

Token

Jeffersonville, Indiana, USA

September 1, 1963

1 Good morning, everyone. Happy to be in the service of the Lord, this morning, back again. 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 are expecting great times today, this morning in the Sunday school lesson in the Word. And tonight will be healing services again, with communion service following it.

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

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

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

Now, everybody feeling good? Thanks be to God. Oh, yes, here is the little fellows. I'm sorry. All right, will you come elder [unclear word].

Well what two fine little girls. Little brown-eyed girls huh? That's pretty. What's their names? Jennifer, Lee. Where are you from Sister? Versailles, Illinois. How nice.

4 Now in the Bible... Now usually they have such as baptizing of 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, Jennifer. All right, let us bow our heads. 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 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 service in the name of Jesus Christ, Amen.

5 What's the other little girl's name? Connie Lynn. All right, little Connie. You're kind of small. Oh, you're scared. Oh, I'm afraid that won't work, mother. All right, let us bow our heads. 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's 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.

My, we got lots of little babies now.

6 What's the little boy's name? Joel Watson, Joel Lee Watson. What a fine boy. Great big blue eyes. Where are you all from? From Georgia. I thought you was from the South. Well, Hi! This is a fine little Georgia boy then huh? All right, sir. That's very fine, he can talk too, can't you? Let's bow our heads. Heavenly Father, we bring this darling little boy that the mother and father sends here in regards to their union You have given them this little boy to raise and they're bringing it back to You. What a beautiful scene this would be. Like Hannah of old who prayed for a child 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 blest and have health and strength to raise it. 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. Make him a fine man. Maybe another little prophet like Samuel.

7 Now here's two fine little boys. My, three of them, well that's the whole family. What's your name? Michael, and yours is? Paul, what my name. And yours? Deborah,

that's really fine. Michael and Paul and Deborah. What's your last name? Ellis. Well, that's a mighty fine little family, I'm telling you. You know, when I see little fellows like that it always takes me back to 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 will be so when we dedicate them to the Lord. We have a responsibility here and God's placed it in your hands. He made a preacher out of you. I always said about women preachers, you know, but every mother is a preacher, here's her congregation. To raise these little fellows right while Dad's working and you got a responsibility. God bless you both. You've got a fine little family.

8 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. This family brings their little ones because You placed this in their care and they know that they're insufficient without your help, so they bring their little family to dedicate them. 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 Deborah, we lay hands upon her Father in dedication commemoration of Jesus Christ who laid His hands upon little children said, "Suffer them to come to me, don't forbid them." May this little girl's life be blessed in the kingdom of God. Bless the father and mother and may they live long and happy lives to see their children in the 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. Your fine little family too.

9 Well, you know what I think little girls get? Is prettier now than they used to be when I was a little boy. Yes Sir. What great big pretty eyes. What's her name? Joanna. And your last name? Blair, Joanna Blair. You that's looking at her, ain't she a doll? And how are you Joanna? Little bit bashful? Hold Daddy's hand. Lovely little thing. Let's bow our heads. Our heavenly Father, this family of Blairs that's had this gift to their union this little Joanna and we know that the days are evil when Satan's on every hand to beset especially these little girls and they know that they are insufficient to raise her up right and they want her raised right to be a servant to You. To raise 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. God bless you Brother Blair, the Lord be with you.

10 Good morning sir. What a fine boy this is. Hey, how are you? Well my, you look better when you turn around this way. Yes sir. Got a nice pretty little head and a face to go with it, eh? Daniel Mark. And your last name? Harden, Cardin, Daniel Mark Cardin. Are you from around here Brother Cardin? Where're you from? From New York State. A Yankee, right. Well that's a great state. I got some people lives there my uncle lives at Plattsburgh. Oh I've had a lot of fun in New York. Going up there for my next meeting in New York State Stone Church there. All right now his name is Mark, you say? Daniel, Mark. What a fine little boy. Let us bow our heads, Lord Jesus we bring you little Daniel Mark in dedication of his life that'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're insufficient so they're bringing it to You Lord that You would bless it's life. And now as we know that the day is evil that we live and we see these little fellows we just don't know what tomorrow holds but whatever it is we trust them into Your hands. We lay hands upon this little boy and dedicate his life to You for a life of service to the kingdom of God. In Jesus name, we pray, Amen. God bless you Brother, and bless you.

Bring them in, bring in,
Bring them in from the fields of sin,
Bring them in, bring them in,
Bring the little one to Jesus.
That's wonderful! Thank you sister.

11 How many were here Sunday—was prayed for last Sunday—feels the results and feels you're healed, raise your hands that was prayed for. Oh, my, looky here.

(Yes, sir, I have too. I just wanted to....) See, something is taking place that I'll tell you about later. It's glorious and wonderful, and 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.

12 I've been down in Kentucky, as I do each year, going down there. Some of my friends down there. And it ain't altogether to squirrel hunt, and you know that. So, we're just having a glorious time, and we're thankful to the Lord.

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

Then, I've got to come back, going to Shreveport. And then we go back home and aim to be here through the holidays, the Lord willing, bringing the family back. Then I want ... then my meeting comes up in Phoenix in January. (It is the annual meeting there for the Christian Businessmen.) And about a week or ten days before that, I'm going to try to rent that big—the Jesus' name people, used to be Brother Garcia, the Spanish brother there, had a wonderful big place there. They've just built it. It will 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 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.

14 Then we can rent the temple, (we're going now to find out if we can) and then have the Christian Businessmen's convention, then.

Until the overseas gets straightened up, we're going to try to set meetings down through the South for January, February and March, through the Southlands. Then, because, if we start now and go into Africa, see, this Christmas time to them is the fourth of July. See, it's rainy and bad, you can't get in there, at that time. So, the best time to go in there, is later on.

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.

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

15 And we believe tonight, there will be a great healing service; believe there will be a.... I won't speak but just a little bit, because we got communion tonight—and so about twenty or thirty minutes, and then we'll have the prayer line, and then immediately after that, we'll have the communion.

You're welcome to stay with us, we'll be glad.... We don't have a closed communion; it is to every believer, every believer.

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

16 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 Exodus—the entire chapter. For just the 11th verse here, is the getting ready for the journey and the communion before the journey. 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.

May the Lord bless His holy Word.

17 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 the 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."

18 Now, we don't know; when I watch the clock, and when it gets time, well, these....

I got many, many scriptures wrote down here. So knowing that I won't be with you for awhile ... and how do we know that 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 is hard. The Lord has give us a nice morning now for the service—just nice. And let's try to concentrate now on everything that we speak of, so if there is anything in there that the Lord would want you to know, that it will be given to you.

19 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 come here for one thing, as our brother prayed that prayer: "We are here, for to hear the Word—the Word coming to us." We want that, because that is the only thing that is going to mean anything to us—anything that is going to be substantial, anything that is going to help us.

20 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 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.

21 We must remember that no matter what we do or how successful we are in life, without Christ, we have totally lost everything, see.

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 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.

Like going to the doctor to get medicine and then set it up on 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 sometimes, just a few minutes makes a lot of difference in the way you give it.

How do we know, 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."

22 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—that the fare or a price (a required price) that's been paid (like a fare on a railroad or a fare on a bus line).

You go in and purchase your fare, and then they give you a token; and that token cannot be spent for nothing else but to that railroad line. It is a token to the railroad company that you have paid your fare. It is 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 token.

23 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 gave it to Israel, and no other token will work, see. It cannot be recognized.

24 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 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 will pass over you."

It is the only thing that He will recognize. There is nothing else that can take its place—no substitute, no denomination, no nothing else; it takes that.

God said, "That alone will I see."

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 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

25 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.

26 That is 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. 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.

27 The believing worshipper was identified with his sacrifice by the token.

Now, I don't wish to stay too long on these little quotations—which you could take the entire service on one of them, but I want to stop here a moment to express that the believer had to be identified with his sacrifice.

If it's just a sacrifice—and made somewhere out there, he gave it; but 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.

28 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 require your life."

Then when the life had sinned, then an innocent substitute took its place. 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. The life had gone out in his place, and the blood was a symbol that the beast had died, and the blood was gone out.

29 The worshipper, applying the blood over himself, showed that he was identified in the redemption—because he was identifying himself with the sacrifice, connecting himself to the sacrifice, and the blood stood for the token. 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 it can be.

And how that Christ, not being an animal.... You see, the animal died, but it was the most innocent thing that we have, I suppose—would be the animal, 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. The dove is the most innocent and cleanest of all the bird life, and the lamb is the most innocent and pure of all the animal life.

So, you see, when

30 Jesus was baptized by John, and the Bible said, "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 nature of the dove could not have blended with the nature of the wolf.

Neither could the nature of the dove blend with any other animal, but the lamb. And those two natures came together. Then they could agree with each other.

31 Now, do you see predestination? It was a lamb when He come there, see. See, it was a lamb when it was brought; it was a lamb. It was born a lamb. It was raised up a lamb, see.

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 try 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.

32 What if that dove had come down, and instead of being a lamb, there would have been some other animal? It would have quickly took its flight and went back. But when it found that nature that it could blend into, it just become one. And then, 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 was willing to go.

33 I wonder today, when God leads us to a life of complete surrender and service to Him, I wonder if our spirits then sometimes don't rebel, kind of showing that—wonder if we are lambs, see.

A lamb is obedient. A lamb is self-sacrificial; it doesn't claim its own. You can lay it right down and shear the wool off of it (that's the only thing it has got), it 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. That is the way a real Christian is. If they're ... self-sacrifice themselves, caring nothing for this world, but giving all they got to God.

34 And now, this was a perfect lamb—Christ was. And then through the shed (blood) 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? the token that we are dead to ourselves and identified with our sacrifice. Then the lamb and the blood and the person becomes identified together —the sacrifice and the believer.

You are identified in your life by your sacrifice. That makes you what you are.

35 Then the blood was a token or our identification. The blood identified that the worshipper 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.

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

Well now, you see, that is not Christianity. Christianity has to display its token 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, or it's not ... even the covenant is not in effect.

36 The blood was a token or an identification, identifying this person has been redeemed.

Now, notice, they were redeemed before there was anything had ever happened. By faith, they applied the blood. Before it actually happened, the blood was applied by faith, believing that it was going to happen.

Before 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.

Now, we have a lesson there that we could really ... maybe bring it to your thought, just a moment. Look: before it happened. For there is coming a time that when you'll not be able to have any blood applied.

37 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 came into existence until the evening time.

38 And this is the evening time of the age that we live in. This is the evening time 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.

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 wanted to talk to you about—this is it. The time that when you just can't play with it. It has got to be done. If it is 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 identified you.

Notice,

39 for the animal life could not come back upon the human being. When the blood was shed, the life went out, of course, because 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 worshipper. When he shed this blood of the lamb, he had to apply the chemistry, because that the life was gone and could not come back,

40 because it could not come upon a human being because, the animal life doesn't have a soul. The animal doesn't know that he is naked, and 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.

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 everyone of us.

41 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 professors without a possession, upon these things—and I've tried to unfold myself and live right among you, 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 is 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.

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

42 That is 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 it 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.

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.

43 Now, how could there be a more perfect sacrifice than God Himself, becoming the atonement, Himself? When God was made flesh and His own creative blood that it—only way that a life of God could ever come back, because all of us was born by sex.

Therefore, the life that is in there is of the world, and that life will not stand. It is a thing that is already judged and condemned. You can't patch it up. There is no way to

patch it. There is no way 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, 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.

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 token is required. That makes together the whole unit for the rapture. You see it?

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

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.

45 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."

46 And the church in this day that has 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 could not 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 is going to be, but somebody is going to receive it!

There is only one thing I am responsible; is to preach it! It's God's business to look out for that predestinated seed! There is going to be there—all 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!

47 And remember, Israel came through many things, but it was evening time when the token was required, not in the morning, not in the preparation of the fourteen days of the keeping up of the lamb.

Israel knowed something was coming—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 come a time that these things would happen. But they didn't live to see it, but they looked forward to it.

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.

48 It has been the lamb all the way through. It was a lamb in Luther's time; it was a 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 is inside of it must be covered by the token.

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 a hour that we're now living. Oh,

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

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 this, 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 wasn't, 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. And it become a man, and that man was God Emmanuel in flesh. But when that life returned back to chemistry —went to it. But the token is the Holy Ghost

upon the church, that they see Christ.

50 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.

You remember, "These former treatise, oh, Theophilus, have I wrote to you, that Jesus began 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 back 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 is the token. That is the sign.

51 When Peter and John passed through the gate called Beautiful, there laid a man who had been crippled, lame from his mother's womb. 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."

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, displayed, see.

"Such as I have." Seeing a poor fallen brother, laying there, crippled, disfigured, and everything, and the same life that was in Christ was in them: "Such as I have."

"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."

Oh, brother, the hour of that token to be displayed is at hand. We can see it. We know that we are near the end, now. We've brought all kind of messages up to show signs and wonders.

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.

52 As a great theologian, 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 said, "Well, I..."

He said, "We received the Holy Ghost."

I said, "When did you receive it?"

He said, "When I believed." (Because I knowed that was Baptist theology—that when you believe, you receive the Holy Ghost.)

But, 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.

53 When he passed through the upper coast of Ephesus, he found 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. 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. 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—with their sacrifice.

54 And the Holy Ghost is our identification. It is 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, how much the author is living in you.

It is yourself gone. You're no more.... You reckon yourself dead, and the token is what lives in you, and it is not your life, it's Him. Paul said, "...the life that I now live...." He lived a different life from what he once did. "It 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. Oh what a positive token. There cannot be any more token.

Oh, my, if you only could catch the thought of it. If I had the power this morning, with words to express and place into your soul that is on the in ... not your ears, but your soul, you could see the guarantee of it. It takes.... It makes you so relaxed.

55 What if you were—had committed a crime and you were going to be tried at a federal court, and you know that if they found you guilty, that you were going to die? You were going to the 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 who can get you out of the thing. Now, you'd want the best attorney that you could have. And then, getting an attorney that was a good, shrewd attorney, you'd 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 you should live.

But yet in all of 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'd—maybe you might get relaxed for a few minutes, but still, there'd be a question in your mind: "Can he do it?"

56 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. "Yeah, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me...."

57 When He becomes both judge, jury, 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, died, and paid the price, and shed His blood, and gave back His own token: His own life.

Why, we're perfectly.... The case is dismissed. There is no more sin to the believer. Oh, God, have mercy, if the people can 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. Yes,

58 the token is applied. Only the token is recognized, now. He did that so that the token could come. The token was God's life, 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 they 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's, no way to come out.

59 And then, God came down. There is only one way to get him back; that is to get him back a son again. And how can He do it, when His own law stood there and said, "He is condemned?"

Then, the Father, Himself, become one of us. That is the real lamb. That's His purpose He had in mind. That is 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 we know 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're no more aliens, we're 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.

60 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 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. But in the resurrection, He'll raise it up again, and nothing will be lost. Do you see what I mean? 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.

61 There is a token over there, the Holy Spirit, that it belongs to God. It is 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, because life is in you. You can no more perish.

The Bible said, "He that is 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 is in a sinless God, how can he sin? No matter what he has done, the blood has covered him. He is a new creature, now. His desires and ambitions are of heaven, because he has changed from a cocklebur to a wheat. His desires ain't the same as they once was, and he displays it. You say, "Oh, I believe that"—and still sinning? My, you're deceived. It can't display nothing, but the token.

62 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 blow. And when the trumpets blow, and the old ram's horns begin to blow, each one marched out with his provision, going to the promised land.

So, does the man or woman who is filled with the Holy Ghost. He is sealed away and secure 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 he comes to death, "I will 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 days.

Jesus said so: "When I see the blood [the token], I'll pass over you." Oh!

63 Remember, if that token was not displayed, even the covenant was annulled. That's right. The covenant was annulled. 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.

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'm circumcised."

That didn't mean that. [Brother Branham snaps his fingers.] "When I see the blood, when I see the token."

You may say, "I'm Baptist ... Presbyterian ... Methodist," (or whatever you want to be) but when I see the token.

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. I don't lie ... steal. I don't do this, I... That don't mean that.

"I belong to the Branham Tabernacle; I do this, that, or the other. I believe all the Word.

64 Them Jews could say, "I believe Jehovah."

You would have listened to the message of the hour, if you 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. The blood was applied in the evening time.

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

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've ever done all these things [or something like that]. Show me one place."

That don't mean a thing now, no, no. No matter how much covenant he was, the covenant is without effect. It is non-effective.

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

65 I don't care what you are. Without that covenant, the wrath of God is upon you. Right! It has 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 has identified itself in the midst of us. And have you disbelieved that? No matter how much you disbelieve it, it has got to be applied.

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.

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

And there stood a priest saying, "Yes, sir, I believe that is 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. These 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.

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 men and angels; and all these other things," and said, "I am nothing until the token's been applied."

Until this token that's what I'm speaking on tonight, the love. Now, until this has been applied, I am nothing.

67 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 is both Methodist, Baptist and Pentecostals. Jesus said, "Depart from Me, you that work iniquity. I never even knew you."

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

68 Satan's throwed all kinds of counterfeits of shaking hands and evidences and

everything like that. Forget it! The hour has arrived that's the token, itself—not some counterfeit, make-believe substitutionary, anything; 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 is right with the Word.

It has got to be applied. A man that says that he's got the token and deny this Word; then what about it? 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. The Holy Ghost is the token. The case is closed. Yes, sir.

Now, remember, and it

69 doesn't matter what you are, how good you are, how many times you 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.

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—if they were predestinated, it struck them. If it didn't, it don't. That is all. It is just God.

He justifies who He will, have mercy on who He will, and He condemns who He will. He is God. That's all. He has mercy on whom He has mercy and condemns who He wants to condemn.

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

There's many men, fundamental men 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 matter how much he believes, it's annulled.

Just like the circumcision of the Jew. He said, "I am a Jew. Why do I have to go out there and act like that other bunch of fanatics."

71 Moses standing up and down the streets said, "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've provided for you."

The blood was the token.

72 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.... That was the theme of every apostle. That was—"Have you received the Holy Ghost since you believed?" "Repent everyone 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 Jewish church faded out, the Gentiles taken over in that perversion like that. Now, she is come out to get that remnant of the Gentile for His namesake—the bride.

73 See, what I mean? See what the Scripture is speaking of here? If the token was not displayed, then the covenant was not effective. It must be; because if you say you believe, and you don't follow the instructions of the Word, then you don't believe.

Though you be circumcised; though you join and though you're baptized; you've done all these things like that, that still ain't the token—the Holy Ghost.

74 This fine scholar went on talking to me, as I said awhile 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 God?"

I said, "That is true, Doctor. It is right. He did believe God. The Bible said so. You're right. As far as you've come, you're correct. As long as the twelve spies that were sent out to go over to 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 border line, then they rejected." I said, "You Baptists are all right as far as you come, but have you received the Holy Ghost since you believed?" I said, "Remember, God recognized Abraham's faith. He believed God, and it was imputed to him for righteousness. That is 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. And He gives us the sign of the Holy Ghost that He has recognized us as believers. For, 'Repent and be baptized every one 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....'"

75 You get the point, now?

The Jews, no matter how much they could prove that they were circumcised, but the token had to be shown. If not, there the covenant was not effective. It was ... the same now; same thing. No matter what you do, no matter how much you can explain the Bible—you might be a Bible student, oh my.... You might say, "I'm a believer," and everything, but still the token is required.

A Bible student.... You say, "That was a good person, Brother Branham. 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 [Brother Branham snaps his fingers] to do with God. There is one requirement, and that alone, 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-believe; the lamb died.

76 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-believe. 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.

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

77 But Israel.... Any Bible student knows that Israel was a type of the church exactly, to the promised land. That's where she is journeying. But when the evening time come and the journey was on, there was one solemn requirement: No matter how much Jew you had been; how well he kept his crops; how well he'd 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.

78 Oh, may God help me, both present and in the tape to pin that down! 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?"

Paul said you could. "Though I speak with tongues like men 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 have done, how good you are, when the wrath of God flashes, it'll only recognize the token.

79 It is a token that a price has been paid, that has 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're 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. You say, "I still believe. I am a believer." That is all right, but if you reject the token, then how are you going to be a

believer? It speaks against you, see. It speaks against your testimony that you do.... 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 mother was a saint. That is okay; they have to answer for themselves.

As I've said,

80 some people try to make God some big old fat doty grandfather, a bunch of grandkids, like little "Rickys" and "Elvises;" and there is no harm in Him. Not God, He has no grandchildren; He is a Father. You got to be born again. He is not big, soft, doty, He is 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 to take you in your sin, and take you to heaven. If He had done that, he would excuse all this here.... You'll believe His Word or you'll be—you'll perish. And when you believe His Word, the token will be upon you.

81 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—God had visited 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 gave them a chance. They couldn't turn it down. They said, "Ah, there is nothing to that. It is nonsense. It is just something up in the cataracts; there is an eruption of red mud flew out. That is 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 when he spoke, it come to pass. And they seen it, they couldn't deny it.

What Moses called for, that's what Moses got from God, because, he only spoke the Word of God. He said, "I'll make you a god."

Moses was a god to them. They knowed no difference, 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. I'll speak, and the people can't deny it because right there it is. What you say will happen."

Oh, my! I'll show you those things. And Egypt saw it. They saw it—just before the evening time or just at the evening time.

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

82 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.

And don't the Bible say the same thing will happen in the last day. "...as Jannes and Jambres withstood Moses..."—but their folly was made manifest. So will it be again. There it is.

Men of perverted minds, reprobates concerning the truth—the facts. They might have congregations and great things, and great high, big, flowery things, but the hour will finally arrive. Stand steady with the token! That is what God wants us to do.

Hold to His Word. Don't move from it. Stay right with it. The Bible has said so.

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

83 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 hadn't just about check up, too.

He'd 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....

And when you see such things taking place, it's the sign of on-coming judgment. Judgment will follow those things. It has always done it, and this won't be no exception. Judgment follows grace. When mercy is spurned, there is nothing left but judgment. So,

it will always follow.

84 Now, we seen every spiritual happening is a sign from God. Be careful—notice that. 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 is a sign. It is a sign we better get to safety, quickly.

Noah was a sign to his generation; Elijah was a sign to his; John was a sign to his. Everything.... The message of the hour is a sign. Watch it. Look what it is doing, see. It's a sign. Everything has a meaning.

At 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 couldn't even come in Pentecostal day. It couldn't do it. There has been no such thing happen. And yet, it was promised in the Bible. We're at the end. Nothing could happen.... It couldn't happen until this time, and it is happening for a sign, wonder. What is a sign? Oh, little people, my brother, sister, get under that token, quickly. Don't, don't take no substitute. 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, until the whole heart's desire is Him. Then, you know something is happening.

Jesus said, "These signs shall follow them that believe"—not make-believers, but believers.

Now, we don't want to take any chance on it. You mustn't do it.

85 The message of the hour is a sign to the churches. It's a sign to the people. Don't....

Are you catching it? I hope on the tape, that they are doing the same thing, in other parts of the world. The hour sign is here. There is a token that has got to be applied, and no other time could it have come.

86 Notice God's preparation for that time. Now, as we know, that the Bible said, all those things happened for examples 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.) The first time, 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.

The next thing He done to identify this prophet, He sent a pillar of fire for identification, to identify it.

And the third thing He sent was the token. That is exactly right. The token.... What does the token mean? assurance.

First, His prophet with the message. He identified Himself among the ... with the 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 at you. 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 thing that is. You're under the blood.

87 Now, you're under the Spirit—under the Holy Spirit. You believe the message of the day. You believe the power, the pillar of fire. You believe that, and you do.

88 Now look, just to believe it, is not enough—not to walk around where it's at, isn't enough. That is 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, 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"—sanctified. That ain't the token.

The blood is not the token now, the life is the token.

89 The life could not be there, because it was an animal. The chemistry was the token. You 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 is the life that is the token. Your life is 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, and it will be done...."

90 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! lice left. Amen!

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.

91 Israel coming out of Egypt was a type of the antitype today. Egypt was the church, and Israel represented the bride. And as Israel came out of Egypt, so does the bride come out of the church, see. Because there has to be something there for it to come out of, and it has got to come out of. So, if it was the type, the church is down in Egypt, in the world and in sin, and does not care a tinker about your token. They don't even believe it. But Israel loved it, for it was salvation to them.

Oh, oh, it should make us ... should make our hearts.... Oh,

92 apply it, church. Don't fail. Will you not? Don't let the sun set. 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!

You say, "I believe, yes. I go ... I believe the message."

That is all right. That is good. 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. You 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 ...

93 because what.... He had to see the actual chemistry, because the life had gone from it. It was an animal. 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 everyone 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!

94 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. Right.

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 is right. It was for consolation.

Israel coming out of Egypt then, was a type. This is the ante-type of the church coming out of the denominations. Now, not all denomination ... I mean the bride. Some people, some of the independents are just as bad as the denominationalists, sometimes worse. I'm talking about the applied token.

The token agrees with every word, see. It has 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.

95 When Moses began his ministry in Israel with great signs, (you see) Israel quickly gathered from all over Egypt to Goshen, coming back to the home place, because 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 is 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.

Displaying the token. "And I will raise him up at the last day." Certainly. We're in the day.

96 The people gathered into Goshen. They were ready. They knowed something was fixing to happen. They were just like.... You take ducks when it is 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.

97 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 thought, they knowed 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." 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 got.... They needed ... no matter what the rest. And all outside of that ark perished.

98 All outside of the token of the blood perished—everyone. And everyone outside of the token of the Holy Ghost will perish! 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, he perished.

Those who failed to go in the ark, perished. Those who fail to come into Christ, for He is the ark.... I Corinthians, 12 said, "By one Spirit we are all baptized into one body...." The mystical—not church, but the mystical—not the denominations, the mystical body of Jesus Christ, by one Spirit, S-p-i-r-i-t, 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 selfsame person.

The Spirit been made flesh and dwelt among us. And there is God, with His own self, and you, His own children, into the body. There you are. Not a chemical, but the Spirit. "I will pass over you."

99 They come from all Egypt together, into this one place, so they could be under this token. And they have come from Methodist, Baptist, Presbyterians, Lutherans, Pentecostals, everything else, to get under the token. Just exactly like it was then.

It was the pillar of fire—was represented them. One told the other, another told another, another told another; and first thing you know, they all begin to come. They begin to come, and they watched the sign of God. They said, "Judgment is at hand."

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 will be a token, because death is fixing to strike."

100 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 that Council of ... World Council of Churches. They're all going back to Catholicism, and only those who are genuine, born again, are going to stay out!

Remember, not your Pentecostal denominations, because they're already in it. Shows they are dead. They are perished. They sacrificed; they went back; they put Him outside the door. But He's looking for the token. Because, the only thing they relied upon, was speaking in tongues.

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. Circumcised—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.

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

Now, 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. Ah, let's see. Yes, sir, Hebrews the 10th chapter and the 26th verse.

For if we sin willfully after that we have received.... [Let's see, have I got that right? Yes, that is right.]

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

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

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

... how much more sorer punishment, though suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and ... counted the covenant of the blood, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? [Which comes from the blood.]

102 Minister, member, good man, moral man, whatever you are, and you know that God taken cigarettes from you. Women, you know He's taken shorts, 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, was an unholy thing, who has sanctified you and brought you this far....

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

103 Don't just come this far. Say, "I believe the message." You obey the message! Come into Christ. You say, "I believe every word you said, Brother Branham."

That is good, but that is just being able to read. 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.

104 As we see the great end-time signs on earth, today, we know that that is right. Now look, I've waited for this for a long, long time, for this message to you, 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? You'll admit that. At the end-time, I don't see nothing left.

You say, "What about the mark of the beast?" Those who reject the Holy Spirit, are already marked by the beast. The punishment will come later.

105 In Israel, when the trumpet sounded in the jubilee year, every man.... Did you notice Christ reading that? He just read half of it, because just half of it was applied to that time, see. "He sent me to bind up the broken hearted, preach deliverance and so forth, and the acceptable year of the Lord." The rest of it, He never read that; He laid the scroll down, for that's for this day. He just read part of it—part was His day.

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.

106 Watch! We see the great end-time, 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 the skies, upon the sea, upon the nations, upon everywhere, in the sun, moon, stars, signs. We see the end-time signs of the Holy Ghost, return 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 manifest Himself in His bride, in that day, He'd show the same sign. Jesus said, "It will 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 are at hand. We know it is here.

107 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'm not telling you the truth, they'd never speak back. God will never speak to a lie. God speaks the truth. And these words are testifying that I am telling you the truth. They are the one that testify 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're the ones that speak louder than my words, or anyone else. It is His Word. They testify of the time.

108 We see these great, horrible end signs upon the people, and signs of the time upon the earth, and distress between the nations. 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's a nation; she's a government; she's her own people; she is in the League of Nations; she's all these things; she is in the U.N.; and she's 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 is the night the angel of the Lord appeared to me right yonder. That's right.

There we all are.

109 Everything is pointed up exactly the truth. I have not lied to you. I have told you the truth. God has testified that I've told you the truth. Now, remember, I'm your brother; I'm a man. 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.

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-signs of the time at hand, warning us: time is at hand.

110 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 like daughters of God. Live like sons of God. Live sweet, kind, humble. Let no evil come in your mind and your thinking; just dismiss it. If it knocks on the door, take it away, just say—just show your token. Just keep walking. "I'm under the blood."

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

"Uh uh, I'm under the blood. I'm under the token to stay here. My love is to my maker. Death is in the land, tonight."

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. And God is moving His church and showing all.... We've 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 has got to be applied. It's the only thing. "Except a man be born of the Spirit and of water, He will in no wise enter in."

You should love one another. Believers should separate themselves from the world. Don't just take it now, lightly.

112 Then, 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. 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.

Men 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 in, everything had to be brought in. We should love each other, and believers should separate themselves from the world.

113 Notice, they were not just yet come together to talk about the message. They come together to apply the blood, to apply the token. That is what you must do.

Pastor Neville, and to this congregation, trustees, deacons, to you brethren, it is time that we laid aside all the foolishness of the world, time we laid aside everything else. We've seen enough now, that we're positive, sure, and the token must be applied.

Without it, you're going to perish, you must perish. That is the only thing. Oh, don't come together, say, "I believe it." Get beneath it. Get into it. How to do it? By one Spirit we're baptized into the body of Jesus Christ. Everybody believe, with all your heart. He was not responsible for any out from beneath it.

114 Who was that talking? [Someone says, "That's a short wave radio, Brother Branham."] Short wave from above? Through the speaker, they got it in there? I heard somebody ... short wave, yeah. Oh, they got it hooked up, I guess they're.... 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 said what I did. I seen you look around. I heard a voice and 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.

115 Israel didn't come together to 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 the Goldbergs, and we'll all go up to Goshen. And you know what? Moses is going to speak today."

That wasn't it. No, sir, brother. It was get beneath that blood. Yes, indeed. Not to talk about it, get into it.

One of them say, "You know, Mr. Goldberg, I actually know that's the truth. Yes, brother, I believe it is the truth. I know that it is the truth."

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

"It is 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 until 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."

116 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 is a token. No matter how much you believe, how much you are circumcised—that is a covenant God gave to Abraham, and so forth; that is a covenant—but you've got to get beneath the blood. That is a token. For He said, "When I see the blood, I'll pass...." Israelite or any, that's denomination or not denomination, either one, you must come beneath the blood: Methodist, Baptist, Presbyterian, Pentecostal, undenominational, 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.

Got to come beneath the blood. He was not responsible for any person, from beneath the blood. God made it clear, that all from under that blood would perish.

117 May I use His words? "All outside of Christ will perish."

How do you get in Christ? I Corinthians 12: By one Spirit—not by one handshake, by one membership, by one denomination. That's what they're trying to make it. They may do that, "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 is the message. Come into Christ.

Look, any person 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 is from under the token covenant. He is not responsible.

118 You say, "Oh, Lord, I did this; I cast out devils. Lord, I did this; I preached the gospel."

"Depart from Me, you that work iniquity. I never even knew you." He only recognizes the token. Do you hear it? Say, "Amen!" Now, so, it is upon you.

Sitting down there in that woods the other day, and the boys was wondering, said, "Here it's two days, you ain't...." I didn't even shoot a squirrel. Say, what was the matter? That's what it was.

Said, "Place it upon them, upon them." Said, "You have ... talk to me about it." Now, it is in your lap. It is in yours.

119 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.... 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!

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. He only recognizes 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!

120 Not a 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 her.... Some of this ... some dishonorable thing. That is not real love. That's the devil. That's his works. It's something that he's tried to hand you, instead. By 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 the death. God is your joy. God is your strength. Knowing the message.

Knowing the truth. That's our sufficiency. He's 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 to Him for your happiness; He is my peace; He is my joy; He is my love; He is my life. That is covenant, the token upon the door.

121 Not responsible for one person, one person, no matter who you are. He is not responsible out from under it. And remember, all the family was brought together. Oh, my! Oh! Remember, you say, "Well, my daddy is a preacher. My brother, my pastor, my...."

That might be true, too. But what about you? Remember, only safe when the token was displayed. If a man would stay under here, and his son was across the street, he was in danger. He would perish. His daddy would be safe. 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 is the only thing.

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 ... what about you, Mama?"

You say, "My mother is the sweetest thing. I know if she dies, she is going to heaven, because, she has really got the token, Brother Branham—but what about you, Sis? The whole family must be brought under.

122 Are you tired? I'll just close in a minute. I could cut it off and start tonight, again, but if you want to wait just a little bit longer, I'll try to hurry. I want to place this right in, because I think right now, while you're under the anointing of it, it would be better to get it right now.

Only when the token is displayed. Then, the whole family must be under that token blood. Papa, Mama, I know how you feel. I've got children, too. I got to see them saved.

I'm talking to myself, today. I got brothers; I got a sister; I got loved ones. 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 is right. They're gone. Only when the token is displayed.

123 Look, Joshua.... Wish we had time to read it. Mark it down. Joshua, the 2nd chapter. Believing, Gentile, harlot, Rahab....

Oh, I just wish it was about nine o'clock. I'd like to take that and just show you how that [unclear words].

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, or they 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's destroying angel was coming. They knew it. Joshua was that angel. They were in line. So is every nation in the world in line of God's judgment.

This little old harlot, she had heard. "Faith cometh by hearing." She said, "All the countries are disturbed about you." That is right.

124 Now, the spies that were sent in there to make arrangements, and so forth, she honored those men, and she wanted to be saved. She said, "I know that your God is God, and I've heard what great things that He has done. I know what He done to Og, and I know what He done to the different nations. 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...."

125 Notice, Jericho had heard what God was doing, but they didn't want to take the warning. And there isn't a denomination in this country around, but what's heard what God is doing. They don't want to take the warning. His great power and signs have 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. There was no secret. They knew it.

And Rahab said, "I've heard that. I don't want to perish with these unbelievers."

No, sir. Knowned judgment had to follow it, because it was right in line. She knowed it. So, they made a way for her to escape it.

126 They must have believed that their own big denomination of Jericho was able to resist the wrath of God. Their own big denomination.

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

"Except a man be born—and these signs shall follow them that are born. This will all men know you are my disciples," and so forth.

All right, wanted to do it. Oh,

127 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." Jericho, right in the line of the damned.

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 own house a church to receive the message. (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. Some way it slips in. They don't know how, though they won't sponsor it, but there is some seed out there that is predestinated.

128 Anyone knows anything about the Bible, knowed that that harlot was predestinated. She sure was. She didn't.... The Bible said, "She perished not with them who believed not."

That is right. But she believed the message of the hour, and God gave 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 and leave it there, what we've escaped by, we're not responsible for our oath." And said, "If you're 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 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 is a token." And I say in the name of the Lord, it's the same. If you'll put that.... I'm acquainted with that, with the messenger. I'm acquainted with the angel of wrath, Joshua, 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."

God took oath, too, that what was out from under it would perish, and all that was under it would live.

129 Now, the same oath is today, the same thing, I will not let you perish with them who doesn't believe the message. And they ... she had heard the works had been done, and she believed it.

But about.... She's ... her and her father, and a couple of brothers or something was the only ones believed it in the whole city.

130 See how few it is? Just one here and there. A little family will come out from a state. Is that right? Exactly now, we're talking facts.

If you're going to see what the ante-type 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.

His power was displayed: judgment was in line. They must believe in order to be safe. Yes, sir.

131 And these fellows went in there, these messengers, 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. They won't let you either. They kick you out, if you say anything about it.

They got all in her city, that would believe, under the token. That is exactly what we better do today. If you want some loved one saved, you had better get them in, right now.

132 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.

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 first-born will die when he starts, and so forth. God cursed it, like that. That big thing that rejected the message of grace and mercy—thought they were safely secured.

133 Many people think today, "Because I belong to the church, I'm safely secured." Don't you believe such nonsense. The blood shall be a token unto you.

The Spirit now is a token unto you—the life that was in the blood.

134 Same ... just think of 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, said, "Don't touch that house or anything in it. It is reserved for the Lord." Amen!

A Gentile, a harlot, street walker, but she heard and believed, and she applied the token.

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 is for you. If you feel in your heart there is something tugging, it is for you; if you apply the token.

And the great Joshua....

135 The word "Joshua," means Jehovah Saviour. So did Jesus, means a Saviour. And Joshua, when he knowed his messengers—his messengers turned 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've preached that. Will you honor it, Joshua?"

"I sent you to do it." Amen. And there when that ... God honored it. The house never shook down.

And then, when Joshua stood there and gave the signal to destroy the whole thing—went right straight up, and Rahab and all of her people sat 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.

She came right back and courted the general in the 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 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 is right. Harlot Rahab, because she believed the messenger, she applied the token, and her house was saved, or she would have perished down there where she was at.

136 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.

In Hebrews, 13:10-20.... 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.

Why wasn't it called eternal covenant? Because that it wouldn't be eternal. When we're redeemed, it is all over, then. It is an everlasting ... which means, certain amount of time, till time.... There will never be another one. When time runs out, we won't need no covenant; but until times runs out, we need the covenant.

137 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 ... 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. New Testament—"testament" means covenant. That is right, isn't it Dr. Vaile? 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, that God ... "After those days, will I write my laws upon the fleshly tables of their heart." Not upon the stony tables, in a lamb's blood, which you had—say, "Yeah, 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."

138 And it displays His power. John, 14:12, says, "He that believeth on me, the works that I do shall he do also;" The 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.

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. Right? Oh, couldn't I take a text from that, and stay about a couple more hours, but we'll hurry over it, you see.

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're sons and daughters of God.

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 is the kind of character you are, because you are the character of your Father.

139 Watch!

The life—watch! The life is took for the blood. The life, itself is took. The life, is took for the blood. The blood was applied, and the life could not come on the believer then, for the life of an animal, not the life.... But see, instead of a human being, it was a super, super, super human being. And that makes the human being now, not only human being, but he is 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, love, and gentleness, 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. Therefore no condemnation at all.

140 "If our hearts condemn us not, then we have our petition."

We know—but if sin is in our heart, then it condemns us; we just might as well not

even start. You've got to get free from sin, and the only way you can get free from sin, is get in Him. That is the only covering there is for sin, is Christ.

Remember, the covenant blood, the covenant blood is not recognized without the token. You cannot, you will not.... You say, "Well, I've been sanctified from things."

That is not the token. It is—the Spirit is the token. The Spirit of Christ upon you; believe it.

141 Now, look, the Word assures us of a promise. All these are texts I've set down here. Just keep on preaching all day, it looks like, on this, see. The Word assures us of the promise, because it is the promise. The Word is the promise, and the Word is God, and the Word is ours.

We become the Word, and the Word becomes us. And, "If ye abide in Me and my Word in you ..." then, it just becomes one great big family. It assures us, because why? Why, it is part of us. It becomes part of us. What a text. All right. Assures us of a promise.

142 The token is a sign that the purchase has been made, has been accepted. Now, you can't get the token from the railroad fare, until you pay the price. And you know the way you're going to pay the price? Just pay it. That is 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.

143 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? The heart is in the world, yet, see. But we don't do that. Full, complete obedience puts you and the Word, one. You believe it every bit, and all of it is in you, and you watch it working through you.

You don't go about with a bunch of carrying on. 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. When death knocks at the door, it has no hold, not at all. Why? It is just stepping out of here into there.

144 Age means not a thing. You have done passed from age; you're in eternity, because you're in Him. He is eternal. Don't mean a thing. Whether you're young, old, middle-aged, or whatever you are. Pretty, ugly, short, fat, what—don't matter a thing.

You don't go around, and all these other things. You done passed from that. You're dead. You're 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 is right. That's all you walk.... Oh, my.

No wonder we used to sing that 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.....

145 Let me be a brother. Let me live the example, what Christ said a man should be. Let me be a brother to a brother, a brother to a sister. Let me be a minister to the ministers. Let me be an example of examples. Let me show to the world that this Word is Christ, and the only way I can do it, is come into Him, because I can't do it myself; you can't do it, but let the Word and you become one, and then it lives itself out.

You are a walking epistle of Jesus Christ, when He has got complete control—control of you to make every word.... 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—full.

146 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. If you say, "I pray, Lord, but really I haven't...." Well, there you go. You just might as well stop. Go ahead first, get the token, see, because that token is what He will recognize.

When we pray, then we must present the token: "Lord, I have obeyed You fully. I've repented of my sins. I feel that You have forgiven 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 there. Whew-whew.

It's yours, see. Then it's all over; it's all over; it is settled. I ask for this. I ask for it. I must have it. I want it for Your glory. Then, He just gives it to you. Then, you know it's yours. That is the way it is with our children, and so forth, we apply the blood. Believe it. That's all.

All right,

147 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.

Then, why you know, if I say to this, "Hand, you obey me. Reach out for that handkerchief." It does it. Hand obeyed me. Why? It's part of me. 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 fire just to see if you can do it. Oh, no. But if there is something in that fire I got to reach for, it'll obey me. That is right. You want to watch what you are doing.

That is the reason the Holy Spirit is sparingly given out and things. You know what I mean. Because, a real servant of God, don't show off with it, you see. That is it. That is making a show.

When we pray, we present the token; it shows we have fully obeyed.

148 Paul tells us that the blood speaks. That.... Anyone knows that the blood is—actually, itself, can't speak. It is a chemistry. Is that right? How many knows that? But how many knows that the blood speaks? 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 speaking. Hallelujah! God said, "What about him?"

He said, "I'm not my brother's keeper."

He said, "His blood is crying out. His blood is crying out."

It's a token. It's a token that he had been killed. His blood was crying out, against him.

149 Now, if you get that in Genesis, 4:10, then in Hebrews 12:24, start reading. In Hebrews 12:24 said, "The blood of Jesus speaketh better things than that."

"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. 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, but the blood of Jesus can. Amen.

So, Cain come out, today. If you've been a persecutor against the Word, and say, "Days of miracles is passed. This thing is all nonsense," and things ... It is crying out. The blood of Jesus Christ cries out, but there's forgiveness in this, if you'll just accept it.

Wish we could stay a little while on that. Blood speaketh better things.

150 Believe for safety; then apply. Believe for.... Here is what you want to believe for. You want your own safety. You believe for your safety, and then apply the token for the whole family.

You say, "How can I do that?"

Claim it. If it worked on you, then you and the Word becomes one. Amen! Amen! 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 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. 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 ... "Oh, Holy Spirit that lives within me, catch my daughter, there. I'm going to her, now, with Your anointing upon me. He will do it. Amen.

151 That is what they did in Egypt. That is what they did in Jericho. 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."

Is that right? Believe for your house. Bring them all under it.

Now, you've seen the God of heaven perform a miracle, just before judgment. You believe it. "Yes, what can I do?"

He said, "Rise and be baptized."

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

Believe what? Believe the Lord Jesus Christ for your house. Apply the token to your house. Then, what do you do when you apply it to your house? Move all the trash out. Get all the short skirts, the shorts, the cards, the cigarettes, and televisions, and whatever more, and kick them out the door. You're going to apply the token, won't stand still for it. Take it all out. All the dances and parties, rock 'n' roll, and old vulgar newspapers, and stuff that is of the world, kick it out the door. Say, "We're cleaning up this place around here."

152 Like Jacob did. He said—told his wife and all of them, said, "Wash your clothes and everything. Put away them gods." Amen.

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. He was applying the token. Amen. That is it.

Get ready. Apply it. Believe it. Clean up. Let your children, let your family, let your loved ones see it in you. That is right. It will take effect. Yes, sir.

Now, apply the token in prayer with consideration, with believing. Apply it with such love, and so forth. You know it is going to take place. That is all. Apply it in confidence, believing it is 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 is going to help, and stand there and say, "Lord, I've claimed them; they're mine. I'm getting them for You, Lord."

153 Apply it, create that atmosphere around you, that they will just drop right into it. Oh, you are—if you've got the token, you create a spirit around you of power, that when you walk, people know that you are a Christian. They love for you to say something to them. They believe your word, what you say, they hold on to it. That is it. 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 is applying time, now. The wrath will strike one of these days, it might be too late, then, see. Apply the token with confidence.

154 If you wanted to read that, read something here, my Scripture I got wrote down for this, is read Ephesians 2:12. 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? Also, put down Hebrews 9:11-14, if you want to put that down. Living signs. Living works. Apply that. Not dead creeds.

I'll take my boy over to church, and see he joins the church." Some fine Christian boy, here, a good friend, old buddy, a real fellow, he came down here, was baptized. His mother said, "I wish you had went to a bigger church, if you wanted to be baptized." He

just didn't want old dead creeds and things.

155 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.

Don't serve some dead creeds. They even deny such things as the token. They say the days of miracles is passed. There is no such thing as the baptism of the Holy Ghost. Why join something like that? Don't do that.

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, prophesy, 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.

156 Don't go to them churches, and join them old dead works and things like that, because they don't even believe in such things as signs, but we who believe—Amen!—know that....

"They say there is no such thing as a sign." That.... Oh, that is nonsense, what they talk about. That is crazy. Why, there is no such a thing. Why, you women all of you ... why ... don't ... what's your dressing...?" it does, the Bible said so. "What's your hair have any...?" the Bible said so. That is just the difference. Touch not; handle not; taste not; He is God. Now, it does mean something.

157 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.

Oh, they say, "They just imagine they see that pillar of fire."

Oh, no. Oh, no. We don't imagine anything. They thought Paul imagined it, too. Egypt thought Israel imagined it, but it taken them to the promised land. Yes, sir. We don't....

Hebrews 13:8, you know, "Jesus Christ the same yesterday, today, and forever," if you're putting that down. That He is the same. They say it was some imagination.

158 When I write this here scriptures I write down, I know where the scriptures are, and that is how I go to it.

Know it is His living presence, for He does the same in this Spirit. Now, if it'd done went off into some creed or denomination, we know right quick, it wasn't Christ. Is that right? If I led you to some creed or something another, I'd be sent from some denomination; but I'm not bringing you creeds, and I'm not teaching you denomination; I'm 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.

159 Then you are my brother. I'm not a great person, and you a little person. We're all little persons in God. We are 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. 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, have already done it—but if some of you haven't done it.... (See, I'm talking on tape, too, you understand.) And many of you ... and I don't say here in the church, we're all come out, suppose, but there may be thousands times thousands will hear the tape. And that.... It is a ministry. There will be somebody slip into Jericho, you know, with a tape. So we want to catch that predestinated seed when it goes in there, see, because the wrath is coming.

160 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."

"As it was in the days of Lot, so shall it be in the coming of the Son of man"—when

the evening message goes forth. For it shall be light about the evening time. Just about the evening time, the light will come on. Glory to God! Makes me feel like I could run through a troop and leap over a wall.

"It shall be light about evening time." That's right. The prophet said so. And "I'll be with you. I'll be in the Lutheran age; I'll be in the Wesleyan age; I'll be in the Pentecostal age. But it—right at the evening time, it will come light." The denominationalists will fade away, and then the token will be applied.

All these that's honest in heart, down through that.... Without you they won't be made perfect, but in you....

161 It is 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.

Anyhow, we're at the time where the token was applied on the lintel of the door (see), and on the post. And then, "When I see the blood being a token, I'll pass over you."

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

162 Proves that God raised Him up from the dead. You believe it? He is living among us, today. And that I is Christ, and that I is with us to the end of the ... that is consummation, which means the end of the world? the end of the world. According to His promised Word; He promised it. "And the works that I do shall you, also."

It is not nonsense to us. It's the token. It's the token.

163 We accept this sacred blood, sacrifice.... We accept His sacrificed blood. Then give.... It gives us the life, the token, a seal of His promise. Ephesians 4:30, says, "Grieve not the blood," no. "Grieve not the Holy Spirit, whereby ye are 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—not God's seal. No. 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."

164 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.

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 these believers, like this, until the day that Jesus raises 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. Then, it gives us the token, and we apply the token, which is the seal until....

... being partakers of this. What a great thing it is. Being partakers, baptized by this one Spirit, into that one mythical body. 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. The mystic body of Jesus Christ. I don't ... we don't need an education, we need the Holy Spirit. He is the one; He's the one. That might have stumbled somebody, somewhere, some educator. And, I hope he gets it right. The mystic body. It will be for something, because He wouldn't have said that. He is right here, now. He is right here at the pulpit. He is right out there. It's Him.

165 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."

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

have the token.”

What is the token? He knows what it is. Don't fool him, he knows what it is.

Now, you might talk to some of these preachers, and they would argue with you. Not Satan, he knows better. Oh, yeah. He come against it two or three times, you know, and made a mistake of temptation. Satan knows what you are talking about.

Just show that token, he will fly.

166 It is because.... What is it? It is a sealed product. He can't break that open and give something in there that is 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.”

Take that token. That is what it is for. Satan is there to tempt you. He was in Egypt to tempt. Why, you know up here, when Rahab put that ... that harlot—the harlot put that string down—that string—I imagine some of them soldiers laughed and made fun. And said, “That crazy old woman up there. She is off of her head. Look, her guarding ha-ha-ha-ha. Why, did you ever hear of such? Why, Dr. Jones said down here, 'There ain't nothing to that'.”

But there was, because the messenger from God brought the message—and told them.

167 Could you imagine the Egyptians say, “Look at that crazy bunch of holy rollers, putting blood on.... 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 will be horrible in a few days. It don't mean a thing. You know why? 'Holy father' so-and-so, said so.” But there was, there was—it did mean something. It does mean something to us who believe.

Just remember, your unmovable faith that you've got in this Word.... Now, you're not Eve, no more. 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.”

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.”

Oh, yes, He will, too. He said He would do it.

“Well, my father was a minister; I've been a minister....”

I can't help it. Without the token, you're lost. The wrath is upon you, that is all—without the token, He said He would do it, and He will do it. That just settles it. He said He would do it.

“Oh, I believe the days of miracles....”

Yes, but He said it wasn't. “I'm the same yesterday, today, and forever, see.” That is just what He proves to be.

Now, to us, we know it. To them, they don't believe it. But we do believe it. We know it's the truth.

168 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.” Now, get ready for the healing service, tonight. Take the token. Hang it over the Word, on your unmovable faith in that Word—he'll get out. That is the thing that puts him out, because in Him, there is no such.

Wish I could testify a little bit now, of some things I've seen happen just in the last few weeks. Oh, what I could testify. You know, Luke said, “If all Jesus done would be put in books, there wasn't enough books in the world to write of it.”

Just what I've seen in my own ministry (seen Him do), you couldn't pile the volumes on this platform here if I wrote it in details, what I've seen Him do, just in my own ministry—seen Him do it. 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!

169 He had more success in Jeffersonville, than He did in Nazareth. He did. In that wicked city, and this wicked city. Amen. Glory! Because 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 from somewhere else, but He got it done, anyhow. So, He had more success right here, than He did in Capernaum, or Nazareth and that.... He done more miracles right here, in this Tabernacle, than He did in the entire ministry on earth. That is right. He did it.

Now, what about the rest of the world? Oh, my. Now, that is what He done. Now remember, He done. Now, I didn't say I done, see, because I didn't do it. I just didn't..., I just loved Him and 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 did the work—that's all.

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. There wouldn't be a feeble person around the country. If He could get everybody to believe it. It all'd be over, see.

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

Now, I am going to close, now.

170 God once gave another token to the world. It was a rainbow. You remember that? He ever, ever remained true to that token, because He give it for a token. All these thousands of years, He never has failed to display that token. Is that right? 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....

There's 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 is His covenant; it is a token. He said, "I'll give it to you for a token."

171 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 tokens when it's displayed.

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. He honors the token. 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, and that only. Shows us He never fails to honor what He does, and what He says. We respect that. I do.

172 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's the church.

No wonder you 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 is what they display: "I am Methodist." "I am Presbyterian." That is all they are.

173 But believers take the token.

And what Jesus began 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.

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 say, "ain't, tote, fetch, carry, I tell you 'bout this," see. They might have all kinds of grammar that they couldn't understand. They might not have knowed the difference—all the mathematics of the Scripture, but they had to notice they had been with Jesus. They had to display that token, because the same Spirit that was upon Him, before His crucifixion, was upon them after the resurrection. Amen!

174 There, it 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 are like Him, and we are in Him. He said, "Because I live, you live, also. I am He [in Revelation,] that was dead and alive forever more."

If we die to ourself, and become alive in Him, we are alive forevermore. 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.

Now, how can anyone 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 the end I.... Well, I believe we'll stop. Displaying the token of His grace, His love. Now, without this token applied....

175 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. Not 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 has met every requirement that God required; and we and Him are one. "That day you will know that I am in the Father, the Father in Me, I in you, and you in Me.

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 sit in heavenly places in Christ Jesus, under the fellowship of the token.

176 As Israel sat 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.

And that is the only thing we have to worry, right now. There is trouble in the 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 home—march now to the promised land. Do you love Him? Do you believe the token? How many would like to say, "Oh, Brother Branham, pray for me that I will come under this token." Let us bow our heads.

177 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."

Lord, by Your grace, Your help, I claim everyone 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 their self, as a trophy of the grace of God that has 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.

178 These words, Lord, I might not have 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 is because of the hour that we're living in, and the close coming of the Lord; and we see the great red lights flashing all over the world that the time is at hand.

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 would 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 moment,

179 with faith believing, I have prayed for you, all I know how. I pray with sincerity, with all I know how to pray for it. Look, I realize that.... You know what? It's your tithes and offerings that I live by. It's your support here at the church that I have somebody to preach to. It is 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 is your words that helps take the message. It is you. We're partners in this, with Christ. We are brothers and sisters, and He is our King. And I love you. Where I am, I want you to be.

I drive across the nation to speak to you a couple of 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 is only corrective, you see. It is because I love you, see.

And I don't want you to miss it. You mustn't do that.

180 Now, just sweetly and humbly with all that is in your heart, way down deep, just accept it. Say, "Lord Jesus, right now, just take all that is 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 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 want to live eternally, Lord, and I want You to help me at this time. Grant it, God."

181 While you pray, then we're going to hum this song, or sing it low together, I Love Him. And remember, it comes by love, for He is love. While I'm holding my hands over these handkerchiefs, because 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;
 (Just surrender your life.)
 And purchased my salvation,
 On Calvary's tree.

Love, love, love Him. See what He done for you. It is by love; love brings obedience; love brings courtship; love brings marriage; and that is where we're headed—marriage supper of the Lamb. I hear my Saviour calling, and He loves me, too.

Just all your heart, just feel something real sweetly coming into you—that is the Holy Spirit.

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

182 I'll raise up my hands with the audience, with the music, if I have sinned, if I have done anything wrong.... I'm praying for you now, myself. If I've done anything wrong, my hand to You, Lord, means I'm sorry. My hand to You, Lord, means that 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 will 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.

183 The blood cleanses. The Spirit is a token that the blood has been applied, see. The Spirit is a token that the blood has been applied. Until the blood is applied, the Spirit cannot come. But when the blood is applied, then, the Spirit is a token, sending back to you, that your faith in the blood has been accepted. Your fare is paid. Your fare is paid. It is 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.

184 With your hearts bowed now, before God. Your pastor, Brother Neville, with these closing words, what he is going to say. Remember the services, tonight, healing service. Come early. Let's begin at seven. Let me on the platform at seventy-thirty. Is that all right, Brother?

Then, we're going to have communion, you see, tonight. Come, this afternoon. Stay right with it. Don't let this message depart. Remember, never let this message depart! 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 is the token that the blood has been applied. If it never has been applied, then the token won't come. You understand, say, "amen." The blood must be applied, and then the token comes. It is the token that the blood of redemption has been applied, and your fare is paid. God bless you.



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Sermons By
William Marrion Branham
"... in the days of the voice ..." Rev. 10:7