

Token

Dallas, Texas
March 08, 1964

1 ... reading of the Word. For the closing service, the reason I asked you to stand: when they play the Star Spangled Banner you stand, don't you? Then why not for the Word of God? That's a respect. Now, over in the book of Exodus, the 12th chapter, beginning with the 12th verse, I wish to read a portion of scripture, 12th and 13th verse.

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

And the blood shall be unto you for a token upon the house where you 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.

My subject is "The Token."

Let us bow our heads now. And in this stillness of this sacred moment, before approaching Him in prayer, is there a request that you'd like for God to answer this afternoon? Just lift up your hands if you do, and think down in your heart what you want Him to do. Anywhere in the building, just think what you want Him to do.

2 Our heavenly Father, Thou art the unchangeable God. And we pray that You will answer our prayers this afternoon as we are holding our hands, and Thou dost notice that my hands are up too. And my request--I'll make it known publicly. That is, Lord, that You'll heal every person in here today, save every lost one. Now, You said, "If You ask the Father anything in my name, I'll do it."

Now, Lord, help us together to believe, as a unit of people, of believing children. Speak through thy Word, Lord. Thy Word is truth. Bless our hearts.

3 We thank You for this meeting. We thank You for Brother Grant, and for all of his workers, and all the churches and people. For all that You've done for us, Lord, we're grateful to You. Father, there may be many of us here we'll never see each other again now, until we see on the other side. This may be the last service that we'll sit together on this earth. May the Holy Spirit come and bless us together. Minister to us our needs. In Jesus' name we pray. Amen. You may be seated.

I have a little tablet of paper here. I write out some scriptures and little things. Used to be I could remember it in my mind, but I just passed twenty-five, you know--that is, the second time. And then, I don't remember like I used to, and so many . . . wound up in the meetings and things, and so much to do.

4 Our subject this afternoon is "The Token." Our scene opens in Egypt. It's a great picture here, now. I want you all to see it. And just be as reverent as you can. Egypt is the place of the scene, and the time of the scene is just at the beginning of the exodus. And now it's a type of today shown, as we are also facing another exodus. God bringing Israel out of Egypt to the promised land was a type of Christ, bringing the bride out of the church to the promised land. We are in another exodus. Now, if you'll study the scripture--we just have time to hit the high spots of it--that's true.

5 We are the. . . . As God brought a nation out of a nation, God will bring the bride out of a church. The bride will be called from all the churches. It will be . . . the elected of God will be brought out. And we're on the verge of that exodus right now, for we have every scriptural proof that we're standing there. Now I know that's been said a lot of times. But, my friend, one time it will be said for the last time. Time will fade into eternity then. He's coming to take a bride out of a church.

6 The token was the thing that made the difference between Egypt and Israel, the two nations. They were all human beings, but . . . all God-created, all the handiwork of God. But the difference. . . . When the death penalty was passed, the difference between life and death was the token.

And so will it be at the coming of the Son of God when He brings the bride out of the church. The difference will be the token. You listen close this afternoon, and see if that isn't true. The token will be the difference. There's got to be a difference.

7 God is going to judge the world some day. If I asked the Catholic people, who will He judge, what will He judge the world by, they'd say the church. What church? The Catholic church. Which Catholic church? There's several of them. The Methodists will say by the Methodist. The Baptist then is out of it. Then if you judge it by the Baptist church, all the rest of them's out. The Pentecost will say by the Pentecost; then the rest of them's out, see. It would be too (confusion), too much confusion, too confusing to the mind to think of such a thing. But God had a way here that He said He's going to judge the earth. Not by the Catholic church, not by the Protestant church; but He's going to judge the world by Jesus Christ, and Jesus is the Word.

8 So there it comes back to the Bible again, see. He'll judge the world by the Bible. And the Bible is God's judgment book, which is the complete revelation of Jesus Christ, that nothing else can be added or anything taken from it. The penalty of doing it is your name out of the book of life. Just stay right in the book, and pray God to make us part of that.

9 Now, we find out a token ... what is a token? A token is a sign of a paid price, the token is. Just like our railroads and bus lines. We take our money and go to the station. Now see, the bus line is not allowed--in the places where tokens are used--they're not allowed to take money. They cannot take money; it takes a token.

Say the airplanes, whatever more. You go to a certain place, the purchasing counter, and purchase from your money so many tokens--this certain token. And this token is a sign that your fare has been paid. You have a right aboard the ship, aboard the plane, aboard the bus, or whatever it is, as long as you hold a token to show that your ride has been paid for. Now remember that. Don't forget it.

10 Israel's slain lamb was the ... was God's requirement. Jehovah required a slain lamb, an innocent substitute. As we've been through in the week gone by now, that God, when He makes a decision, He never changes it. And He made a way. His first thing that He did when man had fallen, He had to make a way for him back if He ever wanted to redeem him. And He made a decision that He saved man by the blood of an innocent one, and He's forever done the same thing. He's never changed it.

11 No place will God ever meet any worshipper, only under the blood. That's his only place. We try to make Him meet under our

theology, under our denomination, under our educational programs ... built towers, and some's built cities, Babylon and the tower of Babel, and all different kinds of things. But it still remains--God only meets the true worshipper under the blood. He never changes it.

12 We can't all be Methodist, we can't all be Pentecostals, we can't all be this, that, or the other--we'll disagree. But when I come to a man, let him be Catholic priest or whatever he is, when he's under that blood we are brothers ... care where he's at, as long as he's under that blood.

13 Now Israel's slain lamb was the requirement of Jehovah, and the blood was the token that the job had been done. God required, for redemption from Egypt to go to the promised land, he required a slain animal. And that animal must have.... The blood of the dead animal must be put upon the lintel, and on the door, and that stood for the token that the thing that Jehovah had required had been fulfilled. See, now, not the lamb was the token; the blood was the token.

14 Now, the life had gone out from the sacrifice, and now the blood was a token his orders had been carried out. The blood stood for the token, the sign that this believer had done exactly what the requirement was. That was the token. All right. Seeing, the believer worship was then identified with his sacrifice. See, here's a house and the worshipper. What was the requirement? Slay a lamb on the fourteenth day after he's put up, a male without blemish. All Israel shall slay it. And the blood shall be taken with hyssop and put upon the lintel of the door.

15 And, by the way, that hyssop was just common weed. Hyssop means your faith. Somebody tries to have supernatural faith. That's the reason you miss your healing. Faith is just a common thing. You got faith to come to church, you got faith to walk out there, you got faith to start your car, you got faith to eat your dinner. That's the way it is--just common faith.

16 Now to apply.... The blood was applied with hyssop, which is just common weeds that grow anywhere in Palestine, showing that the faith that the blood is to be applied by, is not some super thing you have to have all kind of doctor's degree to do it. It's just common everyday faith to believe God. Apply the blood by faith with the hyssop.

17 Now, the worshipper, then, seen beneath this blood, showed that he had carried out Jehovah's request, and he was identified. The token showed he was identified with the slain lamb that Jehovah had required. The work was done.

18 What a perfect type today of Christ and the believer. When the token is displayed, to the believer then it shows that it's been accepted, and the work has been done.

19 Then the blood was a token of identification, the blood itself. That animal bled, died, and his blood was on the wall. Now, animal life that was in the blood. . . . And life is in the blood, we know that. The Bible said so and science proves it. Life is in the blood. So therefore, when the animal was killed, and the life was broken from the animal, the blood had to be the chemistry of the blood to stand for the token; because the life that was in the blood could not come back upon the believer, because it was an animal's life.

20 And a animal life and a human life is absolutely different. There's no . . . nothing in it at all. You take a animal's blood and put in you, you'll die. So you see, we. . . . It's a different life in the animal blood than there is in the human blood, because the human has a soul. The animal has no soul. And now, therefore, the blood itself. . . . Understand now, the red (chemistry) chemicals of the blood had to stand out on the door as a token that the lamb had died, now, because the life of the lamb could not come back on the human worshipper.

21 But today (it was only a type), today it isn't the chemical blood of the Lord Jesus, our Lamb, but it's the life that was in the blood, which is the Holy Ghost. It comes back and is the token that we have accepted, and did exactly what God told us to do. And then, by having the token, we are identified with our sacrifice. Perfectly. I don't see how anything more could be any plainer, see. Only way anyone could tell that that house belonged to . . . under the blood, because the chemistry of the blood was on the doors they passed through. The death angel had to look and see the blood. Now, again, it was a type of the Holy Spirit.

22 Now see, the literal blood of Jesus could not come upon each one of us, because He just had so much blood in his body. And it's dripped off out of his body into the ground two thousand years ago. But it wasn't to be for a token. The life . . . the life that was in the blood was the token. Now, I'll prove it to you just in a minute by the Bible. It is the token that's to come upon each of us to show that we

have been identified with our sacrifice, and have carried out Jehovah's request.

23 Peter said on the day of Pentecost, "Repent, every one of you, and be baptized in the name of Jesus Christ for the remission of sin, and you shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to them that's far off, as many as the Lord our God shall call." See, not showing it just to them—as many as the Lord will call. There's many think they're called. But all the Lord calls, those who He foreknew, He called. All who He called He justified. All who He justified He has glorified already. The thing is settled.

24 And then, when you take a person that doesn't believe that the Holy Ghost is for the day, see what they're doing? They're denying the token, which is the very symbol of you being connected with your sacrifice. See what I mean? It's very simple if you just look at it in the way that God has got it wrote out.

25 Now, the blood carried us and we were ... shows the symbol of the Holy Spirit that is the life. Now, the animal life could not come back in the human, because that it wouldn't match. The animal life has no soul in it. The human life has a soul. The animal doesn't know he's naked. He doesn't know right from wrong. He's just ... he has a spirit, but not a soul. Now, remember, now the soul is the nature of the spirit, of course.

26 Now watch. But then, when the life of our sacrifice, Jesus Christ.... When his blood was shed, He was God bottled up in one man. Now, He come down from being Jehovah to identify Himself as a human being, to take upon Himself the form of man to identify us with Him. He was the lamb of God, and on the inside of Him where the blood.... Now I know, somebody says, "He was of Jewish blood." You hear the Jews say that. He wasn't Jewish blood; and neither was He Gentile blood. He was the blood of God. He had neither Jewish.... He was neither Jew nor Gentile. He was God. "A virgin shall conceive."

27 Now, I know many of you people, and the Protestants, think that the egg was Mary's; and the hemoglobin, which comes.... The life comes in the blood cell. Because, a hen can lay an egg without being with a male bird. It won't hatch, because it's not fertile. Life comes

from the blood stream, which comes from the male sex. But in this case there was no male sex. So the life in the blood, it had to come from God alone, and He created a blood cell in the womb of Mary. God, Himself, the creator Himself, created a blood cell.

28 Now look. They say, “Well, it was the body. Mary had the egg.” No, sir! She was not no egg. If it was an egg.... You cannot get the sperm without a sensation. And if she had a sensation, what do you have God doing? He created both egg and blood. That’s exactly what He was.

29 We handled God, the Bible said. I Timothy 3:16: “Without controversy, great is the mystery of godliness: God was manifested in the flesh.” We handled Him with our hands. That body was God. Certainly was! He was God all over, in a form of a human being.

30 Now, we notice in this, that that blood cell being broken, that released God. God was in Christ, reconciling the world to Himself, where no other one could do it. Nothing else could be done. It taken that holy blood Himself. God had to come down and become man to suffer his own law.

31 If Jesus was just a prophet, a man separated from God, then God’s unjust. If I could say, “Let Brother Grant die for some sin that Billy ought to die for,” or something else, some penalty, that would be unjust. If I had my own boy to die for a penalty that I had pronounced, it still isn’t just. There’s only one justice I can do: that’s take his place, if I want to save him. And God had to become flesh in order to take the sinner’s place. God--manifested in the flesh--nothing less than God, Himself.

32 Now here He was, manifested in the flesh to take away the sins of the world. And He identified Himself in us that we might be identified in Him. See the purpose of it? Now, we find out, our identification with our sacrifice, the life of the sacrifice in us, which is the Holy Spirit.

33 When that cell was broke it released God. Released God, that He had sanctified a people with his own blood, and put God in the man again. God in you--eternal life. And any Greek scholar knows that that word “eternal life” comes from the word “Z-o-e,” Zoe, which means God’s own life. That’s right. The only way that you ever can have life ... there’s only one form of eternal life, and that’s

God's own life in you. See? Then you have eternal life, because He is the only eternal there is.

34 And we are the attributes of his thoughts before there was even a foundation of the world or anything. All this is just his thinking, and we're the display of his thoughts of what it was. And He had to come down in order to take away sin. No one else could do it. There was no one worthy to do it. No one could do it but Him, and He did it.

35 And then, when that life was released from that body--man, which was the Son of God.... His creative power made a building, like any contractor: built the building that He moved into Himself. God did that. And then when that life was taken, the blood (the chemistry of it), poured out upon the ground, just like just Abel's poured out upon the ground. But from that blood came the Holy Spirit of God. And that was sent to man on the day of Pentecost, to be identified with the sacrifice that died for them. There's no other way in the world we can get it--a positive token.

36 Look, if you was guilty of death and you knowed you was going to the electric chair.... And remember, to reject (Dallas, listen!), to reject the blood of Jesus Christ--the token of his blood --if you see it and reject it, you're going to face the judgment with his blood on your hands. Sinner, church member, remember that.

37 What if Lee Oswald would have been able, them few days, and that sweating before that Supreme Court that he had to face, and knowed, from killing the President, there wouldn't even be one speck of mercy.... How that man must have felt! It must have been a terrific thing. He never got to face it, because the other fellow shot him. But think of sitting there before a angry Supreme Court with the blood of your fellow man on your hand, the President of the United States. That will be a mild thing to you people who pass by the blood of Jesus Christ, when you'll stand in the courts of God; sweat it out when you know.... Oswald--could've done no more than depart this life for him; but God departs you eternally from his presence. It will be a terrific thing.

38 Notice. If you had to come to the courts, of being guilty, you would seek the best lawyer you could find. Anybody would do it. And every man that's borned in the world, I don't care how good a home he come out of, he's guilty of the blood of Jesus Christ until he accepts the pardon of it. And the only way that you know the pardon is right, when the token puts itself upon you and you have the token.

39 Notice. You're guilty, and you'd hunt the best attorney that you could find to plead your case. And if I was going to the judgment of God, I don't want no priest, I don't want no man, I want the best attorney I can find to plead my case.

40 Let me say this to you, my Christian friend. Our attorney is also our judge, and our judge became our attorney. The case is settled when we receive his pardon. The judge Himself came down and became the attorney, and the attorney and judge is the same person. God become man that He might justify man by his own death that he placed upon Him. Hallelujah! (That means "praise our God." He deserves all praises.) Our judge and our attorney is the same person.

41 The Holy Ghost is the token that we have been pardoned. The case is closed--that every man and woman that truly has received the baptism of the Holy Ghost, he's been tried. He's identified with his attorney, with his judge, with his sacrifice. And the token he holds in his possession shows that his trip is paid to glory. Amen. It's all over. He holds that token. It's his--the baptism of the Holy Spirit, which is the witness of the resurrection of Jesus. Amen! Do you believe it? That's your identification. You're holding the token.

42 Now, if you haven't got that token, you'll not be coming in. You must have the token. That's a required price. "When I see the blood..." The blood is the token. "When I see the blood, I'll pass over you." You must have the token. If you don't, why, you won't go. You've got to have the token.

43 If the token was not displayed, the token wasn't showed down there, even the covenant wasn't in effect. You say, "Now, Brother Branham, now wait just a minute." That's exactly right.

44 The token was above the covenant. For Israel had a covenant to be circumcised, and any Jew could go out and show any person.... "I can prove to you I am circumcised. I am a Jew. I'm circumcised according to Jehovah's command." But yet, that didn't expel him if the token wasn't there also. He must display the token. You get it? He.... The token's got to be there anyhow, and if you are in the covenant....

45 If any Jew would say, "I ain't putting no blood on my door. I can prove that I'm a covenant Jew," the death angel got him. No matter how loyal he was, how much church member he was, how

much tithes he paid, how he said he believed Jehovah--Jehovah required that token!

46 And He does it today too! It's got to be. It must be, for there's not another way under heaven, not another name given, any way. No matter how good, how loyal--that token's got to be there, and displayed. The blood. . . . You'd say, "Well, I killed the lamb and I put it in a jar, and I set it back there." That's not what He said. It must be on the lintel and on the door place. It's got to be displayed.

47 And your life has got to display the token is in you. Oh, you Pentecostals, what's wrong with you? Bobbed hair, painted faces; men, dirty jokes and things--where's that display? The blood of my Lord Jesus Christ is the token of the Holy Ghost. You--having a form of godliness, and calling (witchcraft and everything else) the works of God, witchcraft --how do you display a token? You say, "I'm Pentecost." I don't care what you are.

"I'm Baptist, I'm Pres. . . ." I don't care what you are. That token's got to be there. God requires it, and nothing else but that.

You say, "Oh, I've got a doctor's. . . ." I don't care how many degrees you've got. God requires that token, and that only. It's a sign that your way is paid. He ain't going to take your credentials, or something else; he's got to have that token.

The bus driver say, "Here, wait a minute. That ain't my token."

The airplane man say. . . . We go out there now. . . . A ticket is a token. You go out there and tell the pilot, "Here, I want to get on your plane. How much is it?"

"Go in and get your token."

"Oh, I'll pay you."

"I can't take it. You won't get on my plane until you go pay the price and get the token. I'm looking for the token."

You say, "Well, I went to school. I done this, I done. . . ."

"I don't care what you done. You got to have the token or you don't get on." Amen and amen! Can't you see it?

God requires that token. “When I see the blood, and only, will I pass over you--when I see the token.”

48 It was not displayed, the covenant wasn’t even in effect. A Jew could absolutely say and prove himself to be a circumcised Jew. He could take the brethren out and say, “Looky here, I’m circumcised.” That didn’t mean one thing.

You say, “I’m Methodist.”

“I’m Baptist.”

“I’m Pentecostal.”

“I’m this. I’m that.” That don’t mean one thing. You’ve got to have the token.

49 And when the token comes, it testifies of Christ. He said it would. And Christ is the Word. And how can you deny that the Bible’s true, part of it, and still say you have the token, when the token is the testimony of Jesus Christ. There’s what I wonder.

Oh, say, “I don’t believe ... I believe the days of miracles...” Look out! There’s no token there! The token punctuates every word with an “Amen.” Everything--‘cause it’s God itself, see? All right.

50 But if the token was not there, the covenant was not in effect. It was annulled. Same now. No matter how much you say ... how much you say, “I believe every word in the Bible.” Say, “Brother Branham, I can quote you half of that Bible, all the Bible, by heart. I believe every bit of it.” That’s good. Satan does too. It takes the token!

“Well, Brother Branham, I’ve got my wall full of degrees. I’m a Bachelor of Art, and I have a Doctor’s degree, and a LL.D. of Latin. Oh, I’ve wrote books, I’ve done this, I done everything, I’ve done all these things.” I don’t care. That’s all right, but yet you’ve got to have the token--the token. Still the token is required.

You say, “I’m a Bible student. I’m a good person. I’m this, that.” That may be fine. That’s all good, but still it’s got to have the token.

51 Now, death was ready to strike Egypt at any time, and so is death ready to strike the nation now at any time. Anna Jean, I feel something like your dad said, a remark, one time. I’ve always liked that. He said, “You know, this nation with the same sins, if God lets

America get by with what she's a-doing, He'll be morally obligated to raise Sodom and Gomorrah up and apologize to them for burning them." That's right. Remember Israel paid for every sin she did, and so will we. How loosely are we getting. Tighten up the armor! Come back to God, church! I'm not saying these things to be different. I'm telling you as a warning. You believe.

52 Death was ready to strike. God had showed them his grace and his mercy through powers and signs and wonders. So has He today before taking the church out. Still they desired not to repent and to believe the message. See, there was a message just before the taking out of the church. There always has to be. Same now.

53 Every spiritual happening is a sign from God. Do you believe that? Like the message--there's a sign and then the message follows the sign. God told Moses, said, "If they won't believe the voice of the first sign, maybe they'll believe the voice of the second sign." Now when you see signs going on and no message behind it--just the same old school of theology and on down--that wasn't from God. But where there's a sign showed, a message follows it.

54 Now look. Jesus come on the scene. (Am I deafening you? Or ever who's on this microphone here sounds like it's coming back. Maybe it's a little loud. I want you to get it.) When Jesus came on the scene He never said very much to people. Everybody wanted Him in his church. "Oh, this young prophet, we're just so happy to have Him." He was healing the sick. "Oh, glory to God! God's raised up a great man among us." That was fine. So one day it come to a spot to where...

55 That was his sign. Isaiah 35 said it would be a sign: the lame would leap like a hart and so forth, the blind would see. It was a sign. He displayed his sign as Messiah, and so forth. And they, many of them, said, "Yes, I could go for that." Well now, if that was a sign, there's got to be a voice of that sign. What was the voice behind it? When He begin to teach his doctrine, and call them a bunch of snakes in the grass, He wasn't popular from then on. See, when the voice came with the sign...

56 The sign went first. Moses went down in Egypt with a sign, and he threw down his rod ... turned into a serpent. That was sign. But

after awhile the voice come with the sign. Then it was different. See, they don't want that. The voice must be . . . follow a sign.

57 And at no other time could it ever have come but that time, because it was time for the scriptures to be fulfilled. Look what He told him in the burning bush. "I have seen the groans, and heard them, of my people, and seen their afflictions by the task masters of Egypt; and I remember my promise that I made Abraham." Four hundred years had expired and He told Abraham they'd be down there. See, no other time could it be. Moses had to come just at that time. God's big clock ticks perfect. It won't be one minute fast or one minute behind. It will be just exactly on the time.

58 Well, so you see, everything was running just right. Could not come in other times; neither could these things come in other times. This could not've come in the days of Luther, it could not've come in the days of Wesley, the days of the Baptists, or Methodists in their day. It couldn't have come.

59 It has to come now. Israel has to be a nation. The churches have to be like they are now. There had to be a third message, a third church age. There had to be a Laodicea. It could not form until Pentecost come and shot their wad, and went out and organized, and did what they did. Then it has to come. Then comes the Lord, when they put Him out of the church. He is the Word.

60 They're afraid to challenge that Word anywhere. They keep awful quiet about it, but yet they fuss about it. Chicago, here not long ago, when the Lord gave me a vision. . . . I had three hundred ministers down there. I said, "Now I know what you're . . . about serpent's seed and so forth." I said, "One of you take your Bible and come stand by my side and disprove it." The quietest bunch you ever heard! I said, "Then keep off of my back." See, it's out of their school of thinking.

Yet they say, "Brother Branham's a prophet when he was anointed. But when the anointing is off of him, oh, I don't know." What a . . . If that isn't a mark of a mixed-up theologian! The very . . . the word "prophet" means a divine revelator of the Word.

61 The Word of the Lord come to the prophets. That's how Jesus was identified. They said, after the resurrection, they said, "We know

He was a prophet of God. See, no man could do these things ‘less God be with him.” And they wouldn’t accept his message. They wouldn’t accept John, and he was a prophet. Wouldn’t accept Elijah, none of the rest of them, and they had the divine revelation.

62 The word, the English word “prophet” (English words can mean anything), it means a preacher. But when you say prophet of the old Bible, meant a seer. And his credentials was that what he told come to pass, and that was the sign that he was a prophet. And he ... also that was the sign that he had the divine revelation of the written Word. And then, God confirming it behind him, proved it. How.... Well, it just has to be this way, that’s all. There ain’t no way of getting around it. God said it’d be that way, and there you are. There it is today, see. That token’s got to be there. That identifies that word, and makes it exactly truth.

Then how He promised for ... how He prepared all of his promised-land-people. Now, when He was going to have this exodus, which is a type.... (Now, I’m going to try to be out in about another fifteen, twenty, minutes with the message. Notice close now. I want you to get this ‘cause I may never see you again, see. Notice.) Now, watch how He prepared his people. How many knows that he never changes his way? He never does. He’s.... Now, look through the Bible and see if He ever changes. No, sir.

63 How did He prepare the people? First He sent a prophet with a sign, which was Moses. Is that right? And the sign had a message—a message to get ready. They were going out to the land that was promised. Then He had identification of this prophet, that a light was over the top of him. A pillar of fire followed this prophet, we know that, went through the wilderness with Moses. We realize that. And then He gave them a token for the assurance that they wouldn’t have to be scared, all upset and nervous. He said, “When I see that token, I’ll pass over you.”

64 Watch how He did now. He prepared first a sign, a messenger, identified message, identification of the messenger, and a token for the assurance that the way was paid—they’re headed for the promised land. The same thing He’s done today. What did He do? He sent us the Holy Ghost. The Holy Ghost is the messenger. And the scriptural identification of Himself identifies Him among us, the same yesterday, today, and forever. And the token is the assurance. What are we

scared about? Our fare is already paid and we are identified with our sacrifice. He can't turn you down. He promised that. We're identified.

65 Israel coming out of Egypt, as I said, is like the bride coming out of the church. When Moses began his ministry, Israel all gathered together in Goshen for prayer and worship. Exactly. Come from all parts of the ... Egypt. That's the way the bride'll do. It'll come out of all the oneness, twoness, threeness, and all the other kinds—it'll come out. It's got to. Now we read here in Hebrews.... Now, the first thing we must think of ... come from all parts, come out from amongst unbelief. Now the Holy Spirit promised to call that in the last days—come out from among the unbelievers.

66 Notice. We find out in Hebrews 10:26, I got wrote down here, it says this: "If we sin willfully after we have received the knowledge of the truth, there's no more sacrifice for sin," see? If you disbelieve willfully.... Now if you notice.... What may I say here? If you'll spare me a moment, till I make that illustration.... I could feel the spirit didn't go over right.

67 See, notice. Here's Hebrews. They're on the road out. God chose twelve men, or Moses did by the hand of God, to go over and spy out the land and come back--bring back a token of the land. And when they got there, ten of them was scared to death. "Why," they said, "them Amalekites up there--we look like grasshoppers to them."

Joshua and Caleb come back bringing the evidence, "We can do it." You see, that's border-line believers. They come through these different elements, and through church, and joining church, and baptisms and forms. But when it comes right up to crossing over to get the token--the evidence that the land is there, that life.... Jesus Christ is not dead. It's another dimension. He lives in it. He's with us. He's now in us. When it comes to that, they couldn't believe that. That was too much, you see. And they come back and they, every one, died in the wilderness. Not one of them went over.

68 You see, if we disbelieve--we Methodists, Baptists, Presbyterian.... I hope my old teacher sitting here today, Dr. Roy E. Davis.... Many of you knows him right here in Fort Worth. He's

perhaps sitting in here. I remember we discussed these things many, many years ago. He baptized me in the faith, the Missionary Baptist Church.

69 Looky, in here now, if we ... if we come up to that borderland, say, "Well, glory to God, I spoke in tongues! Hallelujah!" That's not it. If you can say ... disbelieve any of that Word, there's something wrong with your experience, see. You come right up to the land and see it's there. You see that Jesus has raised. He's among us. You hear the word that follows the message, and still don't believe it. You know what happens? Then they died right in the wilderness. "If we sin willfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin." That's what the book of Hebrews tells us.

70 And, now watch, as we see the great end-time signs in the earth that He promised, how much more it's warning us that the time is at hand. Quit unbelieving--come together. We should love each other, and believe, and separate ourselves from the world.

71 Notice, they were not to just come together and talk about the message; they were to get into it, get under the blood. Not come say, "You know, Moses told us [the messenger], he said, he told us that we should have blood. What do you think about it, boys?" That wasn't it! Get the lamb killed and get the blood up there! We can come and sit, and agree with the Word and everything else--but don't have that token, what good does it do us? No good. Get beneath it! He was not responsible for anyone out from under that blood. And He's not responsible for anybody today out from under it--the token.

72 The whole family only safe when they were under the token, and the token was displayed--the entire family. You believe that? Today we ought to remember that, people. Our children, and this teenage of nonsense and rock-and-roll, and things that we're going through and all these here Beatles and bugs....

73 And do you know that all is represented here in the book of the Bible? It says that in Revelations. Certainly it does. How people, they're ... see, they're not ... they're dead. They can't rise. They were never eternal. They wasn't even in the thinking, so they'll perish; they'll be gone forever, totally annihilated. They'll be punished for eons of time for what they done, but anything that had a beginning has an end. It's that that don't have no beginning has no

end. There's only one form of eternal life. One form of eternal life--we strive for that.

74 Notice Joshua, the second chapter of Joshua. The believing Gentile harlot had heard, and her family, and brought them under the scarlet cord which was a token from the messengers of Joshua. God's destroying angel honored that token, and that only, in that city. There was God's requirement by his servant that God required--this token--and that was the only.... I don't care if he was the mayor of the town, if he was the holiest man in the town, if they went in the biggest church in the town; everything in the city fell but that house. God alone honored that token.

75 Notice. Jericho had heard that God was doing great things, but they didn't take heed to the warning. So is the people today hearing what God's been doing for the last few years, but they won't take heed to it. This great power of grace and signs like He promised, "As it was in the days of Sodom, so shall it be...." How He promised that thing would be. Watch what taken place at Sodom. Remember, there was the sign of Sodom. But the messenger of Malachi 4 is to get the people's hearts back to the fathers, the Pentecostal fathers, back to the Bible.

76 There can't be no more Bible, something else. This is the entire revelation of God. And some one said, "Well, I believe this part. I don't know about that." The real messenger of God'll switch you back to the entire thing, see. Notice, that's what the Holy Spirit does--bring you back to every word of God.

77 His grace had been shown; his judgment was next. They must have believed that they were safe in their great big denominational buildings they had there in Jericho. But they find out it didn't work. There must have been some of the ... maybe got in there some way, there's a couple boys got in there, and told to get all that predestinated seed together. And she got ... she used her house for a church and received the messengers, and then got all in her city that would believe under the token. One woman in that whole great economy! One little woman, and her of ill-fame--probably excommunicated from every church in the city. But she believed that messenger, and that messenger left a token, a sign. And God honored the token.

78 So is it today. Just remember, when God's wrath destroyer that come, that big system fell. The token kept her house safe, not 'cause she was a good woman; because she had faith and applied the token. Now what if she said, "Yeah, them was fine men. I certainly enjoyed the message they gave. But honest, it sounds kind of silly to have that string hanging out my window. I'll just pull it in." It would have fell! It would have fell. God only honored the token, same as life's token is in Egypt.

79 Joshua was a type of Jesus, because Joshua means Jehovah-saviour. He was a type of Jesus--was true to the token sign of his messenger had preached. Joshua stayed true to that token sign. All under it was saved in Egypt; all under it was saved in Jericho. The lamb's blood is a type today of the token, that the Holy Ghost is the token of today. All under it is safe; all out from under it is not safe. In Hebrews 13:10 and 20, He's called the everlasting covenant. The old covenant was one thing; this is the new. This is the everlasting covenant.

80 God's blood-bound promises makes us free from sin and shame, and different from the rest of the world. You don't have to dress different. Anybody can dress different. You have to be on the inside different. The life is on the inside, not dressing, wearing.... The kingdom of God is not meat and drink or wearing of apparel; but it's the long-suffering, goodness, gentleness, patience in the Holy Ghost.

81 Now, the promises makes free from sin, shows that God hasn't recognized your sin. David said, "Blessed is the man who God will not impute sin to." And God will never impute sin over that token, because the token is the paid sign that God has already received it, and you've got the token for it. The pri.... Your faith has bought it and you have the purchased price of your redemption in your body, to worship Him and show forth his promises and power.

82 The New Testament means new covenant. The blood means life. The New Testament is the Holy Ghost testament, the Holy Ghost giving testimony of what ... Jesus Christ has raised from the dead. Shows Jesus has met every requirement for us and is alive today. The token proves he is alive to identify Hisself with us according to his promise. Now, how can a man read the Bible and see that He promised, and to see Christ return in these last days, in the form of the

Holy Ghost, and identify Himself alive? . . . That's the token, that's the sign, that's the price paid.

83 Don't never rely upon some sensation. "I felt chills run over my back," and "I smelt something, seen some blood in my hands, or some oil," or, "I won my Bachelor's degree," or "I danced in the Spirit, I shouted, I spoke in tongues." Them things might be all right. I've nothing against them, but that's not what I'm talking about. I'm talking about the identification of the token, Jesus Christ raised and in us now, identifying Himself to vindicate his promised word of this day. Amen!

84 Then you and Christ are one, God and Christ are one. "At that day you will know that I am in the Father, the Father in me; I in you, and you in me." There is God made manifest in human flesh, showing Himself alive after two thousand years. That's the token. If you're not in, get in real quick, friends. It might everlast be too late--we don't know.

85 Show forth his presence, the new testament, the blood, and it is alive now making vindication. And because He is, we have the right of all He purchased for us. A man that's got the baptism of the Holy Ghost, or a woman that's got the baptism of the Holy Ghost, has a right to everything that Jesus purchased for us. For that's the sign that we have. That's the buying power. Say, for instance, you say, "Well Brother Branham, what do you mean?"

86 Here, make it plain now. I want you sick people to get this. Look, if I was starving to death and I know a loaf of bread, say, cost a quarter, and along comes a brother and says, "Here's a quarter, Brother Branham. You're starving. Take this quarter." Now, you know I can be just as happy with that quarter in my hand as I can with the bread in my hand, because I've got the purchase price. I've got the token that gets the bread. And right there's the bread. And the only thing, if I'm holding the token (the quarter that buys the bread), I can be just as happy with the token as I can with the bread.

87 Now, if you've got the baptism of the Holy Ghost, that is the token that you have every redemptive thing that Jesus died for--belongs to you, it's in your hand. Are you afraid to claim it? If I put it in my pocket and say, "Well, I don't know whether I could buy that bread or not," I'll starve to death.

88 But remember the merchant says, “I have one requirement, Mr. Branham. One 25 cents--you can have the loaf of bread.” I got it! Amen! That settles it. That’s the reason we don’t see so many things done today. The token isn’t displayed, the real token. Oh, we have all kinds of bogus, but I mean a real token.

89 Look, then when we realize and present the token, the life it took for the token, the blood, speaks for us. Remember, the covenant blood was recognized with the token and the Word assures us of the promise. The token is the sign that the purchase is made for us.

90 Now, if you’re not included in that, well, of course, you’ll never get nothing. You’re just walking through a prayer line, walking back out, walking up to the altar and looking up, walking back out. But, oh, brother, when that token is once placed in your heart, and you know it’s the resurrection of Jesus Christ in you--something’s happening--there isn’t nothing going to turn you. You know where you belong.

91 Full obedience to the whole Word of God entitles you to the token, and nothing else. “Blessed is he that does all of his commandments . . . might have right to the tree of life.”

92 Then when we pray, we must have the token to present with our prayers. Now don’t fail to get that. When you pray you must have the token to hold over your prayer. If you’re not, keep praying till the token comes. ‘Cause you’re not promised to receive it, see; you’ve got to have this token first. That’s the paying price, your faith to believe it. Now, sign of full obedience--fear is gone.

93 Paul tells us that the blood speaks better things. You say, “The blood speaks?” Yeah, the blood speaks. In Genesis 4:10 we find out that God said that (Cain or) Abel’s blood spoke out from the earth. We find out in Hebrews 12 that the blood of the covenant of Christ speaks better things than that of Abel, see. We find out the blood does speak. It speaks in your behalf. The life that’s in you speaks for the shed blood. Amen! Amen! I wish everybody could see that, see. If you could see what it is--it’s the life that’s in you. See, that blood is identifying you with it. It’s the token. What it is, the blood was shed for you, you’ve accepted, the life has come into you. You have the token--that’s the Holy Spirit. Then when we pray we must have the token to present with our prayers, as I said.

94 And now, believe for ourself and apply the token to the whole family, like in Egypt, Jericho. Or, either in Acts 16:31, we find out that Paul told the Roman centurion, said, "Believe thou, and all thy house shall be saved." Apply it to your family. You got a unsaved child, lay the token right on top of him and say, "Lord God, I claim him." Stay right there. You got a mother or a loved one that's lost, lay that token on them. Say, "Lord God, I claim it."

95 Move out of all the worldly trash out of your house. Get ready for it. Burn up your shorts. Throw your card tables away. Get rid of your cigarettes. Dump your unbelief and your church papers in the trash can where they belong. Amen. Then you're getting ready. Then what do? Then apply the token in prayer with real evidence, real faith. Apply it. Apply it with confidence.

96 When you apply the token, know that you're cleaned up. "If our hearts condemn us not, then we have our request." As long as you people are doing them things that's wrong, how are you going to ask God to do anything for you when you know you're wrong? That's the reason we just stagger up, and stagger back.

97 I'm not saying this to hurt; I'm saying this to straighten out, to get things right. How you going to build it upon the chars of a Sodom and Gomorrah? Come back! Associations and ministers that let the people do anything and get by, and just put their name on the book and call them this, that, and the other, when it's a disgrace that it's got so that faith is something that's not even, don't even.... very seldom ever know what even it is. They got a lot of hope, but no faith.

98 You've got to get back till everything's combed out and cleaned. Then take your token, that you know that it's Jesus Christ in you, then apply it. If something don't happen there's something wrong. Go back again. You got the wrong thing in your hand. He promised it. He was the one who promised it. Apply it. Read Ephesians 2:12 sometime, if you wish to. You'll find out there.

99 Notice, in Hebrews 9:11 also, Paul said, "Serving the living God," the living article. Not saying.... It's like I go up, like a Hebrew used to. Take his sacrifice, and come down the road with a big, fat bullock; and lay his hands upon it and identify himself, and

shed the blood; go back justified. Jehovah required it; he did it. Then the next generation maybe they got a little colder, somebody else got a little colder, the first thing you know it become a family tradition.

100 That's what Pentecost has become to us--a family tradition. We go down, say, "A-a-ah [Brother Branham imitates yawn]. Wasn't that television show pretty good tonight? Wonder what they did down at church? Lord Jesus, heal..." Oh, mercy! See, it's a family tra.... "You know, I spoke in tongues the other day. I belong to this, or that, you know." Oh, it's a family tradition!

101 You know what God said? God said, "Your fats and rams stink in my nose!" That's right. "Your sacrifices have become a stink." And so has the Pentecostal sacrifices. Know about denominational cut-ups and carry-on, our women and men doing the way they do, a form of godliness, work the music up and somebody jump up and down awhile, and it's all over. Like a bucket of water flowed on to it, if the Word of God hadn't have come forth and saved something. What's the matter? Your sacrifices begin to stink before Jehovah.

102 And it was at that time that the Isaiah come on the scene, told them all, "I'll give you a everlasting sign, a virgin shall conceive." See? There you are. Not dead forms and creeds, no; but a living article, the living God that's raised from the dead and living among us. Some of them--these churches like that, that believes these things--they deny there's such a thing as the token. A fellow tried to tell me only the twelve apostles received the Holy Ghost--that's all there was.

103 Oh, but we who believe the Word know different. We know that this is the living presence, for.... How do we know it's the living presence of Christ--the Spirit that's among us? It does the same thing He does. That's the evidence of it. A vine is known by the fruit it bears. And then, if that first vine come up and they wrote a book of Acts behind it, and the same thing that Jesus done the apostles done--then when that vine comes up again, it does the same thing, see. Hebrews 13:8 says He's the same. Oh, my!

104 Proves that God has raised Him up for us according to his promised Word--the seal of promise. Ephesians 4:30 says, "Grieve

not the Holy Ghost of God, whereby you are sealed until the day of your redemption.” Not to the next revival--until the day of your redemption, being baptized into it according to I Corinthians 12.

105 And in Him is the fullness, and no sin is recognized in Him. “He that is born of God does not commit sin. The seed of God remains in him and he cannot sin.” How can he when the token is there? The token is a sign he’s been accepted. It... Well, you say, “I sinned.” Well, then you never had the token, see. The token is a barrier, shows that the price is paid.

106 If Satan tries to hand it to you, just think of this. If Satan tries to hand you some sickness, or tries to hand you something, you know what to do? Show him your token. Sure, sickness strikes a Christian. Show him your token and prove to him that you’re a purchased product of God. Resist the devil and he’ll flee from you. Hold the token over your unmovable faith in his promised Word.

107 God once gave a rainbow sign for a token. (I’m closing.) Gave a rainbow sign for a token. (I’ve just got about ten minutes, and then have my prayer line.) He ever remained true to that token. Did He? He does yet. All these thousands of years He has never once one time failed to display it. He was true to that token. Shows us that He ever ... and never will fail to honor his tokens. I don’t care if it’s.... If Jesus don’t come for ten thousand years you have the token--He’s still got to honor it. No matter how many things changes, and whatevermore, He’s got to honor that token. He said He would. All right.

108 He expects us now to display his token over our God-given faith to every unbelieving cult in the nation and in the world that believes that signs and wonders don’t follow the believers; and be true to this token, and shows that the fare has been paid and we’ve been accepted for the resurrection, having the token-life inside of us. That’s a cutting message, but it’s the truth. That’s what we need, is truth. God help us to know truth. “You shall know the truth, and the truth shall make you free.”

109 I claim that Jesus Christ is the same yesterday, today, and forever. I believe that God gives the Holy Ghost as a token right now, just before the exodus of the bride going out of the church. I believe there's so much tommyrot and people saying they shouted, they spoke in tongues. I believe in those things, but you can't rely on that. How can you rely on that and then deny the Word? See, the token is the Word, identified in you, living itself out. That's God being his own interpreter.

110 You don't have to say, "Well, now, you interpret my tongue." That ain't it. He interprets your life by the Word. When He takes your word, what you are, and identifies Word through there, you don't need any interpretation—it's already there. God does his own interpretation, and we've had these promises for the day.

111 Oh, Dallas, you lovely bunch of Christians, don't be carried away with this stuff today that you see going around, 'cause it's going to perish. 'Play that token always. Display that token. Read the Bible, come up to everything. And if your spirit in you don't say "Amen" to that, then you better go back, change that you got for the token. You haven't got it. I know that's a whole lot to be saying here in one afternoon, and it's right now 4:30. It's time now that we can get out by five o'clock for the prayer line.

112 Do you believe that Jesus Christ lives and reigns today? Do you believe what I've told you is the truth? It's the token, the requirement. I only can speak what is truth. I only speak what I see, what I hear, what's revealed to me. And when I say this, of the tens of thousands times thousands of times, not one time has it ever failed to be true. Now, that has to be God. That has to be God.

113 Well, would God give a ministry like that to somebody that didn't know what they was talking about? Would He identify Himself as that seer there, and then turn around and give him a mixed-up word? The guy that denies it is the one that's mixed up. God ain't mixed up; God's his own interpreter. Receive the token. Don't rest upon joining any church, or any forms, or anything. Get the token! Hold it—it's the only thing that God will recognize.

114 When you come down to that hour when it comes to your death, you better hold that token over yourself, knowing that in the day of his coming—that resurrection—I can present that token. It won't be in this body. It's rottened up. But in this spirit that cannot die—it's

eternal life--the token rests there. And He promised, "I'll raise him up again at the last day."

115 That same Jesus Christ is here. He's the messenger. Here is the message, and He is the messenger here to identify his message. I'm not the messenger; He is the messenger. And this is the message. And if you got a spirit that disagrees with that, how can it be the messenger of the message? Only the token will identify. Amen! I feel religious. I really do. I feel like I could fly away right now, for I know who I have believed, and I have seen my life identified with Him in his resurrection.

116 His presence is here. Accept it, friends, please do, down in your heart. I know we all come up around the altar and pray. That's an old Methodist idea. They never did do that in the Bible. The Bible said, "As many as believed was baptized." That's right. No such thing as an altar call in the Bible. That's something we added, which is all right. Anything God blesses, it's all right. Like the anointed cloths--there's no such thing in the Bible. They taken from the body of Paul handkerchiefs and aprons. But any way you want to do it, it's all right. In your seat, at the altar wherever it is--the only thing, apply that token to you. Then look yourself over. Look what kind of life, what's going on, see if it's been applied or not. If it hasn't, then lay ever what you got aside and come back, till the token is applied. Let us pray.

117 Heavenly Father, maybe I spoke rashly, but Lord, how is a nail going to hold unless you clinch it? I pray, Father, that it will be clinched in the heart of the people, that they will see that it's not no persified. It isn't that I'm trying to identify some organization, some plan, some cult, some person, or myself, or anybody else--it's Jesus Christ.

118 I throw all those organizations together. There's six of one and half a dozen of the other, according to your Word. Old mother whore of the Bible, Revelation 17, was a mother of every one of the harlots. And they could not be men; they were harlots. They all went into the bed of worldliness. And we see it's done it, Pentecostals and all. Jesus--You still remain Jesus. Let them not listen to a message of a church, but the message of Christ the Word. May You identify Yourself, Lord, today with believers.

119 Heal all the sick. Forgive our sins, Lord. I pray as a servant of yours, please forgive my sins, and forgive the sins of this people. I trust, Lord, each one of them has, no doubt, helped in offerings to pay for the buildings, and they've spent their money. They . . . they've did everything, Lord. O God, I pray that there won't be one of them miss it, Lord. May every one. . . .

120 I do that with sincerity, and yet, Lord, you must be stern. We know to correct is love. Love is corrective, and I pray for. . . . That's the reason that you corrected your people, was because you loved them. And every sin has to be answered for. Father, I pray that you'll forgive our sins now as we confess them. We have wandered far away, Lord. I'm identified with these Pentecostal people, Lord. I'm one of them. And I pray, God, that you'll forgive us all.

And take some of these leaders and turn them around, and let them look towards Calvary there once. Then they'll forget about what they have to be--a presbyter or a bishop, or whatever it might be--and know that we're no big ones in this kingdom. We're all children of God. I pray that you'll help us now. Identify yourself among us today. We ask in Jesus Christ's name. Amen.

121 Just before we start the prayer line, might be somebody here's never been here before. I don't know who you are, but God knows you. If I've told the truth, let God identify it whether it's the truth or not. That's the proof of it. If He's raised from the dead, He's the same yesterday and forever. He said in John 14:12, "He that believeth [not he that maketh-believe], he that believeth in Me, the works that I do shall he do also." That right?

122 Someone said, "Greater shall you do." That's right. Said, "Well, we preach the gospel. That's greater." Just do the things He done--that'll prove it to me, see. Then we'll talk about the greater. I can show you the greater things He's doing now then He did when He was on earth. And that's not just preaching the gospel either; that's in signs and miracles. Not time for it. Just believe. And may the God of heaven, who raised up Jesus Christ from the dead and has presented Him here alive to us after two thousand years, identify this message--that it's correct. The token's got to be applied.

Now, you that's got diseases and troubles, pray. Just sincerely say, "Lord, I believe that You're a high priest that can be touched by the feeling of our infirmities. And we're told by this minister here that You are with us, present. Then I want You to be present with us and identify yourself."

Now pray, every one of you. Now it's up to God to say something. What a time! Oh, my, I wish you could just know something--how you feel when that comes. The whole world belongs to you. Amen. No devil's going to do nothing. He's a defeated being. My Lord is present--it's all in our hands. Amen.

Please be real quiet. Don't walk. Sit still. You in the wheelchairs and things, don't think you're helpless. Believe! You've went through prayer lines, and been . . . failed, and failed. It wasn't the minister prayed for you failed; it's your faith. And you begin to think you ain't going to do nothing. You believe!

Here. Here's this light--look here--over a little colored lady sitting right here, standing with her hands up like this. Yeah. You was praying. You believe me to be his prophet, or his servant? I mustn't say that 'cause it stumbles people so much. You have a fine. . . . Here's a white man, colored woman, just like it was, our Lord and the woman at the well--two different races. He let them know there's no differences in races. Our colors has nothing to do with it. We're all. . . . We could give each other a blood transfusion. No, God made of one blood all nations.

123 You're having headaches, tremendous headaches. Then, you got a burden on your heart. That's for that child, and you. . . . It's oppressed. That's exactly. Is that true? That's right. This lady sitting over from you there--she seems to be identified with you--which is your mother. That's right, and she's got something wrong with her. Do you believe me, lady? You do? Your trouble is a hurting in your side. That's right. It's your right side that hurts. Is that right? Raise up your hand if that's right. It ain't going to bother you no more. You believe, if God can tell me who you are? Miss Lowell. Correct. All right, go on your way. The Lord Jesus gives you your request.

Right out at the end of there is another little colored lady sitting looking at this--just like to tore her to pieces. She's looking right at me. She believes it. That's. . . . Don't you see that thing right there by her? She's suffering with kidney trouble. That's right. It's all over now. He's healed you. Amen.

124 Why don't you believe? If thou canst believe, all things are possible. Do you believe that? Here's ... look at the colored people! Where's your faith at, white folks? Here's a colored lady sitting right here, looking right at me--kind of a large lady. She's got trouble with her knee. She's also got trouble ... she's got heart trouble. She's got weakness, flutters, and things like that, especially when you're trying to lay down--smothers. That happened last night. Remember, I'm not reading your mind but I know what you prayed about. You wanted to be called to this today, and He's answered for you. Now you also can't hardly get up, because you got arthritis. That is right. And then another thing, you've got a stomach trouble, which is a growth inside the stomach. That is true. Now do you believe me to be his prophet? (I'll say it anyhow.) Believe Him, and you'll be made well.

What about your stomach trouble? You believe that God'll heal your stomach trouble, sitting there, too? You believe it? All right, then you have your healing of your stomach. Amen.

You want to quit smoking, there, lady. You believe that God'll make you quit smoking? Been trying for a long time. You got stomach trouble also. Been trying to quit cigarettes--that's what's making your stomach trouble. Will you give them up? I resent them from you in the name of Jesus Christ, because of your faith to touch Him. I challenge you to believe God.

Here's a little woman sitting there praying for her loved one, in a hospital dying with cancer. Right. It's a uncle. That's right. You're either a min ... you're a minister's wife. You believe with all your heart, the man'll get well. I challenge you to believe God.

125 What is that? The identification of Jesus Christ. You say, "What is that?" He's the Word. "In the beginning was the Word, the Word was with God ... and the Word was made flesh and dwelt among us. The Word is sharper than a two-edged sword, a discerner of the thoughts and intents of the heart." Can't you see the Word has come among us in the last days? It's the Holy Spirit taking the Word of God and identifying Jesus Christ, which is the token. Amen! Do you believe?

126 How many has got prayer cards? Let all on this side that's got prayer cards stand up in this line, over here. All on that side, just that

side, stand out here in the aisle. No, just on the right-hand aisle, please. Right there. Ushers, get to your place. Then when they get through, let the others stand up after they come through; then vice versa at the other side. Now let everybody be reverent.

127 The Holy Spirit took over the meeting, so there's enough been said and done to prove.... How many believes He's here? How many believes that's the token? How many believes it's the Word? Look. How many knows that the book of Hebrews says that the Word of God discerns the thoughts that's in the heart?

How many knows that? How many knows that that's the reason Jesus could discern the thoughts in their heart, because He was the Word? How many believes that? How many believes that that's what was with the prophets? They were who the Word come to. Now if the Word returns to us, won't it do the same? Then how can the Word that identifies the Word be wrong by the Word? Reverent....

128 Hey, this lady sitting here, she's got something on her heart too, and I just happened to turn around and catch it, Aren't you Mrs. Grant? I never knew that, but you are Mrs. Grant, because I see you with him. You got a nervousness that's bothering you. You got ... your son's got something or another--it's blood-like, dripping. I challenge you to believe it. Amen. He's the master of the situation. He's the master of death. Let's pray.

129 Lord Jesus, while your presence is anointing us here in this building--and we are aware this is the Holy Ghost--I pray, Lord, that you'll heal every person that wears these handkerchiefs. One time, we're taught in the Bible, that your people right in the line of duty was crossing the Red Sea, and the sea got in their way on their road to the promised land. God looked down through that pillar of fire with angry eyes, and the sea got scared and moved back. And Israel went on to the promised land, right in the line of duty.

O Lord God, let your eyes look through the blood of Jesus Christ down into this token here that we are holding over these handkerchiefs today. And may everybody that wears this, may the sickness get scared, may it move back, and let your people cross to the promise of good health. The prayer of faith shall save the sick. In the name of Jesus Christ, may it be so. Amen.

How many believing Methodist preachers are here, Baptist preachers, Presbyterian preachers, Baptist preachers, Lutheran or Pentecostals? How many of you believe this to be the truth? Come here and stand by me while we pray for the sick then. Come up here, all you preachers that believe. (That's all right, ain't it Brother Grant? That's all right?) Come down here.

130 Brother Grant has got a ministry of praying for the sick. A gallant man, a good man, a man that God hears and answers prayer for--Brother Grant. I'm happy to put my arm around him today and say that My brother. Now, he's going to be down here praying with me.

When you come through this line, just like you was coming beneath the cross. Brethren, make a double line right here. Right here. Make a double line. Some up here, some down there. Brother Roy Borders, where are you at? Brother Roy Borders--I thought he was here.

Looky here at the ministers, would you. Look at there. That makes me feel good, Brother. Ministers of the cross, men who's standing up here to identify themselves with the message. What can happen? Now look, don't lay it on to the ministers now. They've come to identify themselves.

When you pass through here, identify--hold the token before you. "Lord Jesus, I've confessed my sins. In return You have given me the baptism of the Holy Ghost. I am a purchased product. Sin, sickness, or nothing can hold me from here on. I'm moving right." Hold that ... hold it before you, and pass through here, and God will heal you to go out of here rejoicing and happy, be well. Do you believe it?

Now, each person in here, let's bow our heads, brethren, while together. We don't know what's going to happen. We just don't know. There is not any reason for any sick person to leave this building this afternoon. Hold that token in your heart, pass right through this prayer line where ministers who's consecrated their lives to the service is going to stand here, laying hands upon you as you pass through.

131 You say, "What did you do that for, Brother Branham?" I want you, everyone, to know that it's just I'm not the healer. These men has just as much right to pray for the sick as anybody else.

Frankly, I believe God would answer their prayers before He would mine. I'm tired and wore out, and everything. I believe He'd answer their prayers. And here these stand right in the midst of it to identify themselves, not ashamed to take their place. I appreciate men like that.

132 Now, brethren, I know your feelings. I'm one with you. I'm the one that weaved my net with you out here in Texas, to try to catch every one of them fish that God's ordained to life out there. I'm doing my very best. I'm with you 100%.

133 Sometimes I scold, and holler about organizations and things. That don't mean I'm against you, my brother. I mean I'm against the system that would separate us from being brothers because of some religious doctrine. We are brothers by the baptism of the Holy Ghost. We hold the same token. We've received the same blood. So let's believe that. We can meet there, can't we, brethren? Every one of us under the blood.

134 Now, I was ordained a Baptist. Maybe you're a Methodist, or Lutheran, or Presbyterian, Pentecostal, oneness, twoness, threeness, or whatever you have, Church of God, whatever you.... That don't make any difference. We can't agree upon them little things; let's forget about it then. Something we can agree on: that Jesus Christ, our Saviour, died for our sins, rose again, and give us the token.

We're standing here with our prayers to hold over these sick brothers and sisters that pass through this line. I'm going to believe it with all my heart. I seen something happen right then. Amen! I know you think I'm crazy, but I'm feeling good crazy. I just hope I can stay this way. Yes, sir! I just feel wonderful this way. Let's pray.

135 Lord Jesus, I'm walking off this platform down here to identify myself with these brothers. I am identifying myself with them, as we all are holding our token in our hands and in our hearts, as we obey your command to lay hands upon the sick and they shall recover. May every person passing through here present their token, that they have received the Holy Ghost, that they are a borned-again child of God, that they believe it with all their heart. And as they pass through, may they curse that disease and affliction of their body. And may they go out of here rejoicing, knowing that their faith has made them whole.

136 And Lord God, as we lay, in the Old Testament, our hands upon the sacrifice to identify ourselves with the sacrifice, we lay our hands upon Jesus and identify ourselves with Him. He laid his hands upon us now in the ministry, identifying Himself with us by signs and wonders. And we are laying our hands upon the sick to identify ourselves with them, with our faith connected with them. Sickness has to go. May it do it in the name of Jesus Christ, as we walk down here to receive it.

Let all the congregation pray. Roy, or somebody, come here to stand by this microphone to keep the lines straight. Look, as you pass through here now, come believing, come praying. We're just going to lay hands on the sick. Come right through. Pray.

When you pass through the line of us ministers, if you're walking on crutches, lay them down and walk away. If you've had cancer, sickness, say, "The doctor's done all that he can do. He's done all he could, and he said I have to die. I'm not going to die. Here's my token, Lord. You promised me three score and ten. I'm going right through here, and doing it." Do that. Will you do it? In Jesus name, may it be so. Amen. All right. Let's go.

[Congregation sings as prayer line proceeds. Tape continues after prayer line.]

Do you believe it? Amen. Oh, isn't He wonderful? Some of them was on those cots and stretchers got right up and walked away--just left them laying there and walked away. Oh, if. . . . Every one can be healed now that will believe it. Do you believe it? Let's give us a chord, "I love Him," will you, sister? The old song, "I love Him, I love Him because. . . ." Let's all just raise our voices and our hands, our hearts to God, and sing, "I love Him, I love Him, because He first loved me." Everybody now.

I love Him, I love Him,
Because He first loved me
And purchased my salvation
On Calv.

A lady up out of the wheel chair walking across here with the support of two men. Let's wave our hands to God. I love Him.

I love Him, I love Him,
Because He first loved me

And purchased my salvation
On Calvary's....

Let's just praise Him now everybody. Glory to God! How we thank you, Lord Jesus, for your goodness, your presence. Oh, we thank You for the token, Lord. We are saved and filled with the Spirit, the Holy Ghost surging our bodies now. How we thank You for this, Father. Oh, in Jesus' name we thank you. Amen. Amen. Everybody shake hands, say "Praise the Lord." Shake one another's hands, say, "Praise the Lord, praise the Lord."

All right, now all together again,

I love Him (hands up, hearts up),

I love ... (Just accept it
from your heart).

Because He first loved me

And purchased my salvation
On Calvary's tree.

Now let's bow our heads real reverently, as I turn the service now to Brother Grant for dismissing, thanking each one of you. First thanking the Lord for his goodness, his mercy, and the assurance that I hope that we've left in your heart, that we're not here alone. Our great chief captain is among us. The shout of the king is in the camp, and we thank the Lord to see his great power and his great mercy. And now let us bow our heads reverently. Brother Grant...