yes."] Well, it's a great state. I got some people lives there. My uncle lives in Plattsburgh. Oh, I've had a lot of fun in New York. Going up there with my next meeting, New York City, The Stone Church there. All right.

²³ Now, his name is Mark, you say? [The father says, "Daniel Mark."—Ed.] Daniel Mark, what a fine little boy!

Let us bow our heads.

²⁴ Lord Jesus, we bring to You little Daniel Mark, in dedication of his life. It's been given in the hands of the father and mother, to raise this little child in the admonition of God. And they know that they are insufficient, so they're bringing it to You, Lord, that You would bless its life. And, now, and we know that the day is evil, that we live in. We see these little fellows, we just don't know what tomorrow holds, but, whatever it is, we trust them into Your hand. We lay hands upon this little boy, and dedicate his life to You, for a life of service in the Kingdom of God, in Jesus' Name we pray. Amen.

²⁵ God bless you, brother. He's a fine boy. And bless you, little Mark.

Oh . . . them in, bring them in,
Bring them in from the fields of sin;
Oh, bring them in, bring them in,
Bring the little ones to Jesus.

That's wonderful! Thank you, sister.

²⁶ How many were here Sunday, was prayed for last Sunday, feels the results and feels you're healed? Raise your hands, that were prayed for. Oh, my, look at here, just about every one of them.

27 [Brother Neville says, “Hallelujah! Isn’t that wonderful! Praise God! I’ve been hearing from it, all week.”—Ed.] Yes, sir. I have, too. I just want to be sitting, listening, see.

28 See, something is taking place, that I’ll tell you about later. So, now, see, it’s—it’s glorious and wonderful. And if we . . . We’ll talk about it, some other meeting, you know, sometime. It’s just beginning to take place, and we’re so thankful for it.

29 And I have been down in Kentucky, as I do each year, going down there. I was with some of my friends down there. And it ain’t altogether to squirrel hunt, and you know that, see.

30 So we are just having a glorious time, and we’re thankful to the Lord!

31 I got to go now, got to go home after this meeting. And then, and we’re . . . Then I’ll be back through again, after a while, going to New York for a meeting. And if we can have the chance to stop over a little bit, why, we—we’ll be glad to have another meeting here at the tabernacle.

32 And then I got to come back, going to Shreveport. And then we go back home, and aim to be here through the holidays, the Lord willing, bring the family back. And then—and then I want to . . .

33 Then my meeting comes up in Phoenix, in January. It’s the annual meeting there for the Christian Business Men. And about a week or ten days before that, I’m going to try to—to rent that big . . . The Jesus’ Name people; it used to be Brother Garcia, and the—the Spanish brother there had a wonderful, big place there. They’ve just built it. It’ll seat several thousand people, brand new, and their congregation is very small. They told me I could rent it any time I wanted to. Instead of just taking a—a panoramic, just around through the valley, church to church, I think I’ll just concentrate the thing all in one big union meeting, you see, and then have it there.

34 And then we can rent the temple. We’re going now to find out if we can, and then have the Christian Business Men’s Convention. Then, until the overseas gets straightened up, we’re going to try to set meetings down through the South, for January, and February, and March, through the Southlands. And then—then go . . . ’cause, if we start now and go into Africa . . . See, this Christmas time, to them, is the fourth of July. See, it’s—it’s rainy and bad, and you can’t get in there in that time, so the best time to go in there is later on. And then we want to start, if we can, in Norway, and come down around the world, and work in to Africa, to end up down in there, the Lord willing.

35 But pray for us now. And we love you, and you know that. So we're expecting the exceeding abundantly, above all that we could do, or even think the Lord could do.

36 And we believe, tonight, there'll be a great healing service. I believe there'll be a . . . I won't speak but just a little bit, 'cause we got communion tonight. And so about twenty or thirty minutes, then we'll have the prayer line, and—and then immediately after that, we'll have—have the communion. And you are welcome to stay with us; we'll be glad. We don't have a—a closed communion. It's to every believer, every believer.

37 And before I read the Scripture, I wonder if we'd bow our heads just a minute. I'm going to ask my good friend, Brother Lee Vayle, if he'll lead us in a word of prayer, that God will bless His Word. Brother Vayle, will you do that for us?

[Brother Lee Vayle now prays—Ed.] Amen. Grant it, Lord. Grant it, Lord. Grant it, Lord. Yes, Lord. Amen.

38 Now solemnly, reverently we approach the Word. Now I wish to read, this morning, from Exodus the 12th chapter, and beginning with the 12th verse, the 12th and 13th verse, inclusive. And listen close now. And then before communion tonight, read the 12th chapter of—of Exodus, the entire chapter; for just the 11th verse here is the getting ready for the journey, and the communion before the journey. And we want to approach this very reverently now. Now the 12th verse of the 12th chapter.

For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.

And the blood shall be to you for a token upon the house where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

39 May the Lord bless His Holy Word!

40 Now I want to take a text out of there, just one little five-lettered word: *Token*. Token! I want to speak on the word, or teach this Sunday school lesson, on the word of a "token." The Bible said here, "And the blood shall be a token unto you." And we want to use the word "token."

41 Now we don't know; when I watch the clock, and when it gets time, well, these are . . . I got many, many Scriptures wrote down here. So not . . . And knowing that I won't be with you for a while.

And how do we know this won't be the last time that some of us will ever meet together, so let's try to approach It just as reverently. I know that it's hard. The Lord has give us a nice morning now, too—too, for the service, just nice. And let's try to concentrate now on everything that—that we speak of, so that the . . . if there is anything in there that the Lord would want you to know, that it would be given to you.

⁴² And we don't stand here just to be seen. We never come here just so others could see what clothing we were wearing. Or . . . We, we come here for one thing, as our brother prayed that prayer, "We are here for hear the Word, the Word coming to us." We want That, 'cause that's the only thing that's going to mean anything to us, anything that's going to be substantial, anything that's—that's going to help us.

⁴³ And we are a dying people. All human beings are headed towards Eternity. And then we got this much time to make our decisions on which a way we're going to head. And the road is before us; we can take either side we want to choose. That's the way He put Adam and Eve, and that's the way He puts us.

⁴⁴ We must remember, that no matter what we do, or how successful we are, in life, without Christ we've totally lost everything. So if He, after . . . If He is all that there is to look forward to, then we would be most foolish people not to accept It, be, and—and cherish It. Not only accept It, but you come to something greater than that. After you've got It, don't take It and lay It on the shelf. It's to be put into use.

⁴⁵ Like going to the doctor to get medicine, and then set it upon the shelf. If you go to get the medicine, take the medicine. If there is a disease bothering you, and this remedy is supposed to help you, you take what he gives you; and just the way he says give it, because sometime just a few minutes makes a lot of difference in the way you give it. And how we know . . .

⁴⁶ But in this case, today, just one moment of your decision might determine your Eternal destination. Take It just as He hands It to you.

A token, "The blood shall be to you a token."

⁴⁷ Now what is, first, a token? It's a word that's commonly used among we English-speaking people, especially here in America. A token is a . . . Really, the dictionary says that a token is a sign, it's a sign of a fare, price paid, see; that the—the fare, or a price, a required price that's been paid.

48 Like a fare on a railroad or a fare on a bus line. You go in and purchase your—your fare, and then they give you a token, and that token cannot be spent for nothing else but to that railroad line. And it is a token, to the railroad company, that you have paid your fare. It's a token, and you can't spend it for nothing else. It doesn't work on any other line. It just works on that line only. And it's a—it's a token.

49 Now down here, that we're speaking of, where we're starting in, is God saying to Israel, "The blood of the lamb is a token for you." Israel's lamb, slain, was Jehovah's required token. It must be the blood. God made a token and give it to Israel. And no other token will work, see, it cannot be recognized.

50 To the world, It's a bunch of foolishness. But, to God, It's the only way. The only thing that He requires is that Token. It must be there. And you cannot have the Token until the fare is paid, then you are a possessor of the Token which gives you the—the privilege of a free pass. "I'll see the Blood, I'll pass over you." What a time, that, what a privilege, to know that you pack, within you, the Pass. "When I see the Blood, I'll pass over you." It's the only thing that He'll recognize. It's nothing else that can take Its place; no substitute, no denomination, no nothing else. It takes That. God said, "That alone will I see."

51 No matter how righteous they was, how good they was, how much education they had, how they dressed, the token was the only thing. "When I see the token, I'll pass over you." The blood was a token that the—the requirement of Jehovah had been met, that it had been done. The blood stood for the token. The blood was the token. See? The life that . . .

52 God had said that, "The day you eat thereof, that day you die." And there had been a substitutionary life taken for the life of the believer. God, in mercy, accepted a substitute for the life of the defiled person. When His child had defiled himself with sin, of disbelieving the Word, then God, rich in mercy, made a substitute; and, that was, something had to die in its place. Nothing else could work.

53 That's why Cain's apples and peaches, and so forth, didn't work. It had to be a life that had blood in it, and the life was gone from the sacrifice, and now the blood was a token that God's order had been carried out. Now, what did God require? The life; and the blood showed that there had to be a life gone. So the blood was the token that the life had been given, that something had died, God's requirement; that a life had been given, and the blood had been shed. And the blood stood for the token, that the life was gone. The life of the animal that God had spoke should be taken, was the blood stood for the token. See?

54 The—the—the believing worshiper was identified with his sacrifice, by the token. I don't wish to stay too long on these little quotations, but, which you could take the entire service on one of them, but I want to stop here a moment to express that. The—the—the believer had to be identified with his sacrifice. See? If it's just a sacrifice and—and made somewhere out there, he had give it; but he had to be identified in it. Frankly, he had to place his hands on it, first, to identify himself with his sacrifice. And then the blood was placed to where he could stand under the blood. The blood must be over him. And that was a token that he had identified himself, guilty, and had proven that an innocent substitute had taken his place.

55 What a beautiful picture! Oh, a redeemed! See, justice had been met, and the requirement of God's holy justice had been met. And God said, "Now I'll require your life," and then, when the—the—the life had sinned. Then an innocent substitute took its place. And it was a blood beast; not apple, peach. That ought to absolutely make the serpent's seed so plain to everybody, that it was blood. And this blood, which could not come out of fruit, come out of an innocent substitute. And the life had gone out, too—too, in his place, and the blood was a symbol that the beast had died and the blood was gone out.

56 And the worshiper applying the blood over himself, showed that he was identified in the redemption, because he has identified himself with the...at the sacrifice, connected himself to the sacrifice, and the blood stood for the token.

57 How—how wonderful! What a picture it is! It's a perfect type of Christ, just exactly, the believer today standing under the shed Blood, identified with the Sacrifice. Just as perfect as—as it can be! And how that Christ, not—not being an animal... You see, the—the animal died, but it was...

58 The most innocent thing that we have, I suppose, would be, the—the animal, the—the lamb. When God wanted to identify Jesus Christ, He identified Him as a Lamb. And when He wanted to identify Himself, He identified Himself as a bird, a Dove. And the dove is the most innocent and cleanest of all the bird life, and the—the lamb is the most innocent and pure of all the animal life. So you see when the...

59 Jesus was baptized by John, and the Bible said, "And—and he saw the Spirit of God, like a dove, coming down upon Him." Therefore if it had been a... If it would have been a wolf, or if it had been any other animal, the—the nature of the dove could not have

blended with the nature of the wolf, neither could the—the nature of the dove blended with any other animal but the lamb. And those two natures came together, then they could agree with each other.

⁶⁰ Now do you see predestination? It was a lamb when it come there. See? See? The . . . It was a lamb when it—when it was brought. It was a lamb. It was born a lamb. It was raised up, a lamb. See?

⁶¹ And, therefore, that's the only kind of a true Spirit that can receive the Word, that can receive Christ. Rest of them will try, they tried to get It, and put the Spirit of God upon a wolf, see, angered, ill, mean. It won't stay there. The Holy Spirit just flies right away. It will not do it.

⁶² What if that Dove had come down, and, instead of It being a Lamb, there would have been some other animal? It would have quickly have took Its flight and went back. See? But when He found that nature that He could blend into, It just become One.

⁶³ And then the—the—the Dove led the Lamb, and, notice, It led the Lamb to slaughter. Now, the Lamb was obedient to the Dove. See? No matter where It led It, It was willing to go.

⁶⁴ I wonder, today, when God leads us to a—a life of complete surrender and service to Him, I wonder if our spirits then sometime don't rebel, kind of showing that, wonder if we are a lambs? See? See? A lamb is obedient.

⁶⁵ A lamb is self-sacrificial. It—it doesn't—it doesn't take, claim its own. Can lay it right down and shear the wool off of it. That's the only thing it's got. It never—never says anything about it; just sacrifices everything it's got. That's a lamb. It gives everything to its . . . gives everything away, itself and all it is.

⁶⁶ And that's the way a real Christian is, if they're . . . self-sacrifice themselves, caring nothing for this world, but giving all they got to God. See?

⁶⁷ And now this was the perfect Lamb, Christ was. And then through the shed of this lamb, the natural lamb in Egypt, the blood was applied, and, when it was, it stood for a token, then what would the Blood of this Lamb stand for? See? The Token that we are dead to ourselves and identified with our Sacrifice. See? Then, the Lamb and the—and the—the Blood and the person becomes identified together, the Sacrifice and the believer. See, you are identified in your life, by your Sacrifice. That makes you what you are.

⁶⁸ Then the blood was a token, or a identification. The blood identified that the worshiper had slain the lamb, and accepted the lamb, and applied the token to himself, that he was not ashamed.

He didn't care who saw it. He wanted everybody to see it, and it was placed in such a position that everybody passing by could see that token.

⁶⁹ See, many people wants to be Christians, and they—they—they like to do it secretly so nobody would—would know that they were Christians. Or, the—the associates they run around with, some of them think, "Well, now, look, I—I—I want to be a Christian, but I don't want *So-and-so* to know about it." See? Well, now, you see, that's not Christianity.

⁷⁰ Christianity has to display its Token, see, publicly, in public life, at the office, on the street, when trouble is around, anything, in church, everywhere else. The Blood is the Token, and the Token must be applied, see, or (it's not) even the covenant is not in effect.

⁷¹ The blood was a token, or an identification, identifying this person has been redeemed. Now, well, notice, they had, they were redeemed before there was anything had ever happened. By faith they applied the blood. See, before it actually happened, the blood was applied by faith, believing that it was going to happen. See? Before that the wrath of God passed through the land, the blood had to be applied, first. It was too late after the wrath had done fallen.

⁷² Now we have a lesson there that we could really, maybe bring it to your thought, just a moment. Look, *before* it happens, for there is coming a time that when you'll not be able to have any Blood applied.

⁷³ The lamb was killed in the evening time, after being kept up for fourteen days. And then the lamb was killed and the blood was applied in the evening time. You get it? The token never come into existence until the evening time.

⁷⁴ And this is the evening time of the age that we live in. This is the evening time for the—for the Church. This is the evening time for me. This is the evening time of my Message. I'm dying. I'm going. I'm moving out, in the evening time of the Gospel. And we've come up through justification, and so forth, but this is the time that the Token has to be applied. I told you last Sunday I had something I want to talk to you about; this is it. The time that when you—you just can't play with It. It's got to be done. If it's ever going to be done, it's got to be done now. Because, we can see that the wrath is about ready to pass through the land, and everything from under that Token will perish. The Blood, has identifies you. Notice.

⁷⁵ For, the animal life could not come back upon the human being. When the blood was shed, the life went out, of course, 'cause it was a unit. And when the life's blood was gone from it, the life being

different from the blood. . . Now, the blood is the chemistry of the life, but the life is something different from the blood, but the life is in the blood. And the animal life could not come back upon the worshiper. When he shed this blood of the lamb, he had to apply the chemistry, because that the—the life was gone and could not come back.

⁷⁶ Because, it could not come upon a human being, 'cause the animal life doesn't have a soul. The animal doesn't know that he is naked, and he—he just. . . He doesn't realize sin. It knows none, so therefore it's a living being but not a living soul. Therefore, that animal life could not come back upon a human life, because it didn't have a soul in that life. Now, there is a life, a blood; a life, and a soul in the life; the soul is the nature of the life. Therefore, it had no certain nature, it was an animal, therefore the blood stood for a token that the life had been given.

⁷⁷ But in this glorious place, under this covenant, there is a difference between the Blood and the Life. The Token for the believer today is the Holy Ghost; not a blood, a chemistry, but It is the Holy Spirit of God. That is the Token that God requires of the Church today. God must see this Token. He must see It in every one of us.

⁷⁸ Therefore, as the evening shadows are appearing, and the wrath is ready to be poured out from on High, upon the ungodly nations, and upon the ungodly unbelievers, upon the—the professors without a possession, upon these things! And I—I've tried to unfold myself and live right among it, to see where it was standing, before I said these things. Now we are living in the shadows, and the wrath is ready to strike, and God is requiring a Token that you yourself have received His Token, the Holy Ghost. It's the only way, and the only sign that God will ever pass, because It is the literal Life of Jesus Christ returned back into the believer.

⁷⁹ The animal life could not return back, therefore a blood had to be placed on the door, upon the lintel and upon the post of the door; that every passer-by, the whole public, everybody coming by the house, knew that there was a—a sign on that door, of blood, that a life had died at that door. Amen!

⁸⁰ That's the way it has to be with every believer today, filled with the Holy Ghost; a Token that the shed Blood of the Lamb, that Life that was in the Lamb, has returned back and is publicly sealed in there, that everybody passing by, talking to you, has any associates with you, seeing that the Blood has been applied, and the Token of the Life that was in that Blood is upon you. You are safe from the wrath. That alone; not membership. No, sir!

81 The animal life could not come upon the believer, because it was an animal, and it only spoke of a conscience, showing that there would come a perfect Sacrifice.

82 And, now, how could there be a more perfect Sacrifice than God Himself becoming the Atonement, Himself? When God was made flesh, in His Own creative Blood, that it . . . only way that a Life of God could ever come back.

83 Because, all of us was born by sex, and therefore the life that's in there is of the world, and that life will not stand. It's the thing that's already judged and condemned. You can't patch it up. There is no way to patch it. There is no way to—to smooth it out. There is no way to make it better. It's got to die! That's the only requirement there is. It's got to die.

84 And the Substitute, a Life of Jesus Christ, has to come into you, which is the Holy Ghost, God's Token; that you have accepted the Blood of His Son, Jesus Christ.

85 Therefore, in the days of Wesley or . . . The days of Luther, it was thought, "to believe." In the days of Wesley, "the chemistry of the Blood." But this is the last day, where the—the Token is required. And that makes, together, the whole unit for the Rapture. You see it? [Congregation says, "Amen."—Ed.]

86 Water, blood, and spirit come when a mother gives birth to the baby. The first thing breaks, a normal birth, is a water, the second thing is a blood, and the next thing is life.

87 There come from the body of our Lord Jesus Christ: water, Blood, and Life. And the whole Church, the Bride, together, has been made up through justification, sanctification, and the baptism of the Holy Ghost, which is the Token.

88 As Hebrews 11 says, "All these who wandered about in sheepskins and goatskins, and was destitute, and all these things that they done, yet was not made perfect without us."

89 And the Church in this day, that's received the Token, of the baptism of the Holy Spirit, that the Blood has been shed and that the Holy Ghost is upon the Church; without us, then, they cannot raise. But they're depending on us, for God promised He would have It, and somebody is going to be there. I don't know who it's going to be, but somebody is going to receive It. The only one thing I'm responsible, is to preach It. It's God's business to look out for that predestinated seed. There is going to be there, though. Because, they're going to be there, each one of them, one with the other; the water age, the Blood age, and now the Token age of the Holy Ghost.

⁹⁰ And, remember, Israel come through many things, but it was evening time when the token was required; not in the morning, not in the preparation, the fourteen days of the keeping up of the lamb. Israel knowed something was coming.

⁹¹ So did Luther know it, so did Wesley know it, so did Finney, Knox, Calvin, know it. This is It! They knew there would come a time that the Pillar of Fire would return back to the Church. They knowed there would come a time that these things would happen, but they didn't live to see it, but they looked forward to it.

⁹² Israel knew something was coming, but it was in the evening time when that lamb's blood, the token, was placed on the door. Yet, the lamb was already put up.

⁹³ It's been the Lamb all the way through. It was the Lamb in Luther's time, it was the Lamb—Lamb in Wesley's time, but now is the Token time that each house must be covered by the Token. Each house of God must be covered by the Token. All that's inside of it must be covered by the Token. And the House of God is the Body of Jesus Christ, and by one Spirit we're all baptized into this Token and become part of It, that, God said, "When I see this Token displayed, I'll pass over you." What an hour that we're now living! Oh!

⁹⁴ A blood identified, identified the believer, because the life had gone out, could not come back, so he had to have a—a chemistry. He had to have like a paint, a blood, a chemistry that showed that life went from it.

⁹⁵ Now the very Spirit Itself is the Token. The Holy Spirit Itself is the Token, not the Blood. The Blood was shed at Calvary, that is true. But the Blood, as far as it is, went back into the elements from which it come, from the food that He lived on. But, you see, inside that Blood cell was a Life that started the Blood cell to moving. If it was . . . The chemistry had no Life in it, itself, and therefore it could not move. But when the Life come into the chemistry of the blood, It formed a cell. It formed Its Own cell, then cell after cell, then it become a Man. And that Man was God, Emmanuel, in flesh. But when that Life returned back, the chemistry went to it, but the Token is the Holy Ghost upon the Church, that they see Christ.

⁹⁶ It has to be, because a woman and her husband become one. They become one. And so does the Bride and Christ become One. The ministry of the Bride, and the ministry of Christ, is the same. And remember, "These former treatise, O Theophilus, have I wrote to you, that Jesus begin to do and continues to do." His death didn't stop Him. No, sir! He returned again. Not a third person, but the same Person returned again in the form of the Holy Ghost, and

to continue the work on; and continues on, said the Book of Acts. "Jesus Christ the same yesterday, today, and forever." That's the Token. That's the sign.

97 When Peter and John passed through the gate called Beautiful, there laid a man who had been crippled, lame from his mother's wombs, and he said, "Silver and gold have I none; but such as I have, I give you. In the Name of Jesus Christ of Nazareth, rise up and walk." See? And they talked to them, and knowed that they were ignorant and unlearned men, but they taken notice to them that they had been with Jesus. See, the Token was there, displaying. See, "Such as I have!" Seeing a poor, fallen brother laying there, crippled and disfigured, and everything. And the same Life that was in Christ was in them, "Such as I have!"

98 "In My Name ye shall cast out devils." Not, "I will." "You will!" "If you say to this mountain!" Not, "If I say." "If you say to this mountain!"

99 Oh, brother, the hour of that Token to be displayed is at hand. We can see it. We know that we're near the end now. We've brought all kind of messages up, to show signs and wonders, and now here we come back for what the Church has got to do. The Token has got to be displayed. "When I see the blood, I will pass over you." Nothing else would work. It must be the Blood. Now, the Holy Ghost is our Token, from God.

100 As a great theologian, a—a scholar, a Baptist brother, fine man, fine character, when he come to me one time, and he said, "Brother Branham," he said, "you talking about this Holy Ghost," he said, "why, that's nothing new." Said, "We've taught It all along, through the ages." And I—I said, well, I'll . . . He said, "We received the Holy Ghost."

101 I said, "When did you receive It?"

102 He said, "When I believed." Cause, I knowed that was Baptist theology, that you, when you believe, you receive the Holy Ghost.

103 I said, "Then Paul said, in Acts 19, to a bunch, a group of Baptists, which, a Baptist preacher that had been one of John's converts, was proving by the Bible that Jesus was the Christ."

104 "When he passed through the upper coast of Ephesus, he find certain disciples, and he said unto them, 'Have you received the Holy Ghost *since* you have believed?' They said, 'We know not whether there be any Holy Ghost.'" Then he asked how they was baptized. And they hadn't been baptized in the Name of Jesus Christ, the sacrificed Lamb. They wasn't identified with Him, at

all. They just believed it; like the medicine setting there, and hadn't took it. Paul commanded them to be baptized over again, in the Name of Jesus Christ.

¹⁰⁵ And when he did this, then the Token came upon them. They were identified by the works and signs of the Holy Ghost, speaking in tongues through them, and prophesying, and magnifying God. They were identified as—as with their Sacrifice.

¹⁰⁶ And the Holy Ghost is our identification. It's what identifies us as Christians. Not our membership in churches, not our understanding of the Bible, not how much you know about the Bible. It's how much you know about the Author, see, how much the Author is living in you. It's your—it's your self gone. You're no more. You reckon yourself dead, and the Token is what lives in you. And It's not your life; It's Him.

¹⁰⁷ Paul said, "The life that I now live." He lived a different life from what he once did. "Is not me, but Christ liveth in me." There is the identified Token that God required. Identified with our . . . Identification with our Sacrifice, the Life of our Saviour in us, the Holy Spirit.

¹⁰⁸ Oh, what a—what a positive Token! There cannot be any more Token. Oh, my, if you only could catch the—the thought of it. If I had the—the power this morning, with words, to express and place into your soul that's on the in; not your ears, but your soul, and you—you could see the guarantee of It. It—it takes, It makes you so relaxed.

¹⁰⁹ What if you were, had committed a crime, and you were going to be tried in a federal court. And you know, that if they found you guilty, that you were going to die, you were going to a electric chair, or the gas chamber, or whatever public execution they were going to have for you, maybe hung, or something, lynched, whatever the penalty was. And you know that you had . . . You were guilty. You know you were guilty, and you must die if you don't get some attorney to represent you, that who can get you out of the thing. And now you would want the best attorney that you could have.

¹¹⁰ And then getting an attorney that was a good, shrewd attorney, you would feel that your case was a little . . . you could relax a little bit, because you had an attorney. But still there would be a question whether this attorney could change the judge's idea, or change the jury; if this attorney, with his shrewd speaking and the knowing of the laws, could change that, and could plead your case and prove that—that you should live. But yet, in all of his—his great authority and the great speech that he could make, and the impression he could put upon the jury or

have with the judge, you—you'd—you'd. . . Maybe you might get a relaxed for a few minutes, but still there would be a question in your mind, "Can he do it?"

111 But in this case, the Judge Himself becomes our Attorney. God became man. There was no attorney could do it. We couldn't find one. Moses, and the Law, the prophets, nothing could do it. So the Judge become both Jury, Attorney, and Judge, Himself; and took the justice of His Law in His Own hands, and paid the price of it, Himself. How much more secure could we be? And sent His Own Life back upon us, as a witness that He has accepted it. How safely!

112 "Yea, though I walk through the valley of the shadow of death, I'll fear no evil, for Thou art with me."

113 When He becomes both Judge, Jury, and—and Attorney, He pleaded our case. We, found guilty by His Own Law; and He come and took the guilty person's place, that was in the sanctuary. He took his sin. He took it upon Himself, and died, and paid the price, and shed His Blood, and give back His Own Token, His Own Life.

114 Why, we are perfectly. The case is dismissed. There is no more sin to the believer. O God, have mercy, if the people can't see that, that there is no more case. "He that heareth My Words and believeth on Him that sent Me, has Eternal Life, and shall not come to the Judgment, but has passed from death unto Life." There is the case. Case dismissed! No more case to it. Amen! Then safely, safely with the Token applied, when death begins to smite against the door out there, it has no control. See? Yes.

115 The Token is applied. Only the Token is recognized now. See, He did that so that the Token could come. The Token was God's Life.

116 And when God made the first man, He made Him a son. And the son was so corrupt that he listened to his wife instead of God, and the woman listened to the devil instead of her husband, and, when it did, it so corrupted them together, that it brought a pollution. And He knew, that when they did that, they'd have to bring children into the world. The fruit in the midst of the tree could not be touched, and, then, when it was, they brought this sin upon themselves. And therefore the whole human race, that was born, was in sin. There, no way to come out.

117 And then God came down. There's only one way to get him back; that's to get Him back a son again. And how can He do it, when His Own Law stood there and said he's "condemned"? Then the Father Himself become one of us. That's the real Lamb. That's His purpose He had in mind.

¹¹⁸ That's the reason the Lamb was so identified in the Garden of Eden, knowing that the Lamb and Dove would meet at one time, when the Lamb and Dove would be together. That's when He knowed, through that, we can all be together. And He was willing to make such a sacrifice, now, that the Token could be applied, that we are no more aliens, we are no more strangers, but we're sons and daughters of God. Both Adam and Eve, the woman and the man, joined together, are sons and daughters of God, in Christ Jesus, by His great sacrifice.

¹¹⁹ And, then, so that there would be no mistake! The seed of this life that must be planted in the earth, of this body that is a—a perishable seed; and the life, if it's a perverted life in the seed, it perishes with the seed. But He put Eternal Life into it and identified it as His Own, that in the resurrection He'd raise it up again, and nothing will be lost. Do you see what I mean? [Congregation says, "Amen."—Ed.]

¹²⁰ There it is, it cannot perish now. The Life lays over it. It's a Token, lays over that little body, lays over that soul of that person. There is a Token over there, the Holy Spirit, that it belongs to God. It's His. "When I see the Token, I'll pass over you." A positive Token, the Holy Spirit is our Token. Therefore, when you receive the Holy Ghost, you've passed from death to Life. That's all there is to it, 'cause Life is in you. You can no more perish.

¹²¹ The Bible said, "He that's born of God does not commit sin, for he cannot sin, for the Seed of God," amen, "the Seed of God remains in him." And how can he sin when the sinless God is in him? When he's in a sinless God, how can he sin? No matter what he's done, the Blood's covered him. See? He's a new creature now. His desires and ambitions is of Heaven, because he's changed from a cocklebur to a wheat. His desires ain't the same as they once was, and he displays it.

¹²² You say, "Oh, I believe That." And still sinning? Na! You're deceived. See? It can't display nothing but the Token.

¹²³ Israel was commanded to stay under that blood until marching orders come. "Don't go out from under it!" When once under that token, they were sealed in there. "Don't leave that!" They stayed right there until the midnight struck and the trumpets blowed. And when the trumpets blowed, the old rams horns begin to blow, each one marched out with his provision, going to the promised land.

¹²⁴ So does a man or woman who is filled with the Holy Ghost, he is sealed away, and secured from all harm and danger. His whole life displays what he is, wherever he walks, whatever business he does, whoever he talks with. When he comes in contact with women, when he comes in contact with associates, when he comes in contact with everything, that Token is laying there. Amen! When it comes

to death, "I'll fear no evil, for Thou art with me," that Token lays there. When it comes to the resurrection, he'll be there, for God will raise him up at the last day. Jesus said so! "When I see the Blood, the Token, I'll pass over you." Oh!

125 Remember, if that token was not displayed, even the covenant was annulled. That's right. The covenant was annulled. There was no—there was no covenant as long as that token wasn't there. The token stood for the covenant. God made a covenant with them, yes, sir, but the token had to be. It wasn't in effect, the covenant wasn't, unless the token was there.

126 There might be many Jews could say, "Come here! I ain't got no blood on my door, but I want to show you something, I'm a circumcised Jew. I am circumcised." That didn't mean *that*. [Brother Branham snaps his finger—Ed.] "When I see the blood! When I see the token!"

127 You might say, "I am Baptist, Presbyterian, Methodist," or whatever you want to be.

But, "When I see the Token!"

128 You say, "I'm a believer. My mother was a member of this church. My daddy was a member of this church. I've been a member there since a child." That don't mean *that*. [Brother Branham snaps his finger—Ed.] "I don't lie, steal. I don't do *this*. I. . . ." That don't mean *that*. [Brother Branham snaps his finger.] "I belong to Branham Tabernacle. I do *this*, *that*, or the *other*. I believe all the Word."

129 Them Jews could say, "I believe Jehovah!" He'd a listened to the Message of the hour, if he did. Certainly.

They'd had a lot of messages, but This was the Message of the hour. See? I believe the Message of the hour. Yeah. The blood was applied in the evening time.

They might have said, "I, I'm a Jew."

130 People say today, "I'm a Christian. I can show you my long membership. I want you to tell me where I ever stole anything, was ever in law courts. Show me where I ever committed adultery. I haven't done all these things, or something like that. Show me one place." That don't mean a thing now. No, no. See, no matter how much covenant he was, the covenant is without effect. It's non-effective.

You say, "Well, I'm a Bible student."

131 I don't care what you are. Without that covenant, the wrath of God is upon you. See? That's right. It's caught up with you.

Yeah. "Your sins will find you out." What is sin? Unbelief. You've disbelieved the Message. You've disbelieved the Word. You've disbelieved the witness of the Token, Itself, when It's identified Itself in the midst of us. And have you disbelieved That? No matter how much you disbelieve It, It's got to be applied.

¹³² You might say, "I believe It. I believe It. I believe It's the Truth. I accept It as the Truth." Then that's all good, but yet It's got to be applied.

¹³³ Why, this one Jew standing there, stirring the blood, as the lamb was bleeding, saying, "This is Jehovah."

¹³⁴ And there stood a priest, saying, "Yes, sir, I believe that's true," but on his own house it hasn't been applied. He don't want to identify himself out there with that group; no, sir, this fanatics with the blood on the door. He don't want that identification. No matter how much priest he was, how much he knowed the Word, how well he had been raised, what works he had done, how much he had give to the poor, how much he had sacrificed!

¹³⁵ Paul said, "I give my body to be burned, as a sacrifice; give all my goods to feed the poor; I have faith to move mountains, and so forth; and speak in tongues, like man and angels; and all these other things," and said, "I am nothing until the Token has been applied. Until this Token!" That's what I'm speaking on tonight, the love. See? "Now, until this has been applied, I am nothing." See?

¹³⁶ I don't care, you might have cast out devils. You might have healed the sick by your prayer of faith. You might have done all these things. But if that Token is not there, you're under the wrath of God. You might be a believer. You might stand in the pulpit and preach the Gospel. "Many will come to Me in that day, and say, 'Lord, Lord, have not I prophesied in Your Name, preached in Your Name? Have not I cast out devils in Your Name?'" That's both Methodists, Baptists, and Pentecostals. Jesus said, "Depart from Me, you that work iniquity. I never even knew you."

¹³⁷ "But when I see the Token, I'll pass over you." It's God's requirement of the hour. The evening-time Message, is to apply the Token.

¹³⁸ Satan has throwed all kinds of counterfeits, of shaking hands, and evidences, and everything like that. Forget it! The hour has arrived that the Token, Itself; not some counterfeit, make-belief, substitutionary, anything.

¹³⁹ The hour is here when the Token Himself is identifying Himself right among us, and proving that He is the same Jesus yesterday,

today, and forever, and He's right with the Word. It's got to be applied. A man that says he's got the Token, deny this Word, then what about it? See, you can't do it. The Token has got to be there. "When I. . . The blood shall be a token unto you." Now the Holy Spirit, the Life that was in the Blood, is a Token unto you. Get to it in a moment, see. The Holy Ghost is the Token. The case is closed. Yes, sir. Now, remember. And I. . .

¹⁴⁰ Doesn't matter what you are, how good you are, how many times you've jumped *up-and-down*, how many churches you've joined, how many good things you've done, it won't mean one thing to you if the Token isn't applied. This is the evening time. That worked all right in the days of Luther, that worked all right in the days of Wesley, but it don't work now. No.

¹⁴¹ Yeah, keeping up the lamb was all right then. Those who died then before the lamb was applied, the blood, it was different. Yes, sir. They went on because of good conscious. They would be judged whether they—they were. . .

¹⁴² If they were predestinated, it struck them. If it didn't, it don't. That's all. It's just God. "He—He justifies who He will, have mercy on who He will, and He condemn who He will." He is God. That's all. "He has mercy on whom He has mercy, and condemns who He wants to condemn."

¹⁴³ A Jew could plainly show, by the circumcision, that he is a believer.

¹⁴⁴ There is many man, fundamental man, can take this Bible and say, "I am a believer, and Jesus said 'by faith' we are saved. And I am a believer, but that baptism of the Holy Ghost is nonsense." Then the Token isn't applied. No much, how much he believes, it's annulled.

¹⁴⁵ Just like the circumcision of the Jew. He say, "I'm a Jew. Why do I have to go out there and act like that other bunch of fanatics?"

¹⁴⁶ Moses standing, *up-and-down* the street, saying, "The evening message is here! It shall come to pass, at the end of the fourteen days, you shall gather the congregation together and kill the lamb. The whole congregation of Israel shall kill it, putting their hands upon it, identifying themselves with it. And the blood shall be struck upon the post, and upon the lintel of the door, and, 'When I see the blood, I'll pass over you, for it's a token that you've accepted the death of the lamb that I have provided for you.'" The blood was the token.

¹⁴⁷ Now the Spirit is the Token. “You shall be filled with the Holy Ghost not many days hence.” And when the Blood was shed, the Token was sent down on the Day of Pentecost, like a rushing, mighty wind.

¹⁴⁸ That was the theme of every apostle. That was, “Have you received the Holy Ghost since you believed? Repent, every one of you, and be baptized in the Name of Jesus Christ for the remission of sins, and you shall receive this gift of the Holy Ghost, for it’s a Token, amen, that you’ve passed from death unto Life.” There you are. When that Gen- . . . Jewish church faded out, the Gentiles taken it over, and that perversion like that; now she has come out, to get that remnant of the Gentile, for His Name’s sake, the Bride.

¹⁴⁹ See what I mean? See what the Scripture is speaking of here? If the Token was not displayed, then the covenant was not effective. See? It must be. Because, if you say you believe, and you don’t follow the instructions of the Word, then you don’t believe. See? Though you be circumcised, though you join, and though you are baptized, you’ve done all these things like that; that still ain’t the Token, the Holy Ghost.

¹⁵⁰ This fine scholar went on talking to me, as I said a while ago. He said, “Billy,” he said, “Abraham believed God, and it was imputed unto him for righteousness. What more could the man do but believe that?”

¹⁵¹ I said, “That is true, doctor. It’s right. He did believe God. The Bible said so. You are right. As far as you’ve come, you’re correct.”

¹⁵² As long as the—the—the twelve spies, that were sent out to go over and spy out on the land of Canaan, as long as they went forward towards Canaan, they were gaining ground; but when they come to the borderline, then they rejected.

¹⁵³ I said, “You Baptists are all right, as far as you come, but have you received the Holy Ghost since you’ve believed?” I said, “Remember, God recognized Abraham’s faith. He—he believed God, and it was imputed to him for righteousness, that’s true, but then God gave him the seal of circumcision, as a sign, a sign to him.” Not that his flesh, circumcised, had anything to do with his soul, but it was a sign that He had (God had) recognized his faith.

¹⁵⁴ And He gives us the sign, of the Holy Ghost, that He has recognized us as believers. For, “Repent, and be baptized everyone in the Name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost. For the promise is unto you!”

155 Get the point now. The Jews, no matter how much they could prove that they were circumcised, but the token had to be showed. If not there, the covenant was not effective. It wasn't.

156 Same now, same thing. No matter what you do, no matter how much you can—you can explain the Bible. You might be a Bible student. Oh, my! You might—you might say, "I'm a believer, and everything." But still the Token is required. A Bible student, you say, "I was a good person, Brother Branham."

157 "I don't care what anybody says, you can't beat that man. I never seen him do anything wrong, in my life." That don't have *that* to do with God. [Brother Branham snaps his finger—Ed.] There is one requirement, and that alone!

158 And you cannot do that. You cannot put the blood on the lintel of the door, where, the token could not be unless the lamb died. And the blood was a positive sign that the lamb died. No make-belief; the lamb died!

159 And the Holy Ghost is a positive Token that your Lamb died and you received the Token upon yourself, for His very Life is in you. See? There is no make-belief. There is no put-on. There is no impersonation. It's there! You know it. You know it. The world knows it. The Token is there.

160 No matter how good the person was. Might a-been a Bible student. It might be a . . . It might be any kind of a—a good church member. It might be a good person. It might be a—a denominational head. It might be the—the hierarchy of Rome. I—I don't know who it is, it don't—it don't make it anything.

161 But, Israel, any Bible student knows that Israel was a type of the Church, exactly, to the promised land. And that's where She is journeying.

162 But when the evening time come, and the journey was on, there was one solemn requirement. No matter how much Jew he had been, how well he had kept his crops, how well he had taken care of the neighbors, how much he had done, how good a member he was, how much tithes he paid. All these things was fine. That was okay. He was a good man, recognized among his people, as a good man. But without the token, of the blood, he perished.

163 Oh, may God help me, both present and in the tapes, to pin that down!

164 No matter, you might have preached the Gospel, you might have cast out devils, you might have spoke with tongues, you might have shouted, danced in the Spirit, but without the Token.

You say, “Can I do it?”

¹⁶⁵ Paul said you could. “Though I speak with tongue like man and angels, though I give all my goods to feed the poor, my body to be burned as a sacrifice, I have faith to move mountains, and these things, I am nothing yet.” Don’t rely upon that. It’s the Token! No matter how much you’ve done, how good you are; when the wrath of God flashes, it’ll only recognize the Token.

¹⁶⁶ It is a Token that a price has been paid, that’s been required. And the price that was paid was the Life of Jesus Christ, and He gave His Life. And His Spirit comes back upon you, as a Token that you are received. And you carry the Token with you, day and night, not just on Sunday. It’s all the time, you have the Token. “When I . . . The blood shall be a token unto you.”

¹⁶⁷ You say, “I still believe. I am a believer.” That’s all right. But if you reject the Token, then how you going to be a believer? It speaks against you. See, it speaks against your testimony, that you do.

¹⁶⁸ Bible student, good person, church member, ever what you are, doesn’t mean a thing. Yes, sir. Maybe your father is a preacher. Maybe your—your mother was a saint. May . . . That’s—that’s okay, they have to answer for themselves. As I have said, try . . .

¹⁶⁹ People try to make God some big, old, fat, dote grandfather, see, and a bunch of grandkids, just like little Rickys and Elvises, and, “There is no harm in them.”

¹⁷⁰ Not God! He has no grandchildren. He is a Father. Got to be born again! He’s not big soft dote.

¹⁷¹ He’s a God of judgment. The Bible speaks He is. His wrath is fierce. Don’t you trample on That and expect the goodness of God someday take you, in your sin, and take you to Heaven. If He’d a-done that, He’d excuse all this here, and have took Eve. You’ll believe His Word, or you’ll be . . . you’ll perish. And when you believe His Word, the Token will be upon you. Uh-huh.

¹⁷² Death was ready to strike Egypt that night, at any time. It was a fearful time; all their ceremonies, all their feast days, and fast days.

¹⁷³ God had visit them. God had showed His great signs and wonders in the midst of them. What is that? Now stop a minute. God had showed them His grace. He had give them a chance.

¹⁷⁴ They couldn’t turn It down, and say, “Oh, there is nothing to that. It’s nonsense. It’s just something up in the cataracts, there was an eruption of—of red mud flew out, and that’s what made the sea

red.” Then the hail came. Then the frogs came. God had prepared a place, and put His Word in a prophet’s mouth. And what he spoke, it come to pass, and they seen it. They couldn’t deny it.

175 What Moses called for, that’s what Moses got, from God, ’cause he only spoke the Word of God. He said, “I’ll make you a god.” Moses was a god to them. See? They knowed no different, so He said, “You’ll be a god, and Aaron will be your prophet. See, you’ll be like a god, for I’ll take you, your voice, and I’ll create with you. And I’ll speak, and the people can’t deny it, ’cause right there it is. What you say, will happen.” Oh, my! There you are. “I’ll show you those things.” My! And Egypt saw it. They saw it just before the evening time, or just at the evening time.

176 He showed them His goodness. He showed that He could take it away, heal.

177 Magicians tried to do the same thing, the impersonators. You always find them. There was Jannes and Jambres, they stood there. But when it come to the real thing, they didn’t have it. That’s right. They followed along, a little while. But, after a while, their folly was made manifest.

178 And don’t the Bible say the same thing will happen in the last days, “as Jannes and Jambres withstood Moses”? But their folly was made manifest, and so will it be again. See? There it is, man of perverted minds, reprobates concerning the Truth, the Fact. They might have congregations and great things, and great, high, big flowery things, but the hour will finally arrive.

179 Stand steady with the Token! That’s what God wants us to do. Hold to His Word. Don’t move from It. Stay right with It. The Bible has said so.

180 Death was striking. God had showed them mercy, showed powers and signs.

181 Now let’s stop just for a moment or two, on that clock there. Let’s just think in our minds, back, what He promised would happen in the last days. I wonder if we haven’t just about check up, too, see?

182 He had done all these things, and yet they still desired not to repent, or to believe the message of the day. They still didn’t want to do it, although it had been displayed before them, and had been surely made known.

183 And when you see such things taking place, it’s a sign of oncoming judgment. Judgment will follow those things. It’s always done it, and this won’t be no exception. See? Judgment follows grace. When mercy is spurned, there is nothing left but judgment. So it will always follow it.

¹⁸⁴ Now, the scene. Every spiritual happening is a sign from God. Be careful. Notice that, see. Watch, every spiritual happening, everything that happens, is a sign. We're not here by accident. These things just don't happen by accident. It's a sign. It's a sign, to get—get to safety, quickly. Noah was a sign to his generation; Elijah was a sign to his; John was a sign to his. See? Everything, the Message of the hour, is a sign. Watch It, look what It's doing. See? It's a sign. Everything has a meaning.

¹⁸⁵ And no other time could this type of a Message ever happen. It could not have come in Luther's day, couldn't have come in Wesley's day, it wouldn't even come in Pentecostal day. It couldn't do it. See? There's no . . . been no such thing happen, and yet we was promised in the Bible. See? We're at the end. Nothing could happen, it couldn't have happened till this time. And it's happening for a sign. Wonder what is the sign?

¹⁸⁶ Oh, little people, my brother, sister, get under that Token, quickly. See? Don't, don't take no substitute. Don't, don't, don't, don't do that. See? Don't just imagine It. You stay there until you know that the Token is applied, until (your whole) the mind that was in Christ is in you, until all the nonsense of the world is gone, see, until the whole heart's desire is Him. See? That, then, you know, then you know something is happening. Jesus said, "These signs shall follow them that believe," not make-believers, but believers. See? Now, we don't want to take any, any chance on it; you mustn't do it.

¹⁸⁷ The Message of the hour is a sign to the churches. It's a sign to the people. Don't . . . are you, are you catching it? [Congregation says, "Amen."—Ed.] I hope, on the tape, that they're doing the same thing, see, and other parts of the world. See, the hour sign is here. There is a Token that's got to be applied, and no other time could It have come.

¹⁸⁸ Notice God's preparation for that time. Now, as we know that the Bible said, "All those things happened for examples, you see, to us." Notice, when God got ready to judge Egypt, first He made a preparation. What did He do at the first time? He never changes His order.

¹⁸⁹ The first time, when He got, when He made His preparation, He sent a prophet with a message. First thing He done to His people was sent a prophet with a message.

¹⁹⁰ The next thing He done, to identify this prophet, He sent a Pillar of Fire for identification, to identify it.

¹⁹¹ And the third thing He sent was the token. That's exactly right. The token, what was the token mean? Assurance!

192 First, His prophet with the message; He identified Himself among the . . . with a—with a Pillar of Fire with His prophet; then He sent a token, to get under this blood, that He had accepted this substitute death in your place. Then, the blood was a token that He looked, that you had heard the message, believed on the Pillar of Fire, and had accepted the substitutionary that He had provided for you, and you were under the blood of the very chemistry of the life that went out for you. My! What a perfect, what a perfect thing that is, see, you are under the blood.

193 Now you're under the Spirit, under the Holy Spirit. See? See? You believe the Message of the day, see, you believe the—the—the—the—the power, the—the—the Pillar of Fire. You believe that, see, and you do.

194 Now, now look, just to believe It is not enough. Not to—to . . . To walk around where It's at, isn't enough. See, that's to make yourself worse, "For he that knoweth to do good, and doeth it not, to him it's sin." See, those borderline believers, Jesus spoke of the same thing.

195 Hebrews, the 6th chapter, "For it is impossible for those who were once enlightened, and have been made partakers of the Holy Spirit, and have tasted of the good Word of God, and the world to come, if they shall fall away, to renew themselves again to repentance; seeing that they crucify to themselves the Son of God; and count the covenant of the Blood, wherewith they were sanctified with. . . ." The chemistry there sanctifies. It ain't the Token. The Blood is not the Token now. The Life is the Token.

196 The life could not be there, 'cause it was an animal. The chemistry was the token, you'd have to have literal blood applied on the door. But now it's the Holy Spirit. We're coming to it, just in a moment, to prove that, see. It's the Life that is the Token.

197 Your life has gone, and you are dead, and your life is dead. You are hid in God, through Christ, and sealed in there by the Holy Spirit. The mind that was in Christ is in you. And Christ, and the Bible, and the Word, is the same. "In the beginning was the Word, and the Word was with God, and the Word was God." Then you, and the Word, and God, and Christ, are the same. "And if ye abide in Me, and My Word in you, ask what you will, it'll be done." See?

198 Put the power right into Moses' lips, to go out there with His Word and speak, and frogs come; speak, frogs left; speak, lice come; speak, life—lice left. Amen!

¹⁹⁹ But then the token was required for all Israel. All Israel was required of this token. “And when I see the token, I’ll pass over you.” Oh, my, my! What an assurance!

²⁰⁰ Israel coming out of Egypt, was a type, of the antetype today. Egypt was the church, and Israel represented the Bride. And as Israel come out of Egypt, so does the Bride come out of the church. See? Cause, there has to be something there for It to come out of, and It’s got to come out of, so, if it was a type. The—the church is down in Egypt, in the world and in sin, and does not care a—a—a tinker about your Token. They don’t even believe It. But Israel loved it, for it’s salvation to them. Oh! Oh! It should make us happy, should make our hearts . . . Oh!

²⁰¹ Apply It, church! Now don’t fail. Will you now? Don’t, don’t, don’t let the sun set. Don’t, don’t, don’t, don’t rest, day or night. Don’t take no chance. It won’t work, children. It won’t work. You must have the Token!

²⁰² You say, “I believe. Yes, I go. I, yeah, I believe the Message. I . . .” That’s all right, but, that—that’s good.

²⁰³ But you must have the Token! Do you hear, Branham Tabernacle? You must have the Token displayed! Without It, all your believing is in vain. See? You’ll live a good life; you listen to what the Word says; you go to church; you try to live right; that’s fine, but that’s not It. “When I see the blood,” that’s the Token. And the Token here is not . . .

²⁰⁴ Cause, what, He—He had to see the actual chemistry, because the life had gone, he . . . had gone from it, it was an animal.

²⁰⁵ But here It’s His Own Life that was in the Blood. And the chemistry was only a signal or a sign of sanctification, but the Life Itself is the Token; for without the circumcision, without the Token, you’re not even in the covenant. The whole thing works together. If you say you’re circumcised to the Word, and It only, then you’ll believe the Word; if you believe the Word, then the Token has got to come, for he said, “Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost.” There you are. Oh, my!

²⁰⁶ Notice then the preparation for His promised-land people. Notice what He did. First, He had a people that He had made a land for them. He had prepared a land for them. And now He sent down there a preparation for it, for the promised-land people. It was only for those who were predestinated to that promised land, Bride day. And how He done it, He sent a prophet with a message, identified it by a Pillar of Fire, and gave a token that they could rest assure that it was right. That’s right. It was her consolation.

207 Israel, coming out of Egypt then, was a—a type. This is the antetype, of the Church coming out of the denominations. Now, not all denominate. I mean the Bride. See? Some people, there is some of the independents just as bad as the denominational, sometimes worse than.

208 I'm talking about the applied Token. The Token agrees with every Word. See? It's got to, because It is the Word. It's the Life that was in the Word. "My Words are Spiritual; They are Life," said Jesus. See?

209 When Moses begin His ministry in Israel, with great signs you see, Israel quickly gathered from all over Egypt, to Goshen, coming back to the homeplace, 'cause they knowed something was fixing to happen. Oh, what a type!

Oh, they come from the East and West,
They come from the lands afar, (that's right,
you've heard the song)
To feast with the King, to dine as His guest,
How blessed these pilgrims are!
Beholding His hallowed face
Aglow with love Divine;
Blest partakers of His grace,
As gems in His crown to shine.
Oh, Jesus is coming soon,
Our trials will then be o'er.
Oh, what if our Lord this moment should come
For those who are free from sin?
Oh, then would it bring you joy,
Or sorrow and great despair?
When our Lord in glory comes,
We'll meet Him up in the air.

210 Displaying the Token! "And I'll raise him up in the last days." Certainly! We are in the days.

211 The people gathered into Goshen. They were ready. They knowed something was fixing to happen. They was just like . . .

212 You take ducks, when it's time for swarming, they all run right together. When bees, everything else, gets ready, there is some instinct draws them.

The Holy Spirit draws the people!

213 Oh, when it come time for the great wrath of God to fall, every . . . There come two ducks, male and female. Here come two geese, male and female; here come two horses, male and female;

something another pulling them, the predestinated. The rest of them perished. Oh! The rest of them perished! But those who felt that tug to come in, they knowed that ark was prepared. It was a token that there's coming a rain. They knowed that there was coming a rain, no matter what the display was and what other people's thought. They knowed.

214 There was something inside of them, said, "Get into there, right quick! Get into there, because that's the only place that's going to be safe." Because, God prepared a prophet, He sent the ark as a sign, said, "Get in there," and the rain was coming. And they went right in there, two by two. All the animals went in, two by two, into the ark, because they had got beneath it. No matter what the rest . . .

215 And all outside of that ark perished. All outside of the token, of the blood, perished, everyone. And everyone outside of the Token, of the Holy Ghost, will perish.

216 No matter how good, how much church members! There was a lot of them in the days of Noah. There was a lot of them in the days of Moses; but a man that failed to apply the blood, as the token, was, he perished. Those who failed to go in the ark, perished. Those who fail to come into Christ, for He is the Ark!

217 First Corinthians 12, said, "By one Spirit we are all baptized into one Body." The mythical, not church; but the mythical, not the denominations; the mystical Body of Jesus Christ! "By one Spirit," capital S-p-i-r-i-t, Spirit, "we are all immersed into this one Body." Then the Token is on the door, for you are in Christ. And He was the One, your Sacrifice, Who stood the judgment. And when God looks upon that, He can't do a thing. You're just as safe as you can be, because God and Christ is the self-same Person, the Spirit been made flesh and dwelt among us. And there is God with His Ownself, and you, His Own children, into the Body. There you are, not a chemical, but the Spirit! "I will pass over you."

218 They come from all Egypt, to gather into this one place, so they could be under this token.

219 And they've come from Methodists, Baptists, Presbyterians, Lutherans, Pentecostals, everything else, to get under the Token. Just exactly like it was then!

220 It was a Pillar of Fire was represented there. And one told the other, another one told another, another one told another, and, first thing you know, here they all begin to come. They begin to come, and they watched the sign of God. They said, "Judgment is at hand."

221 Then the prophet said, "I have heard from God. There will be a token. And you put the blood upon the door. Slay the lamb, put the blood upon the door, and that'll be a token, because death is fixing to strike."

222 Let me tell you today, as His servant, unless the Token is on the door, there is a spiritual death going to strike. And all churches are headed back for the—for the council, of World Council of Churches. They're all going back to Catholicism. And only those who are genuine, born again, is going to stay out!

223 Remember, not your Pentecostal denominations, 'cause they're already in it. Shows they are dead! They are perished. They sacrificed. They've went back. They put Him outside the door, but He is looking for the Token. Because, the only thing they relied upon was speaking in tongues.

224 Don't you rely upon no speaking in tongues, no nothing else. But let the Token Itself be there, the Person of Jesus Christ, His Own Life in you. Circumcise not just *this, that*; but circumcise your whole being, till you and Christ are One. Christ is in you, and His Life lives out through you.

225 Now, now, from all Egypt! And look now, as we see what they did, as we see the time appearing, we're commanded to do the same thing. Did you know that? Watch what the prophet said.

226 And we're going to read now, if you want to read, in Hebrews the 10th chapter. And if you want to read with me, I want to read a verse or two here now before we go on. Hebrews the 10th chapter, and let's begin with the 26th verse of the 10th chapter of Hebrews. No, I'm . . . Let's see. Yeah. Yes, sir! The Hebrews, the 10th chapter, and the 26th verse, see.

For if we sin willfully after that we have received . . .

227 Let's see, have I got that right? Yeah. That's right. Yes.

. . . if we sin willfully after . . . we have received the knowledge of the truth, there remaineth no more sacrifice for sin.

But a certain fearful looking for the judgment, the fiery indignation, which shall devour the adversary.

Here look! He that despised Moses' law died without mercy under two or three witnesses:

. . . how much more sorer punishment, though, suppose ye, shall he be though worthy, who has trod under the foot, under the foot the Son of God, and . . . counted the covenant

of the blood, *wherewith he was sanctified, an unholy thing, and has done despite unto the Spirit of grace which come from the Blood?*

228 Minister, member, good man, moral man, whatever you are, and you know that God taken cigarettes from you. Women, you know He has taken shorts, and—and short hair, and everything, from you. You know He did that. But then if you turn around and do despite, and count that Blood of the covenant, as It was, “an unholy thing,” Who has sanctified you and brought you this far!

229 Like the spies, if they come right up here to the borderland, and looked over, and said, “Well, I know it’s there, but the obstacle is too great. We look like grasshoppers,” they perished in the wilderness. Borderline believers!

230 Don’t just come *this* far, say, “I believe the Message.” You obey the messenger. Come into Christ! You say, “Well, I believe every Word said, Brother Branham.” That’s good, but that’s just—that’s just being able to read.

231 Take the Message, take It into your heart, that you must have the Token, the very Life that was in Christ be in you. “When I see That, I will pass over you.”

232 As we see the great end-time signs on earth today, we know that that’s right. Now look, I’ve waited for this, for a long, long time, for this Message to you. See? And you’ve seen the end-time signs. And I’ve preached It to you, and showed It to you, by everything that Christ said. Is that right? [Congregation says, “Amen.”—Ed.] You’ll admit that? [“Amen.”] We’re at the end time. I don’t see nothing left.

233 You say, “What about the mark of the beast?” Those who reject the Holy Spirit is already marked by the beast. The punishment will come later. See?

234 In Israel, when the trumpet sounded in the Jubilee year, every man. . . You notice Christ, in reading that? He just read half of it, ’cause just half of it was applied to that time. See? “He sent Me to bind up the brokenhearted, preach deliverance, and so forth, see,” but, He, “and the acceptable year of the Lord.” The rest of it, He never—He never read that; He laid the Scroll down, for that’s for this day. See? He just read part of it, part was His day.

235 Now this is what He is going to do today. This is what He is speaking, through His anointed Spirit, to the church today. Now is the hour. Now is the time. Receive It, people. Receive It!

236 What! We see the great end times, the flashing red lights, everywhere. Upon nature, we see nature flashing the light, “The

time is at hand.” We see it upon the church, flashing the light. She is condemned. “The time is at hand.” She is in the world. We see it upon—upon the skies, upon the sea, upon the nations, upon everywhere; in the sun, moon, stars. Signs!

²³⁷ We see the end-time signs of the Holy Ghost returned back upon the people. As it was in the days of Lot, how the Holy Spirit worked through that human flesh there, that was God manifested in flesh. How God would man Himself in, Himself in His Bride in that day, and show the same sign, Jesus said it’ll be the same thing in the last days. We see it. We see the same Pillar of Fire. Even science has took the pictures of It, and so forth. We see the end time signs is at hand. We know it’s here.

²³⁸ And then, seeing this, if you believe me! If you don’t believe me; believe the signs, believe the Word, for they speak of what I’m telling you. If I ain’t telling you the Truth, they’d never speak back. God will never speak to a lie. God speaks to Truth. And these Words are testifying that I am telling you the Truth. They are the one that testifies of the Message that I’m preaching. Not only the Angel down there on the river that day, that said, “your Message will forerun the second Coming of Christ,” the works itself! If you can’t believe that Angel told the Truth; believe the works, for the Bible said these things will happen at the end time. They are They that testify. They are the ones that speaks louder than my words or anyone else. It’s His Word. They testify of the time.

²³⁹ And we see these great, horrible end signs upon the people, and signs of the time, upon the earth, distress between the nations.

²⁴⁰ We see Israel in her homeland. The ensign, the six-star-point Star of David, flying, the oldest ensign in the world, the oldest flag in the world. She is a nation. She is a government. She is her own people. She is in the league of nations. She, she is, she is all these things. She is in the U.N. And she has got her own currency, everything. Jesus said, “This generation shall not cease until everything be fulfilled.” And, remember, the very night that Israel was made a nation, that was the night the Angel of the Lord appeared to me right yonder. That’s right. There we all are.

²⁴¹ Everything is pointed up exactly the Truth. I have not lied to you. I’ve told you the Truth, and God has testified that I’ve told you the Truth. Now, remember, I’m your brother. I’m a man, see. I’m just a man just like you all, but somebody has got to bring It, somebody has got to say It. That wasn’t my choice; it was His choice. And I’ve told you the Truth, and He has testified right back that It is the Truth. [Congregation says, “Amen.”—Ed.]

242 When we see these things upon the earth today, oh, people, this is the last hour. Get that Token over you, quickly as you can; or, you get in the Token, get in the Token. As we see the great end sign, and the time at hand, warning us, "Time is at hand."

243 Oh, take this solemnly! We should love one another. Oh, my! We should be so in love! Don't never speak evil against one another. If somebody makes a mistake, pray for him right quick. We are together in this, with God. We are brothers and sisters. Oh, live godly. Live, live like daughters of God, live like sons of God. Live sweet, kind, humble.

244 Let no evil come in your mind, in your thinking. Just, just dismiss it. If it knocks on the door, take it away. Just say, just show your Token, just keep walking, "I am under the Blood!"

245 Remember, there was a lot of them come by them women that night, say, "Hey, Gertie, Lillie, some of you, come on out, we're going to a party tonight."

246 "Huh-uh! I am under the blood. I'm under the token, to stay here. My love is to my Maker. Death is in the land tonight."

247 And death is in the land today. Judgment is waiting, she is pending. Atomic, and hydrogens, and all kinds of disaster, is waiting for the nations.

248 And God is moving His Church, and showed all. We been keeping the Lamb up now for quite a while, watching, seeing what He is doing, watching His nature and everything, but now the Token has got to be applied. It's got to be applied. It's the only thing. "Except a man be born of the Spirit, and of water, he will in nowise enter in." And should love one another. Believers should separate themselves from the world. Don't just take it now lightly.

249 Now, you people that's listening to This, on tape, you women, you men, you listen a minute. If you ever believed me, you believe It now.

250 It's time for to quit fussing with one another. Believe the Message of the Bible! Believe Jesus Christ! And love, and honor, and respect one another. Man respect your wives. You respect your homes. Bring your home together, because, remember, this Lamb was for the home, not just one; for the whole home, too, had to be brought. Everything had to be brought in. We should love each other. And believers should separate themselves from the world.

251 Notice, they were not just yet come together to talk about the message. They come together to apply the blood, to apply the token.

252 That's what you must do. Pastor Neville, and to this congregation, trustees, deacons, to you brethren, it's time that

we laid aside all the foolishness of the world, time we laid aside everything else. We've seen enough now, till we are positive, sure. And the Token must be applied. Without It, you're going to perish; you must perish, that's the only thing.

253 Oh, don't come together, say, "I believe It." Get beneath It, get into It! [A public short-wave transmission interference is heard—Ed.] How do it? "By one Spirit we're baptized into the Body of Jesus Christ." Everybody believe, with all your heart. See? He was not responsible for any out from beneath It.

254 Who was that talking? [Someone says, "That's a short-wave radio, Brother Branham."—Ed.] Short-wave from above? ["Come through the speaker."] Through the speaker. They got it in there? I heard somebody. ["Brother Branham, I believe it was a short-wave come in back there."] Short-wave, yeah. Oh, they—they got it hooked up. I guess they're take . . . Oh, to the cars? Excuse me. I know somebody said something. And I thought somebody wanted to say something to me, and they didn't get it, you see, and that's the reason I—I said what I did. I seen you look around. I heard a voice. I thought somebody raised up to say something, and I didn't know what it was. Now, now, thank you.

But, believe, get beneath It!

255 Israel didn't come together, say, "Let's all go over to Goshen today. We'll drive up to Goshen. You get on your camel, and we'll take the ox cart. And we'll take the Joneses, over here, and so forth, and—and the Goldbergs, and we'll all go up to—to Goshen. And you know what? Moses is going to speak today." That wasn't it. No, sir, brother! It's, get beneath that blood! Yes, indeed.

Not to talk about It; get into It!

256 One of them say, "You know, Mr. Goldberg, I actually know that's Truth."

257 "Yes, brother, I believe it is the Truth. I know that it is the Truth."

"Mr. Lavinski, what do you think about it?"

258 "It's absolutely the Truth! I seen the power of Jehovah God speaking. I seen those frogs come out of that land. I know that it didn't happen till he said it, and I know that that's Jehovah God." Now, that's all fine.

"Are you circumcised?"

"Yes, sir! "

"Are you a believer?"

“Yes, sir!”

259 And then when he heard Pastor Moses speak, that day, he said, “But you’ve got to get beneath that blood, for God said, ‘The blood is a token.’ It’s a token! No matter how much you believed, how much you are circumcised; that’s a covenant God gave to Abraham, and so forth, that’s the covenant. But you’ve got to get beneath the blood, that’s a token, for He said, ‘When I see the blood, I’ll pass.’ Israelite, or any!”

260 That’s denomination or not denomination, either one, you must come beneath the Blood. Methodist, Baptist, Presbyterian, Pentecostal, undenomination, whatever you are, it’s for an individual. You’ve got to come beneath the Blood. Now just don’t talk about It; receive It! Hear me! Hear me! In the Name of the Lord, hear me! See? Got to come beneath the Blood!

261 He was not responsible for any persons from beneath the blood. God made it clear that all from under that blood would perish.

262 May I use His Words? All outside of Christ will perish. How do you get in Christ? First Corinthians 12, “By one Spirit!”

263 Not, “by one handshake, by one membership, by one denomination.” That’s what they’re trying to make it. They may do that.

264 “But by one Spirit we are all baptized into one Body.” “If an angel from Heaven teaches anything else,” Paul said, “let him be cursed.” That’s the Message, come into Christ!

265 Look, any persons outside of the token, God was not responsible. And God is not responsible for any person, big or small, popular or unpopular, rich or poor, bond or free, male or female; He is not responsible for anybody that’s from under the Token covenant. He’s not responsible.

266 You say, “But, O Lord, I’ve did *this*. I cast out devils. Lord, I did *this*. I—I preached the Gospel.”

267 “Depart from Me, you that work iniquity. I never even knew you.” He only recognizes the Token.

268 Do you hear It? Say, “Amen.” [Congregation says, “Amen!”—Ed.] Now, so it’s upon you. He . . .

269 Sitting down here in that woods the other day, and the boys was wondering, said, “Here is two days, you ain’t . . .” I didn’t even shoot a squirrel. Said, “What was the matter?” See, that’s what it was. See?

270 Said, “Place it upon them, upon them.” Said, “You have talk—talked to Me about it.” See? Now it’s in your lap. It’s in yours.

271 He won't recognize nothing but that Covenant, of the Holy Spirit. And you cannot receive that Covenant unless you are saved, sanctified, and then baptized into the Body. He will not.

272 You might have an impersonation, you might feel good, and jump *up-and-down*, speak in tongues, and dance in the Spirit. That don't have one thing to do with It. Hear It, in the Name of the Lord! God don't recognize that. Heathens do that. Witches do that.

273 You say, "I'm a scholar. I do *this, that*, or the *other*." He don't care how much scholar you are. The devil is, too, see.

274 He only recognizes the—the Token. That's the Message of the hour! That's the Message of this day! That's the Message of this time! In the Name of Jesus Christ, receive It!

275 Not a sub- . . . substitute, something the devil can place over on you; like a phony love, to make a man love some other woman besides his wife, or a wife some other besides, or some of this here something, dishonorable thing. That's not real love. That's the devil. That's his works. It's something he's tried to hand you, instead; a joy, to drink and feel good about it, say, "I got the blues; I'll go out and get me a quart of liquor, and forget about it." That's a death.

276 God is your joy. God is your strength. Knowing the Message, knowing the Truth, that's our sufficiency now. He is my all-sufficiency. In Him, all things I have need of is in Him. That's our strength. "My help cometh from the Lord." You Christians, look to Him for your joy, look to Him for your strength, look for Him for your happiness. He is my peace. He is my joy. He is my love. He is my Life. That's a Covenant, the Token upon the door!

277 Not responsible for one person, one person, no matter who you are, He is not responsible, out from under It.

278 And remember, all the family was got, brought together. Oh, my! Oh, remember!

279 You say, "Well, my daddy is a preacher. My brother! My pastor! My . . ." That might be true, too, but what about you?

280 Remember, only safe when the token was displayed! If a man was here under *here*, and his son was across the street, he was in danger. He would perish. His daddy would be saved. Or, if the son was over *here*, and his daddy over there, his daddy would perish. Only the token! "When I see the token, I'll pass over you." That's the only thing.

281 You say, "Well, my son is a preacher." You mothers say, "I got the best boy, or the best girl. I tell you, they're the sweetest thing. They've been filled with the Holy Spirit, and such love! They're obedient. I never seen such!" What about you, mama?

282 You say, “My mother is the sweetest thing. I know, if she dies, she is going to Heaven, ’cause she’s really got the Token, Brother Branham.” But what about you, sis? The whole family must be brought under.

283 Are you tired? [Congregation says, “No.”—Ed.] I’ll . . . It’s twelve o’clock . . . Just a minute. I could cut it off and start tonight again. [“No.”] But if you—you want to wait just a little bit longer, I’ll try to hurry now. [“Amen.”] I’ll place this right in. Cause, I think, right now while you’re under the anointing of it, it’d be better if you’d get it right now. [“Amen.”]

284 Only when the Token is displayed! Then, the whole family must be under that Token, Blood. Papa and mama, I know how you feel. I’ve got children, too, I got to see them saved. I’m talking to myself today. See? I got brothers. I got a sister. I got loved ones. I—I want to see them saved, too. But, remember, without the display of the Token, they’ll perish. There is no resurrection for them. That’s right. They’re gone. Only when the Token is displayed!

285 Look, Joshua, wish we had time to read it. Mark it down, Joshua the 2nd chapter; believing Gentile harlot, Rahab.

286 Oh, I just wish it was about nine o’clock. I’d like—I’d like to take that and just show you how that was there, see. [Congregation says, “Take the time.”—Ed.]

287 This harlot, Gentile, watch, all her family. She was a believer. All her family had to get under that scarlet streak, that token. They had to go under it, for they’d perished. They had heard of the wrath of God. They had heard of the displaying signs and miracles of God among His people, and they had to receive it. She had to receive it. God, destroying angel, was coming. They knew it. And Joshua was that angel. They were in line.

288 And so is every nation, in the world, in line of God’s Judgment!

289 This little, old harlot, she had heard. Faith cometh by hearing! She said, “All the country is disturbed about you.” That’s right.

290 Now, the spies that were sent in there to make arrangements, and so forth, she honored those men. And, she, she wanted to be saved. She said, “I know that your God is God, and I have heard what great things that He’s done. I know what He done to Og, and I know what He done to the different nations. And I see that those who accept Him are saved, and those who does not accept Him are destroyed. And I want to live,” she said. Oh, my! There you are. “I want to live.” For they just . . .

291 Notice, Jericho had heard what God was doing, but they didn’t want to take the warning.

292 And there isn't a denomination in this country, around, but what's heard what God is a doing. They don't want to take the warning.

293 His great power and signs had been displayed. What He done, He crossed right through the Dead Sea, as if it was on dry land. He caused, He created things, and made frogs, and lice, and fleas to come into the air; created them by His Word, through His prophet. That was no secret. They know it.

294 And Rahab said, "I've heard that. I don't want to perish with these unbelievers. No, sir!" Knowned judgment had to follow it, 'cause they was right in line. She knowed it. So, they made a way for her to escape it.

295 They must have believed that their own big denomination of Jericho was able to resist the wrath of God, see, their own big denomination.

296 That's what many of them are thinking today. "Oh, surely God won't do that." That's what Satan said to Eve. "Oh, surely God won't." He will, 'cause He said He would, see, and that's His Word. Yes, sir.

297 "Except a man be born!" "And these signs shall follow them that are born!" See? "This will all man know ye are My disciples," and so forth, see. All right, wanted to do it. Oh!

298 What happened? Now they were shut up. "No revival is going to happen here. Our denomination won't sponsor such. We'll not have that kind of nonsense among us. I forbid any of you to go to that meeting." Huh! Jericho, right in the line of the damned!

299 But there must have been some tape boys slipped in somewhere, for the predestinated seed. They slipped over to her house and played some tapes. She made her—her own house a church, to receive the message.

300 They still got them, you know. The Message got to the predestinated Seed, anyhow. We don't know how It got there, but It got there, so that the Just will not perish with the unjust. God is seeing to that, today. Yeah, some way It slips in. We don't know how. Though they won't sponsor It, but there is some Seed out there that's predestinated.

301 Anyone knows anything about the Bible, knows that that harlot was predestinated. She sure was! She didn't. . . The Bible said, "She perished not with them who believed not." That's right. But she believed the message of the hour.

302 And God give her a sign, by His messengers. Said, "Take a scarlet, red streak and tie it on your. . ." Said, "Remember, if you

don't tie that streak there, or leave it there, what we've escaped by, we're not responsible for our oath." And said, "If you are out from under it, we're not responsible." Oh, my! "Rahab, every predestinated seed in here, you get out there and go to hunting them. Get your daddy, your mother! For, we've just come out, under that atonement, down in Egypt, and everything that we didn't have under that token perished. Rahab, I'm giving you a sign. It's a token. And I say, in the Name of the Lord, as to say, if you will put that! I'm acquainted with that, with the messenger. I'm acquainted with the angel of wrath, Joshua. He's God's destroying messenger. I'm acquainted with him, and he knows that there has to be a token sign. And you hang that there, and I'll assure you. I take oath." And God took oath, too, that what was out from under it would perish, and all that was under it would live.

³⁰³ And now, the same oath is today, the same thing, see, "I will not let you perish with them who doesn't believe the Message." And they . . .

³⁰⁴ She had heard the works had been done, and she believed it. But, about, she was . . . Her and her father, and a couple of brothers, or something, was the only one believed it, in the whole city.

³⁰⁵ See how few it is? Just one *here* and *there*, a little family will come out from a state. That right? [Congregation says, "Amen."—Ed.] Exactly now, here we're talking facts. We're . . . If you're going to see what the antetype is, you have to see what the type was first. You have to see what the shadow is, then you know what the real thing is going to look like. See?

³⁰⁶ His power was displayed. Judgment's in line. They must believe, in order to be saved. Yes, sir. And these little . . .

³⁰⁷ These fellows went in there, these messengers, and—and caught that predestinated seed that believed. She used her house for a church, to receive these messengers. They wouldn't let them in them churches. No, sir. See? So she . . .

³⁰⁸ They won't let you, either. They kick you out if you say anything about It. Yeah. See?

They got all in her city, that would believe, under the token.

³⁰⁹ That's exactly what we better do today. If you want some loved one saved, you had better get them in right now. See?

³¹⁰ When God's wrath destroyed that big city, the token sign held her house safely. Amen. What? The sign was on her token . . . Or, the token was on her house, when the rest of the city shook to the ground. What was it? What was it? Joshua, the messenger of God!

God Himself recognized His messenger's message. Amen! It proved it. It proved it. They recognized the message. He recognized His messenger's message. And when all the rest of the city shook down, there stood Rahab's scarlet token over the door, and the rest of them was gone.

311 Then, right straight up went the destroying angels and destroyed everything that was in the city, not even a piece of goods was left. One took out a piece of goods, and had to perish with it, out of that denomination. Took the whole thing and destroyed it! "Cursed be the man that ever tries to build it. His firstborn will die when he starts," and so forth. God cursed it like that, that big thing that rejected the gra- . . . the message of grace and mercy, thought they were safely secured.

312 Many people thinks, today, "Because I belong to the church, I'm safely secured." Don't you believe such nonsense.

313 When, "The blood shall be a token unto you." The Spirit now is the Token unto you, the Life that was in the Blood.

314 Same, let's think that, the same token that they used in Egypt, the same life token that was in the Egypt, was in Egypt, God used the same symbol up there. Joshua, a perfect type of Jesus, was true to the token sign that his messengers had preached. Joshua, when he said that, he said, "Don't touch that house or anything in it. It's reserved for the Lord." Amen!

315 A Gentile, a harlot, streetwalker, but she heard and believed, and she applied the token.

316 No matter how stooped you are in sin, what you have done, that doesn't have one thing to do with it. You apply the Token. It's for you. If you feel in your heart there is something tugging, It's for you. You apply the Token. And the great Josh- . . .

317 The word *Joshua* means "Jehovah-saviour." So does *Jesus*, means a "Saviour." And, Joshua, when he knowed his messengers . . .

318 His messengers returned back, and said, "I have obeyed your orders. And there was a woman we found, when we played the tapes, you know. We found a woman that believed. And we told her, that all that would come under that red sign back there, the token, it would mean. Now I have preached that. Will you honor it, Joshua?"

"I sent you to do it." Amen.

319 And then when, that, God honored it, the house never shook down. And then when Joshua stood there and give the signal to destroy the whole thing, went right straight up, and Rahab and all of her people set right, and all their possession, amen, amen, all their

possession was in the house, safely. They just stood there, and didn't have to look out the window. They could read the Scripture while the battle was going on.

³²⁰ She come right back and courted, courted the general in army, and was raised up, and come up in Bethlehem, and her portion was allotted up in there to them. And she brought forth a . . . she brought forth a famous son, and that famous son brought forth another famous son, and that son brought forth another famous son, until the great, famous Son came. Right back down, and on through Obed, and on through Jesse, and on down into David. That's right, harlot Rahab, because she believed the messenger. She applied the token, and her house was saved, or she had perished down there where she was at.

³²¹ Listen close now. Oh, say, do you recognize it? All under it was saved in Egypt. All under it was saved in Jericho. All under It will be saved today. The blood-bound, blood lamb, is a type of Jesus Christ.

³²² In Hebrews 13:10 and 20. I ain't got time to read it. Put it down. I was going to read it. It is called "the everlasting covenant." The Blood of Jesus Christ is called "the everlasting covenant." Yes, sir! "Everlasting covenant."

³²³ Why wasn't it called "Eternal covenant"? Because that it wouldn't be Eternal. When we're redeemed, it's all over then. It's an *everlasting*, which means, "certain amount of time," till time is out. There'll never be another one. When time runs out, we won't need no covenant. But until time runs out, we need the covenant.

³²⁴ Now, remember, Hebrews 13:10-20, a "everlasting covenant." God's Blood-bound promise makes us free from sin. Amen! There is no sin in Him; sin, self, flesh.

³²⁵ Worship Him and show forth His promised power! God's Blood-bound, token-bound, covenant people has the Spirit of Jesus Christ in here, that, "He that believeth on Me, the works that I do, shall he do also," displaying the covenant. See?

³²⁶ New Testament! *Testament* means "covenant." That's right, isn't it, Doctor Vayle? *Testament* means "covenant." *The New Testament* means "the new covenant." The Old Testament was the old, under the lamb, that the life could not come back on the believer. The New Testament was the Lamb of God, and His Life comes back on us. Blood's Life! See? Blood is Life in the New Testament, see, Life is from the Blood of the Lamb, which means the New Testament, new covenant.

327 That, God, “After those days will I write My laws upon the fleshly tables of their heart.” See? See? “Not upon the stony tables, and a lamb’s blood, which you had to say, ‘Yeah, I—I got the blood over *here*, now what does it say do?’ But upon the tables of your heart, see, the Spirit covenant will I make with the people.”

328 And It displays His power. John 14:12, says, “He that believeth on Me, the works that I do shall he do also.”

329 *New Testament* is “new covenant,” new Life, shows Jesus has met every requirement for us that God required, to make us back, truly, sons and daughters of God, under the Blood, where there is no more condemnation.

330 Romans 8:1, “There is therefore now no condemnation to them that are in,” not those who are *believing* It, “those who are in Christ Jesus, that walk not after the flesh, but after the Spirit. And My Word is Spirit and Life.” See? Oh, couldn’t I take a text from that and stayed about a couple more hours. But we’ll hurry over it, you see.

331 No more condemnation; free from sin, free from the cares of the world, no condemn. Why? “To them that have been, by one Spirit, baptized into one Body.” There the Blood of the Lamb has been applied. The God of Heaven has accepted you, and your . . . His Life is in you, and you are sons and daughters of God.

332 Your character is God’s character. What is it, a little pushover? No, sir! God is a God of judgment. He is a God of correct. It must be on the line. Nothing else will do. That’s the kind of character you are, because you’re the character of your Father. See?

333 What? The life, watch when (it) the life is took, for the blood. See? The life itself is took. See? The life, it took, for the blood. See? The blood was applied, and the life could not come on the believer then, for the life of an animal. Not the life . . .

334 But, see, instead of a human being, it was a super, super, super human Being. See? And that makes the human being now not only a human being, but he’s a son and daughter of God, of the super, super, super, super, super Life that was in Him, comes back upon you; and changes you from a sinner, and the things of the world, a church member, and a denominational goer, to a born-again Christian, filled with the Spirit; the Life of God just flowing from you, like sparks from an anvil, as you walk, full of virtue, and love, and gentleness, and as the Holy Spirit moving, speaking. Oh, my! There you are. And with (the what?) hearing the Message, watching the Pillar of Fire, and the blessed assurance, “I’ve passed from death unto Life.” Note, therefore, no condemnation at all.

335 “If our hearts condemn us not, then we have our petition, see, we know.” But if sin is in our heart, then it condemns us, we—we just might as well not even start. See? You’ve got to get free from sin. And the only way you can get free from sin is get in Him. That’s the only covering there is for sin, is Christ.

336 Remember, the covenant Blood, the covenant Blood is not recognized without the Token. You cannot. You will not. You say, “Well, I—I been sanctified from things.” That’s not the Token. It’s the Spirit, is the Token, the Spirit of Christ upon you. Believe it!

337 Now, look, the Word assures us of the promise. All these are texts I’ve set down here. Just keep on preaching all day, look like, see, on it. See? The Word assures us of the promise, because It is the promise. The Word is the Promise, and the Word is the God, and the Word is—is ours. And we become the Word, and the Word becomes us. “And if ye abide in Me, and My Word in you,” then, see, it just becomes one great big family. See? It assures us. Because why? Well, it’s part of us. See? See? See, It becomes part of us. What a text! All right. Assures us, the promise.

338 The Token is the sign that the purchase has been made and been accepted. Now, you can’t get the token from the railroad fare until you pay the price; and the only way you’re going to pay the price is pay it. That’s right. What? Believe It. Accept It. Full obedience to the whole Word of God will entitle you to the Token. Full obedience! Not the part of It as far as your denomination goes, but all of It. Full obedience to the Word, which is Christ, brings you into Christ.

339 Now what if you was just all in, but your feet hanging out? What if you was all in, with hands hanging out? Most all of us in, but the heart hanging out? See? See? The heart’s in the world yet? See? But we don’t do that.

340 Full, complete obedience puts you and the Word One. You believe It, every bit. And all of It’s in you, and you watch It working through you.

341 You don’t go about with a bunch of carrying on. See? You’re a Christian. No matter what anybody says, they’ll never touch you. You’re in Christ. You’re safe as you can be.

342 When death knocks at the door, it has no hold, see, not at all. Why? It’s just stepping out of *here* into *There*.

343 Age means not a thing. You done passed from age. You’re in Eternity, ’cause you’re in Him. He is Eternal. Don’t mean a thing, whether you’re young, old, middle age, or whatever you are. Pretty, ugly, short, fat, what, it don’t matter a thing. It doesn’t.

344 You don't go around, and all these other things. You, you done passed from that. You're dead. Your life is hid in God through Christ. You're sealed in there by the Holy Ghost, walking in Christ. The only object you see is Christ. That's all. That's the Only, you walk by. Oh, my! No wonder we used to sing that little song!

Fill my way every day with love,
As I walk with the heavenly Dove;
Let me go all the while, with a song and a smile,
Fill my . . .

345 Let me be a brother. Let me live the example of what Christ said a man should be. Let me be a brother to a brother, a brother to a sister. Let me be a—a minister to the ministers. Let me be an example of examples. Let me show to the world that this Word is Christ. The only way I can do it is come into Him. Cause, I can't do it myself, you can't do it. But let the Word and you become One, then It lives Itself out. You are a walking epistle of Jesus Christ, when He's got complete control, control of you, to make every Word.

346 If He comes *this* way, "I want to do This," and you say, "No, no, I don't believe That," see, you're not in the Word yet. See?

347 Full, now watch, fully, now, fully obedience to the whole Word of God entitles us to the Token. Then when we pay, pray, we must have the Token to present with our prayer.

348 If you say, "I pray, Lord, but really I haven't . . ." Well, you don't. Just might as well stop, see, to . . . Go ahead, first, get the Token, see, 'cause that Token is what He'll recognize. See? Yes, sir!

349 When we pray, then we must present the Token, "Lord, I have obeyed You, fully. I have repented of my sins. I feel that You have forgive me. I've been baptized into the Name of Jesus Christ. The Holy Spirit is upon me. Now I have need of certain thing for Your glory. Lord, I ask for it. It's mine now." Then there is something anchors back *here*, "whew-whew," it's yours. That does it. Then it's all over. It's all over. It's settled. "I ask for *this*. I ask for it. I must have it. See? See? I—I want it for Your glory." See? Well, that's it, then He just gives it to you. Then you know it's yours. That's the way it is, our children, so forth, we apply the Blood, believe it. That's all. All right.

350 What does He do then? When you have, can present the Token with your prayer, It shows that you have fully come to obedience to the whole Word of God. When you've got the Token, it shows that you have obeyed every Word. Then, you and the Word are one, you're only asking for the thing that you are. See? See? Then, why, you know.

351 If I say to *this*, “Hand, you obey me, reach out for that handkerchief!” It does it. See, hand obeyed me. Why? It’s part of me. See?

352 Then when you and the Word becomes one, every promise, glory to God, every promise is yours. It obeys you. Then you want to watch what you want to do. You wouldn’t put your hand in a fire, just to say, “See me do it.” Oh, no, no! See? But if there is something in that fire, I got to reach for, it’ll obey me. See? See? That’s right. See, you want to watch what you are doing.

353 That’s the reason the Holy Spirit sparingly give out, and things, you know what I mean, because some. . . You don’t want to. . . A real servant of God don’t show off with It, you see. That’s it. That’s making a show.

354 When we pray, we present the Token. It shows we have fully obeyed.

355 Paul tells us, that, “The blood speaks.” That, anyone knows that the blood is, actually, itself, can’t speak. It’s a chemistry. Is that right? How many knows that? [Congregation says, “Amen.”—Ed.] But how many knows that the blood speaks? [“Amen.”] If you want to put that down, Genesis 4:10. God said, “What about your brother?” Said, “His blood cries from the earth, against you.” Amen! Is that right? His blood is a speaking. Hallelujah! God said, “What about him?”

He said, “Am I my brother’s keeper?”

356 Said, “His blood is crying out. His blood is a crying out.” It’s a token. It’s a token, that he had been killed. His blood was crying out against him.

357 Now, if you get that in Genesis 4:10, then in Hebrews 12:24, start reading. In Hebrews 10, 12:-4. Said, “The Blood of Jesus speaketh better things than that of Abel.”

358 See, Abel, he was a righteous man. He died. He died, innocent, because he was in the Way. He was in the Way, standing for the real revelation he had. He spoke. It cried out! The justice blood of Abel cried out against Cain.

359 But the Blood of Jesus Christ, not only cried out, It redeemed. Amen! “It speaketh better things.” It makes you sons and daughters. It hides you from the wrath of God. See? The blood of Abel could not hide Cain, see, but the Blood of Jesus can. Amen!

360 So, old Cain, come out today, if you’ve been a persecutor against the Word, and say, “Days of miracles is past. This Thing is all nonsense, and things.”

361 It's crying out, you see. The Blood of Jesus Christ cries out, but there is forgiveness in It if you'll just accept It. Wish we could stay a little while on that, see, "Blood speaketh better thing."

362 Believe, for safety. Then apply, see. Believe for . . . Here is what you want to believe for. See, you want your own safety. You believe for your safety, and then apply the Token for the whole family. See? You say, "How can I do that?" Claim It! If It worked on you, then you and the Word becomes one. Amen! Amen! See? See, It works for both of you. You and the Word are one, then apply It to your children, apply It to your loved ones.

363 Like Rahab did, she applied the token to her father, she applied it to her mother, she applied it to her brothers and sisters, and got them all in.

364 You apply It, say, "Lord, I'm going after my son. I'm going after my daughter. I claim her! 'Satan, you turn her loose!' I'm coming after her. I apply my Token, the Holy Spirit. O Holy Spirit, that lives within me, catch my daughter there. I'm going to her now, with Your anointing upon me." He'll do it. Amen.

365 That's what they did in Egypt. That's what they did in Jericho.

366 If you want to read another one, Acts 16:31. Paul told the centurion, "Believe! I'm the messenger of the hour. Believe on the Lord Jesus Christ, thou and thy house shall be saved." That right? Believe for your house, bring them all under. "Now you've seen the God of Heaven perform a miracle. It's before judgment. Do you believe it?"

"Yes! What can I do?"

367 He said, "Rise and be baptized." Paul took him out and baptized him, said, "Now believe on the Lord Jesus Christ, and thou and thy house shall be saved."

368 Believe what? Believe the Lord Jesus Christ, for your house, apply the Token to your house.

369 Then what do you do when you apply It to your house? Move all the trash out. Get all the short skirts, and the shorts, and the cards, and the cigarettes, and televisions, and whatevermore, and kick them out the door, when you go apply the Token; won't stand still for it. Yes, sir. Take it all out. All the dances, and parties, and rock-and-roll, and old vulgar newspapers, and the stuff that's of the world, kick it out the door, say, "We're cleaning out this place around here."

370 Like Jacob did, he said, told his wife and all of them, said, “Wash your clothes and everything. Put away them gods.” Amen. Jo- . . .

371 You know what Joshua said before crossing over? He said, “Wash your clothes; come not at your wives, and so forth, and get ready, for within three days we’ll cross Jordan.” Amen. He was getting ready, was applying the token. Amen. That’s it.

372 Get ready. Apply It. Believe It. Clean up. Let your children, let your family, let your loved ones, see It in you. That’s right. It’ll take effect. Yes, sir!

373 Then apply the Token in prayer, with—with—with consideration, with believing. Apply It with such love, and so forth, till you know it’s going to take, it’s going to take place. That’s all. Apply It in confidence, believing It’s going to help. When you talk to that child, when you talk to your husband, talk to your wife, talk to this loved one, believe that It’s going to help. Just stand there, and say, “Lord, I’ve claimed them. They’re mine. I’m getting them for You, Lord.”

374 Apply It, and create that atmosphere around you, that they’ll just drop right into It. See? Oh, you are, you are, if you got the Token, you create a spirit around you, a power, that when you walk, people know that you’re a Christian. They love for you to say something to them. They believe your word. What you say, they hold onto it. See? That’s it.

375 Apply the Token, then walk with It. Claim your household. You must do it now. This is evening time. Now, you’ve been listening a long time, now this is the evening time. It’s applying time now. The wrath will strike, one of these days, it might be too late then. See? Apply the Token, with confidence.

376 If you wanted to read that, read something here, my Scripture I got wrote down for this, is read Ephesians 2:12, and if you want to put that down. Notice, in Ephesians 2:12, when you read it, it says this. “That we don’t serve dead works, but we serve a living God, with living works.” Amen! Oh, my! With living works, living signs. You believe in living signs? [Congregation says, “Amen.”—Ed.] Also put down, Hebrews 9:11-14, if you want to put that down. Living signs, living works, apply that!

377 Not dead creeds, “I’ll take my boy over to church and see he joins the church.”

378 Some fine Christian boy here, a good friend, old buddy, a real fellow, he—he come down here, was baptized. His mother said, “I wish you’d have went to a bigger church, if you wanted to be—be baptized.” See? See, he just didn’t want old dead creeds and things. See?

379 We don't serve dead creeds and dead gods. We serve a living God Whose Blood was shed back there, and the Token has been applied to us, that we live also. Amen. Yes, sir!

380 Don't serve some dead creeds. They even deny such things as the Token. They say, "The days of miracles is past. There is no such thing as the baptism of the Holy Ghost." Why join something like that? See? Don't do that.

381 Apply the Token, then, "serve the living God," for living works, living signs; signs that heal the sick, raise the dead, foretell things, speak in tongues, interpret, every time perfectly right, prophesies and says *this* and *such* a thing will happen, show signs in the Heaven above, and on earth, signs and wonders, amen, speaking exactly what the Bible said would take place. "Serve the living God," apply the Token!

382 Don't go to them churches and join them old dead works and things like that, 'cause they don't even believe in such things as sign. But we who believe, amen, know that. . . They say, "There is no such a thing as a sign. That, oh, oh, that's nonsense. What they talk about up there, is crazy. Why, there is no such a thing. Why, you women there, oh, you—you, why, you don't. . . What's your dressing. . . ?" It does. The Bible said so. "What's your hair have any. . . ?" The Bible said so.

383 That, that's just the differences, see. "Touch not, handle not, taste not." He is God. See? Now, it does mean something.

384 Now, they think it's crazy. But to us who believe and know the Truth, we know It is His living Presence, for It does the same things that He did when He was here on earth. Amen.

385 "Oh," they say, "they just imagine they see that Pillar of Fire." Oh, no! Oh, no! We don't imagine nothing.

386 They thought Paul imagined It, too. Egypt thought Israel imagined It, but It taken them to the promised land. Yes, sir! We don't. . .

387 Hebrews 13:8, you know, "Jesus Christ the same yesterday, today, and forever," if you're putting that, down, see, that, "He's the same." It—it ain't—it ain't same. . . some imagination.

388 When I write this here Scriptures I write out here, I know where the Scriptures are, and that's how I go to it. See?

389 Know it is His living Presence, for He does the same in this Spirit. Now, if it done went off into some creed or denomination, we know right quick it wasn't Christ. Is that right? [Congregation says, "Amen."—Ed.] If I led you into some creed or something, another, I'd

be sent from some denomination. But I am not bringing you creeds, and I am not teaching you denominations. I am teaching you the Word of God, which is the power of the resurrection of Jesus Christ manifested, not only for me, but for whosoever will. See? That you . . .

³⁹⁰ You are my brother. I'm not a great person, and you a little person. We are all little persons in God. See? We're His little children. We know nothing, what we really ought to know. He lets us know as He will, and we are thankful to Him for what we do know of His blessings. And I don't share this by myself; I want to share it with you. See? I want you into It, and I want you to receive this Token. And if you haven't done it . . . Many of you, most of you, has already done it. But if some of you hasn't done it . . .

³⁹¹ See, I'm talking on tape, too, you understand. And many of it . . . And I don't say here in the church; we are all come out, suppose. But there maybe be thousands times thousands will hear the tape, see. And, that, it's a ministry. There'll be somebody to slip into Jericho, you know, with a tape, so we want to—we want to catch that predestinated Seed when it goes in there, see, 'cause the wrath is coming.

³⁹² Know that it is the Presence of the living God, proves that God has raised Him up according to His promised Word. "A little while and the world won't see Me no more. Jericho, Egypt, they won't see Me no more. Yet ye shall see Me, for I . . ." "I," the personal pronoun, is always referred to, see. "I be with you. I am the Token. My resurrection is the Token. The works that I do will identify you, will identify Me in you."

³⁹³ "As it was in the days of—of Lot, so shall it be in the coming of the Son of man, when the evening Message goes forth."

³⁹⁴ "For it shall be Light about the evening time. Just about the evening time, the Light will come on." Oh, glory to God! Makes me feel like I could run through a troop and leap over a wall. See? See? "It shall be Light about the evening time." That's right. The prophet said so.

³⁹⁵ "I'll be with you. I'll be in the Luther age; I'll be in the Wesleyan age; I'll be in the Pentecostal age; but at right at the evening time, it'll come Light." The denominationalism will fade away, and then the Token will be applied. And all these that's honest in heart, down through there, without—without you they won't be—be made perfect. But in you . . .

³⁹⁶ It's like the head has to go, to take the foot. The head has to go, to take the hand. The head has to go, to take the heart. The head has to go, to take the mouth. See, the head has to go.

397 And now we're at the time where the token was applied on the lintel of the door, see, and on the posts. "And then when I see the blood, being a token, I'll pass over you."

398 I'll hurry now, just as quickly as I can now. Just about five more minutes, or ten, we'll be done.

399 Proves that God raised Him up from the dead. Do you believe it? [Congregation says, "Amen."—Ed.] He is a living among us today. And that "I" is Christ. And that "I" is with us to the end of the . . . that's just *consummation*, which means, "the end of the world." "I'll be to the end of the world," according to His promised Word. He promised it. "And the works that I do shall you also." It's not nonsense to us. It's the Token. It's the Token.

400 We accept this sacred Blood sacrifice. We accept His sacrificed Blood, then give. . . He that gives us the Life, the Token, a seal of His promise. Ephesians 4:30, said, "Grieve not the blood"? No. "Grieve not the Holy Spirit, whereby ye are. . ." [Congregation says, "'Sealed.'"—Ed.] "Covenanted, put away." You are covenanted. You are. A Token, the Holy Spirit, will be the seal. When anything is sealed inside of a seal, you better not break it. Can't break it, you, not God's Seal. No. See? For you are. . . "Grieve not the Holy Spirit of God, whereby you are sealed until the day of your redemption, when the body is raised up."

401 It's a seed, a sign that the seed has been germitized with Eternal Life, "*Zoe*, 'My Own Life,' and I'll raise it up again at the last day." And as you walk, you have confidence that the Life of Christ is in you, and you are in Him. "By one Spirit we're all baptized into one Body, and sealed there by the Holy Ghost," among this believers like this, "until the day that Jesus rises us up." Oh, my! Apply the Token. That's what it means to us. We expect this Sacrifice to give us Life, and It does. And It gives us the Token, and we apply the Token, which is the Seal until. . . Being—being partakers of This, what a great thing it is, being partakers, baptized by this one Spirit, into that one myst-. . . mythical Body.

402 Did I say that word right, *mythical*? Mystic, mystic Body, mystic Body of Jesus Christ. See, the Holy Spirit said, "You're saying that wrong." A dummy like me, but He said, "You're saying that wrong," I called it, "*mythical*," which is mystic Body of Jesus Christ, see, the mystic Body of Jesus Christ. I don't. . . We don't need an education; we need the Holy Spirit. He is the One. See? He is the One. Yeah, see, that might have stumbled somebody somewhere, some educator, now I hope he gets it right. The mystic

Body! It'll be for something, 'cause He wouldn't have said that. See? He is right here now. He is right here at the pulpit. He is right out there. It's Him. See? Whew!

403 And in Him is no death. In Him is no sorrow. In Him is no weary. In Him is no sin. In Him is no sickness. In Him is no death. We are in Him! If Satan tries to hand you something, like sickness, just take your Token and apply It. Oh, my! Take your Token and apply It, that you are a purchased product of Jesus Christ. The Token stands that your fare is paid.

He says, "When you die, you're lost."

404 Say, "You're wrong. I have the purchased product. I am a purchased product. I have the Token."

"What is the Token?"

405 He knows what It is. Don't, don't fool with him. He knows what It is. Now, you might talk to some of these preachers, and they'd argue with you. Not Satan; he knows better. See? Oh, yeah. He come against it, two or three times, you know, and made a mistake, of temptation. Satan knows what you're talking about. Just show that Token, he'll fly. Yes.

406 Cause, what is it? It's a sealed product. He can't break that open, and give something in there that's not right. Say, "Take your hands off! I'm sealed." Oh, my! A sealed product! Yes, sir! You are purchased. Hold the Token over your unmovable faith in His promise, watch him go. "The effectual fervent prayer of a righteous man availeth much!" See? See? Take that Token. That's what It's for. Satan is there to tempt you.

He was in Egypt, to tempt.

407 Why, you know, that day when Rahab put that harlot . . . The harlot put that string down, that string, I imagine some of them soldiers laughed and made fun, said, "That crazy old woman up there! She is off of her head. Look, her got it in there. Ha, ha, ha! Why, did you ever hear of such? Why, Doctor Jones said, down here, 'There ain't nothing to that.'" But there was, because a messenger from God brought the message and told them.

408 Could you imagine the Egyptians saying, "Look like . . . Say, look at that crazy bunch of holy rollers, putting blood! Ha, ha! Won't they have a mess, to wash that off now! Oh, my! Them big fine homes all covered over with blood! Oh, such a stink! I'll bet you that'll be horrible in a few days. It won't mean a thing. You know why? Holy father *So-and-so* said so." But there was. It was. It did mean something.

409 It does mean something to us who believe It. See? Just remember your unmovable faith that you've got in this Word! Now, you're not Eve no more. See? You're not one of these doubters, and, well, compromising with Satan. You hold every Word of God. See?

Eve said, "Well, the Lord said so!"

410 Satan said, "But, you know, the Lord surely won't do a thing like that to a nice person like you. Oh, you're so lovely. He wouldn't." Oh, yes, He will, too. He said He would do it.

411 "Well, my father was a minister. I've been a minister." I—I can't help it. Without the Token, you're lost. The wrath is upon you, see, that's all, without the Token. See? Yeah. He said He would do it, and He'll do it. That, that just settles it. He says He'll do it.

"Oh, I believe the days of miracles . . ."

412 Yeah, but He said it wasn't. "I'm the same yesterday, today, and forever," see, that's just what He proves to be.

413 Now, to us, we know it. To them, they don't believe It. But we do believe It. We know it's the Truth. See?

414 Now, being in that, we become part of the Word. And then take the Token, the Spirit, over the promise, "I am the Lord that healeth thee."

415 Now get ready for the healing service tonight. See? Take the Token, hang It over the Word, on your unmovable faith in that Word, he'll get out. Now, That's—That's the thing that puts him out, 'cause in Him there is no such.

416 Wish I could testify a little bit now, to some things I've seen happen just in the last few weeks. See? See? Oh, what I could testify of!

417 You know, and Luke said, "If all Jesus done would be put in books, the . . . there wasn't enough books in the world to write them."

418 Just what I've seen in my own ministry, seen Him done, you couldn't pile the volumes on this platform here. If I wrote it in details what I seen Him do just in my own ministry, seen Him do it. See? He had more success in my ministry than He did in His Own. Now, remember, He had more success now, not me; He had. Glory! Hallelujah!

419 He had more success in Jeffersonville than He did in Nazareth. He did it in that wicked city and this wicked city. Amen! Glory! Cause, "He could perform no miracles there," but He did here. He finally broke through, here. He got it done here. He might have had to get people somewhere else, but He—He got it done, anyhow.

So, He had more success right here than He did in—in Capernaum or—or Nazareth, in that. He done more miracles right here in this tabernacle than He did in the entire ministry on earth. That's right, He did it. Now what about the rest of the world? Oh, my! Now that's what He done.

⁴²⁰ Now remember, “He” done. Now, it never said I done it, see, no, 'cause I didn't do it. I just didn't. I just loved Him and just submitted myself to Him, and said what He said, and the Holy Spirit went to the other people and they believed what He said, and then He done the work. That's all.

⁴²¹ If He can get all of us believing it! What would He do right now if He could get all of us believing it right now, right? There wouldn't be a feeble person around the town. That's right. If He could get everybody to believe it, it'd all be over. See?

⁴²² Hold your Token over your unmovable faith in His promised Word, and Satan will go.

Now I am going to close now.

⁴²³ God once gave another token to the world; it was a rainbow. Remember that? [Congregation says, “Amen.”—Ed.] He ever, ever remained true to that token, 'cause He give it for a token. All these thousands of years, He never has failed to display that token. Is that right? [“Amen.”] Why? He honors it. He gave it. He gave the world a token that He would no more destroy the world with a flood. And He has ever, ever, since that day, displayed.

⁴²⁴ There is some elements in the air, that makes that rainbow. When it rains, and the sun comes out, that shows it. The sun dries up the rain, so He put the rainbow there to prove that there would never be enough water to fall on the earth to destroy it again. That's His covenant. It's a token. He said, “I'll give it to you for a token.”

⁴²⁵ He honored His token. He honored His token in the days of Noah. He shows it yet. He honored His token in Egypt. He honored it in Jericho. He honors It today. He ever honors His token when it's displayed.

⁴²⁶ All these thousands of years, He has loved to display that token. He never forgets it. He don't forget His token. Now, no matter how much the world changes, the rainbow is still there. See, He honors the token.

⁴²⁷ So does He now, He honors His Token. No matter how much the church changes, how much it does *this*; God still honors His Token, that only. Shows us He never fails to honor what He does and what He says. We accept, we—we respect That. I do.

428 He expects us also to display His Token over our faith, to Satan and all his unbelieving cults and denominations, that we believe that His promise is true, and He will do what He promised to do. There is the Church.

429 No wonder they can't get to first base out there, as we call it; excuse the expression. No wonder they don't get nowhere but go back to a denomination and make a bunch of dressed-up, polished-up people, intellectual, educated. Never get anywhere, because that's what they display, "I am Methodist. I am Presbyterian." That's all they are.

430 But believers take the Token! And what Jesus begin to do in Galilee, He continues to do now through His display of the Token, of the Holy Spirit back upon the Church. For, it was not the acts of the apostles, it was the acts of the Holy Ghost in the apostles, and that was a Token.

431 They said they had to take heed to Peter and James, as they . . . Peter and John, as they passed through the gate called Beautiful, seeing they were ignorant. They might have said, "Hit, hain't, tote, tear, fetch, carry. I'll tell you about *this*." See? They might have had all kinds of grammar that they couldn't understand. They might not have known the difference, all the—the . . . all the mathematics of the Scripture. But they had to notice they had been with Jesus. They could display that Token, because the same Spirit that was upon Him, before His crucifixion, was upon them after the resurrection. Amen!

432 Then that makes Him Hebrews 13:8, "Jesus Christ the same yesterday, today, and forever." There is how we know He lives. Because why? How do we know we live? Because He lives. And because we know we live, is because we're like Him, and we are in Him. And He said, "Because I live, you live also. I am He," in Revelation, "that was dead, and alive forevermore." And if—if we die to ourself and become alive in Him, we're alive forevermore. And then His Life in us is just like the life of anything else, It displays what He was. And that makes Him the same yesterday, today, and forever.

433 Now how can you, when they deny That? Don't you see, "dead works"? Serve the living God, by the Eternal . . . I mean, the everlasting covenant of the Life that was in the Blood of Jesus Christ. Now going on, to end, I . . . Well, I believe, we'll just stop. See, displaying the Token of His grace, His love! Now, without this Token applied . . .

434 Now, it is a Token. What is a Token? The Token is a sign of a debt been paid. A price required has been paid. The price of our

salvation was death, see, and no one could pay it but Christ. And not the—the spirit of a denomination, not the spirit of a pope, not the spirit of some man or some saint; but the Spirit of Jesus Christ, upon the Church, is a Token that the debt has been paid and He's met every requirement that God required, and we and Him are one. "That day, you'll know that I'm in the Father, the Father in Me; I in you, and you in Me."

435 Apply the Token! Apply the Token of His resurrection. That, because He was raised up for our justification, He has raised us also with Him. And now we set in Heavenly places, in Christ Jesus, under the fellowship of the Token.

436 As Israel set there, and the screams was going on, out in the street, they didn't have one thing to worry about. Only thing, just be sure the blood, the token, was showing.

437 That's the only thing we have to worry right now. There is trouble in the—in the way, making, friends. It ain't going to be long, trouble is striking. You know that. Be sure the Token is showing. And the Token is the Holy Spirit. "For by one Spirit we're all baptized into one Body, and made partakers of His glory," on our Land, Home, march now to the promised Land.

438 Do you love Him? [Congregation says, "Amen."—Ed.] You believe the Token? ["Amen."] How many would like to say, "Oh, Brother Branham, pray for me, that I will come under this Token"? ["Amen."]

Let us bow our heads.

439 Lord Jesus, Most Gracious One! When the world was in sin, and no one could help, God, in mercy, foreshowing, by a type, that there was coming a Token that could take away sin; not just cover it, but could take it away. And Jesus came in the right time, and He shed the Blood, His Own Life, taking . . . making us an atonement for our sins, and then presenting Him back in the form of the Holy Ghost, which is now a Token that's to be kept to the Church until He comes. For the Apostle Peter said, "The promise is unto you, and to your children, and to them that are far off, even as many as the Lord our God shall call."

440 Lord, by Your grace, Your help, I claim every one that hears this Message. I claim them for God, I pray Thee, Lord, both here this morning and those that will hear on tape. And if there be a Seed anywhere, that's predestinated, Lord, to hear the Word of this last day, may they come now, sweetly and humbly, and lay their trophies down at the cross, or theirself, as a trophy of the grace of God that's

called them. And may they be filled with the Holy Spirit and display the Token of the Life of Jesus Christ in His resurrection, as long as they remain here on earth. Grant it, Lord.

441 These Words, Lord, I might have not said them right. And if I didn't, I pray that the Holy Ghost will take those Words and present them the way that they should be presented, that the people will understand and know, without malice. And let them know that love is corrective. And that they might know that it's because of the hour that we're living in, and the close coming of the Lord, and we see the great red lights a flashing, all over the world, that the time is at hand.

442 May the people receive the Holy Ghost this day! I pray, and present them to You, in the Name of Jesus Christ. And let It be a Token to us as long as we live, which You promised It would be. It'd be easy to ask that, because You promised It would be, and I know It will. In Jesus' Name we pray. Amen.

Now, with our bowed heads, just a minute.

443 With faith, believing, I have prayed for you, all I know how. I—I prayed with sincerity, with all I know how to pray for it.

444 Look, I realize that. You know what? It's your tithe and offerings that I live by. It's your support, here at the church, that I have somebody to preach to. It's your love, and your "amens," and your fellowship. And your kind words amongst out in the world there where you go to, to different states across the nation, it's your words that helps take the Message. It's you. We are partners in this, with Christ. We are brothers and sisters, and He is our King. And I love you. I—I—I—I, where I am, I want you to be. I drive across the nation, to speak to you a couple times. I long to meet with you here on Sunday morning. I love you. I've always loved you. Sometimes I have to speak real harsh, but it's only corrective. You see, it's just it's because I love you, see, and I don't want you to miss It. You, you mustn't do that.

445 Now, just sweetly and humbly, with all that's in your heart, way down deep, just accept It. Say, "Lord Jesus, right now just take all that's in me, that's unlike You, and let me move all my pride, all that's in me, out. All the trash, all the unbelief that's in me, I—I discard it now, Lord. I just kick it out. And let the sweet Holy Spirit of God, like a dove, move down in me. I—I want to live Eternally, Lord, and I—I want You to help me at this time. Grant it now."

446 While you pray, and we're going to hum this song, or sing it lowly, together, *I Love Him*. And, remember, it comes by love, for He is love. While I'm holding my hands over these handkerchiefs, 'cause the people might get them before the night.

I love Him, I love Him
Because He first loved me
And purchased my salvation
On Calvary's tree.

I love Him, I love Him.
Because He first loved me,
Now just surrender your life to Him.

And purchased my salvation
On Calv- . . .

447 Love, love, love Him. See what He done for you. [Brother Branham begins humming *I Love Him*—Ed.] It's by love. Love brings obedience. Love brings courtship. Love brings marriage. And that's where we're headed, Marriage Supper of the Lamb. I hear my Saviour calling, that He loves me, too. Me, too! I . . .

448 Just all your heart, just feel Something real sweetly coming into you. That's the Holy Spirit.

Because He first love me
And purchased my salvation
On Calvary's tree.

449 If . . . I'll raise up my hands, with the audience, with the music. If I have sinned, if I've done anything wrong . . .

I'm praying for you now, and myself.

450 If I've done anything wrong, my hand to You, Lord, means I'm sorry. My hand to You, Lord, means that I don't—I didn't want to do it. And I know I'm dying, Lord. I've got to leave this world, in physical form. I want to meet You. My hand means, take it, Lord. Fill me with the Spirit. Give me the Token of Your love upon me, the Holy Ghost, that'll make me live sweetly, gently, make me live the Life that was in Christ; that my heart will burn for others, that I'll just not rest hardly, day and night, till I can get everybody that I can. I'll be like the messengers at Jericho; I'll go to every person that I can, and see if I can get them to come under the Blood covenant, under the Blood of the Lamb, that they might receive the Token.


451 See, the Blood cleanses. The Spirit is a Token that the Blood has been applied. See? The Spirit is the Token that the Blood has been applied. Until the Blood is applied, the—the Spirit cannot come. But when the Blood is applied, then the Spirit is a Token, sending it back to you, that your faith in the Blood has been accepted, your fare is paid. Your fare is paid. It's all over. The case is closed. You're a Christian. You are a believer. Christ is in you, and you're in Christ.

. . . first loved me
And purchased my salvation
On Calvary's tree.

⁴⁵² With your hearts bowed now before God; your pastor, Brother Neville, with his closing words and what he is going to say.

⁴⁵³ Remember the services tonight, healing service. Come early. Let's begin at seven, let me on the platform at seven-thirty. Is that all right, Brother Neville? [Brother Neville says, "That's fine."—Ed.] Now we're going to have communion, you see, tonight. Come!

⁴⁵⁴ This afternoon, stay right with It. Don't let this Message depart. Remember, never let this Message depart!

⁴⁵⁵ The Blood shall be a Token that the Life has been given. See? "And when I see the Blood, I'll pass over you." The Holy Spirit is a Token that the Blood has been applied to your heart, and It's the Token that the Blood has been applied. If it never has been applied, then the Token won't come. You understand? Say, "Amen." [Congregation says, "Amen."—Ed.] The Blood must be applied, and then the Token comes. It is a Token that the Blood of redemption has been applied and your fare is paid. God bless you. Brother Neville. 

TOKEN

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