

Token no 61

Evidence the blood has been applied

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This evening we will close our study of brother Branham sermon "The Token" which he preached September 1, 1963 by reading his closing prayer.

181 *While you pray, and we're going to hum this song, or sing it low and together, "I Love Him." And you remember, it comes by love, for **He is love**. While I'm holding my hands over these handkerchiefs, 'cause the people might get them before the night. **I love Him, I love Him, Because He first loved me; And purchased my salvation On Calvary's tree. I love Him, I love Him, Because He first loved me;** (Now, just surrender your life.) And purchased my salvation On Calvary's... Love, love, love Him. See what He did for you. It's by love; **love brings obedience; love brings courtship; love brings marriage; that's where we're headed: Marriage Supper of the Lamb.** I hear my Saviour calling that He loves me too. ... me too. I love... (Just all your heart, just feel something real sweetly coming into you; that's the Holy Spirit.) **Because He first loved me; And purchased my salvation, On Calvary's tree.***

182 *I raise up my hands with the audience to the music, if I have sinned, if I've 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'll make me live sweetly, gently. Make me live the Life that was in Christ, that my heart will burn for others, that I'll just not rest hardly day and night, till I can get everybody that I can.***

183 *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. See? The Blood cleanses. The Spirit is a Token that the Blood's been applied. See? The Spirit is the Token that the Blood has been applied. Until the Blood's applied, the Spirit cannot come. But when the Blood is applied, then the Spirit is a Token, sent it back to you, that your faith in the Blood has been accepted. Your fare's paid. Your fare's paid. It's all over. The case is closed. **You're a Christian. You are a believer. Christ is in you, and you're in Christ...** first loved me; And purchased my salvation, On Calvary's tree.***

184 *With your hearts bowed now before God. Your pastor, Brother Neville, with his closing words, what he's going to say... Remember the services tonight, healing service. Come early. Let's begin at seven. Let me on the platform at seven-thirty. All right, Brother Neville? Then I'm 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's the Token that the Blood has been applied. If it never has been applied, then the Token won't come. You understand, say, "amen." 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. Brother Neville.

This evening as we close the study of this wonderful sermon, I would like to focus our thoughts on something brother Branham repeats several times in his closing remarks.

In paragraph 183 brother Branham says, *The Blood cleanses. (1) The Spirit is a Token that the Blood's been applied. See? (2) The Spirit is the Token that the Blood has been applied. (3) Until the Blood's applied, the Spirit cannot come. But (4) when the Blood is applied, then the Spirit is a Token, sent it back to you, that your faith in the Blood has been accepted.*

And in paragraph 184 he continues with this thought. *Don't let this message depart. Remember, never let this message depart. The Blood shall be a Token that the Life has been given. (5) The Holy Spirit is a Token that the Blood has been applied to your heart, and (6) it's the Token that the Blood has been applied. (7) If it never has been applied, then the Token won't come. You understand, say, "amen." (8) The Blood must be applied, and then the Token comes. It is (9) the Token that the Blood of redemption has been applied, and your fare is paid.*

I believe it is very significant that brother Branham hammers this point nine different times in his closing words of this sermon. Because without first coming to justification, which is when you realize that you are a sinner and that it is the blood of Jesus Christ that cleanses you from all sin, then you will realize as Paul taught us in His letters that it is by Grace alone we are saved.

***Ephesians 2:5** Even when we were dead in sins, hath quickened (made alive) us together with Christ, (by grace ye are saved;)*

***Ephesians 2:8** For by grace are ye saved through faith; (revelation) and that not of yourselves: it is the gift of God:*

***Acts 15:11** But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.*

2 Timothy 1:9** Who hath saved us, and called us with an holy calling, **not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

***Acts 15:1** And certain men which came down from Judaea **taught the brethren**, and said, "Except ye be circumcised after the manner of Moses, ye cannot be saved." 2 When therefore **Paul** and Barnabas had no small dissension and disputation with them, they determined that **Paul** and Barnabas, and certain other of them, should go up to Jerusalem **unto the apostles and elders about this question.** 3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. 4 And when they were come to*

Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. 5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

Notice that there arose up certain sect of the Pharisees who still claimed they were Message believers yet all the while holding onto their Pharisaical doctrines.

Now, I want you to see the damage that this group in the Message had on new people to the message in that day, because they wanted to inject their own doctrines into the Message of Christ, and in doing so they troubled the hearts of many. Now, if they would have presented their opinion as simply an opinion, it might not have done the damage it did but they were very dogmatic and went as far as saying if you do not believe our doctrine you are lost and you cannot be saved.

The Apostle Paul describes what happened when these pharisaical brothers came among the people he had converted to Christ in his letter to the Galatians.

Galatians 2:1 *Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. 2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. 3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised: 4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: 5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. 6 But of these who seemed to be somewhat, (Paul is speaking of the big shots now) (whatsoever they were, it maketh no matter to me: **God accepteth no man's person:**) for they who seemed to be somewhat in conference added nothing to me: (in other words, they sat around in their conference like big shots and as if to impress me, but I wasn't impressed, because they were just men, and I had met the Pillar of Fire, God Himself, and got the revelation of Christ whereby I live directly from God, and not from man.)*

7 But contrariwise, when they saw that the gospel of the un-circumcision was committed unto me, as the gospel of the circumcision was unto Peter; 8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) 9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. 10 Only they would that we should remember the poor; the same which I also was forward to do. 11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. 12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. (Paul noticed the political move on Peters part, and I can imagine the disgust he had in his heart to see this man who seemed to be a pillar of the church tremble and fall in the presence of these men, who thought the message revolved around them.)

And notice what else Paul saw take place because of Peter's political move. *13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.* (hypocrisy).

Notice Peter was a hypocrite along with these other Jews who had accompanied him, because they acted in complete variance to how Jesus acted. They were respecters of persons. So I would like to know how men, Pharisees, came into the message and held onto their pharisaical doctrines, and the people just allowed it. In fact not just allowed it, but succumbed to it. I means look, Peter was the leader in Jerusalem, and yet he coward to men who Paul recognized right off as False Brethren who came in to spy out the liberty we have in Christ.

So Paul who was a respecer of no man but God continues by saying, *14 "But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, live after the manner of Gentiles, and not as do the Jews, the why are you compelling the Gentiles to live as do the Jews?*

In other words, *"Peter, I thought you were supposed to be a pillar in the church, but you are nothing but a hypocrite". "You've come here and you have lived with us, and you have eaten with us and you have drank with us, and you have fellowshipped with us around our tables, and now, we are not good enough for you?" "Now, when men come from Jerusalem who are nothing but puffed up brethren with false motives come around you, you cower down to them in fear of your position in the church? What are you a man or a mouse?"*

And I have seen that same kind of attitude in this Message today. Look, you have got to be yourself, and not be moved by someone else's attitude, because if you are moved by what someone might say or not say about you, then you are not led by the Spirit of God, but you are nothing but a pawn of men and their political aspirations.

That is why I hate politics so much. The Democrats love you if you say what they say, but the minutes you speak contrary to their main stream views you are cast out. And the republicans are no different. And that is a religious spirit that guides those kind of actions. And it's not the Holy Ghost that leads either party.

Notice what Paul says, *4 But when I saw that they were not maintaining a steady, straight course according to the Message, I spoke up to Peter in front of them all: "If you, a Jew, live like a non-Jew when you're not being observed by the watchdogs from Jerusalem, what right do you have to require non-Jews to conform to Jewish customs just to make a favorable impression on your old Jerusalem cronies?"*

15-16 We Jews know that we have no advantage of birth over "non-Jewish sinners." We know very well that we are not right with God by rule-keeping but only through personal faith in Jesus Christ. How do we know? We tried it, (and we had the best system of rules the world has ever seen!) But I am convinced that no human being can please God by self-improvement, we believed in Jesus as the Messiah so that we might be set right before God by trusting in the Messiah, not by trusting in ourselves.

KJV 16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17-18 Have some of you noticed that we are not yet perfect? (No great surprise, right?) And are you ready to make the accusation that since people like me, who go through Christ in order to get things right with God, aren't perfectly virtuous, Christ must therefore be an accessory to sin? The accusation is frivolous. If I was "trying to be good," I would be rebuilding the same old barn that I tore down. I would be acting as a charlatan.

19-21 What actually took place is this: I tried keeping rules and working my head off to please God, and it didn't work. So I quit being a "law man" so that I could be God's man. Christ's life showed me how, and enabled me to do it. I identified myself completely with him. Indeed, I have been crucified with Christ. My ego is no longer central. It is no longer important that I appear righteous before you or have your good opinion, and I am no longer driven to impress God. Christ lives in me. The life you see me living is not "mine," but it is lived by faith in the Son of God, who loved me and gave himself for me. I am not going to go back on that. Is it not clear to you that to go back to that old rule-keeping, peer-pleasing religion would be an abandonment of everything personal and free in my relationship with God? I refuse to do that, to repudiate God's grace. If a living relationship with God could come by rule-keeping, then Christ died unnecessarily.

The problem that I see in most any religion is that men think that they are saved if they have a certain doctrine. And so we have thousands of denominations that all believe you have to see it the way they see it to be saved, and that is just a lie from Satan to destroy our peace with God. Doctrine is intellectual, that's all it is. But Life, the Life of Christ in you is supernatural.

But men think it is doctrine that saves you and it isn't. Doctrine is just a tool of God to help you progress in your walk by knowing and understanding his ways. How he does what he does, and how we should live accordingly. But if you have doctrine and all knowledge what good will it do you if you have not the Token, which is the very Life of Christ in you.

Brother Branham explain how doctrine is important as a help to us, but we are not saved because we have the right doctrine.

From his sermon, **Seventy weeks of Daniel 61-0806 P:13** Brother Branham said, "*And the seed of the serpent, that's the killer. Many people don't believe that. But if you'll just read in Genesis, the Bible said that the serpent had a seed, "And I'll put enmity between the serpent's seed and the woman's Seed."* So the serpent had a seed. And if the serpent's seed was spiritual, then Jesus was not a man, so the woman's Seed was spiritual. **They both had seeds, and the enmity is still there.** The serpent had a seed. And **if you'll just take your Bible and get down and be real reverent before God, I believe God will reveal it to you.** And **if you do not understand it**, I'm available anytime to do my very best to help you by letter, or by personal interview, or anything that I could do to help you. **'Course we realize that that doesn't save a man, neither does it condemn a man, but it only brings light**

upon the subject that we're all trying so hard to get the people to see. It only brings light. Now, to the audience that's visible, I said this because the tapes. You see? And these tapes go everywhere.

So he says it is important because it helps us to understand the workings of predestination, but if you do not understand it, it will not condemn you, and neither will it save you by understanding it.

Paul said *we are saved by Grace.*

Ephesians 2:8 *For by grace are ye saved through faith;(revelation) and that not of yourselves: it is the gift of God:*

Acts 15:11 *But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.*

Listen to the wisdom brother Branham shares with us in his sermon, **Evening Messenger 63-0116 P:41** *Each man sees different; each person sees different; no two minds is exactly the same. No two people is perfectly the same, they claim; no two noses, no two thumb-prints. See, we're made different; that way we should have different groups. But God always works with an individual. He don't save you because you're Methodist; He doesn't save you because you're Baptist; He doesn't save you 'cause you're Pentecostal. He saves you because He has dealt personally with you.* And you're saved on that basis, that you have accepted it. So therefore God could deal with you. He doesn't deal with you in the order of His church; He deals with you as an individual. Therefore, when God sent forth His prophets, His messengers of the Testament, He spoke to one man and that man had to bring the message. Others went from him, everywhere, bringing the same message. But there had to be one headquarters. God's always had it. I'm thankful He's got it tonight; that's the Holy Ghost, of course, we all know. Now, not some group, but the Holy Spirit is God's Headquarters, that's God's Messenger of the hour.

Now, here is how false doctrines come in and control the way people live their lives.

Questions and answers COD 64-0823M P:168 *There's no justice no more in this world. One thing pulls against another, and yet it's just so worm-eaten till there's no soundness in it. You said the whole body has become like putrefied sores. Truly, every table is full of vomit. You said, "Who can I teach doctrine? Who will I make understanding in that day?" The whole table of the Lord is full of vomit. We see it, Lord. We see the hour here. Help us, please. Dear God, so many of these questions here about the people coming to Arizona. Oh, dear God, let those dear, precious people... They'll listen to this tape out there. Let them know that I'm no dictator to tell them where to live, what to do. And may they clearly understand it. If they love that country, so do I, let them be there, Father. But when they're teaching that the rapture must come from there, and there alone, or they must be with me, a poor, unworthy, filthy sinner saved by the grace of God--have to be around me... Lord, I want to be around, I want to be around Paul; I know he's going. And Peter, and James, and John, they're in Palestine buried somewhere there. I know I'll go with them if You've just had my name on that Book since the foundation of the world. I'll be there.*

*And I pray, God, that each one of them will be there. Help me, Lord, to gather them all back here somewhere, where they can... They want to hear the message with these great teachers as Brother Neville, and Brother Capps, and all these other brothers here: "Junie," and Brother Ruddell, and oh, J. T., and all them, all of them: Brother Collins, and Brother Beeler, and Brother Palmer, and... God, I pray that You'll just grant this to these... they... Let them come here where they really hear it, if they want to hear it, **not run off out there in that desert. They're trying to do exactly what the Scripture told them not to do. "Lo, it's in the desert; believe it not. Lo, it's in the secret chamber; believe it not."** Lord, I'm trying my best to warn them, but it all indicates that the hour is close now. The evening shadows are falling.*

Now, brother Branham always taught what Paul taught and that is you are saved by Grace.

From **Questions and answers COD 59-0628E P:35** he said, "Now, watch, why this Scripture--how Paul says here. *But let a man examine himself, and so let him eat of the bread,... Eat of the bread...* Now, I know Jesus is the Bread of Life; that's true. But this is a symbol just like baptism. **Baptism doesn't save you; baptism is only a sign that you're witnessing to the congregation that you believe in the death, burial, and resurrection of Jesus Christ. It doesn't save you. Water will not save. It's your faith that saves you.** But baptism is an order, and it must be carried out, 'cause God can't say be baptized, and then turn around and say it doesn't need to be done. He cannot issue taking communion, and turn around, and say there no need to taken it. You've got to do it. It's an order forever with God.

Again in his sermon, **Jesus Christ the same 55-0603 P:6** Now, that's the Gospel, friends, as clear as I know it. Now, it's the individual. Now, maybe say, "**Well, what's the use in preaching?**" That's what a minister's for. God sent preachers to preach the Word. When you hear It, search it, see it's the truth, accept it. Now, **the preacher doesn't save you. His message doesn't save you. Your personal faith in a risen Lord Jesus is what saves you.** No matter how much you'd cry. How loud you would holler. How much you would take on. **It'll never save you until you believe it with all your heart, and stand up, and confess it.** For He's the High Priest of our confession, Hebrews 3, or what we confess **He's the High Priest to make intercessions upon what we confess** is the truth. Anything that was included in the atonement is the personal property of every believer. **When a man gets saved or a women, boy, or girl, God gives them a check book, as it was, with Jesus' Name at the bottom of every check for anything redemptive blessing that Jesus died for. It's your personal property. Don't be afraid to fill it out.** The bank of heaven will recognize it. Jesus said, "**Whatsoever things you desire when you pray, believe you will receive it. Whatever you ask the Father in My Name that I will do,**" the unlimited unsearchable riches of Jesus Christ in that promise.

And from **Expectation 54-0220 P:22** Now. Now, if your church is a believer in Divine healing, and believing the blessings of God... See, **your church doesn't save you. Jesus is your Saviour.** But You'll do a lot better if you get among people... And if you do believe in Divine healing and living among those who doesn't believe in Divine healing, you're a detriment to them. That's right. Always said... You know, people say, "Do I have to quit

this, Brother Branham, if I'm going to join the Full Gospel churches? Will I have to give up shows, dances, and so forth?" **No. Don't have to give up anything.** Not a thing. We're nearly all northern people here. We have little scrub oaks out here; they hold their leaves all winter long. When springtime comes, you all don't have to go out and take off the old leaves so the new ones can come on. **Just let the new life come up, and the old leaves goes off anyhow.** So you don't... You don't have to have a measuring stick; **just get new life in there; it'll take care of itself.** That's right. **The old things just fade away and the new life comes on.**

From that time 60-0302 P:34 The church has only got one key; **that's prayer. The church doesn't save you.** You're a member of the Church by birth, but **the church doesn't save you; it's Christ that saves you.** It's not coming in contact with the church. It's coming in with Christ, and then automatically you're in the church.

United under one head 58-0326 P:34 That's the way it is with the true born again experience of God. Man says there's no such a thing as the baptism of the Holy Ghost. It shows he hasn't got It. He trusts his creeds. We trust what God said. Now, what happens? You can't stand neutral. You've got to be filled with something to survive. Notice, you might be filled with one thing over another. You say, "Brother Branham, I'm kind of on the fence." No, you're not. **The Bible plainly says that all that was not sealed with the Holy Ghost received the mark of the beast.** All that didn't have the seal of God in their forehead, had the mark of the beast. You've got one of it now. I'd like to test it just a little bit and see where we're standing. Oh, the mark of the beast, remember, is a religious mark. Certainly it is. **And you might be filled with religion. You could have all kinds of religion. That doesn't save you at all.** You can just be a religious fanatic, if you want to be. Touch not, taste not, handle not, smell not. That don't have one thing to do with the Holy Ghost.

Second coming of the Lord 57-0417 P:52 **I believe in coming to the altar; that's good; but that doesn't save you. It's your opinion, your decision of Christ.**

Position in Christ 60-0522M P:75 And to you Baptist brethren that tries to poke that down the people's throat, and said the original Greek said, "**Did you receive the Holy Ghost since, or when you believed?**" I challenge you to bring me the Greek. I've got the original Greek in my own possession. I have also the Aramaic, and the Hebrew also. Each one of them says, "Have you received the Holy Ghost since you believed?" **By faith are you saved; that's your faith in God. The Blood keeps you clean from sin, because it makes a sacrifice. The Blood doesn't save you; the Blood keeps you clean.** How do you say--saved? **By faith are you saved,** and that by God's foreknowledge, calling you. **You are saved, and the Blood makes an atonement, constantly keeping you clean. And then by one Spirit you're baptized into the Holy Ghost, into the fellowship of the believers, and into the fellowship of the Holy Spirit, to be led by the Spirit, doing signs, wonders.**

Hebrews Chapter 5 and 6 57-0908M P:13 **God does not judge you by your sincerity. I never seen any more sincere people than the heathens. Many of them even kill their own children and thing for sacrifice to an idol. It's not the sincerity. A man could take carbolic acid, sincerely thinking he was taking something else. Sincerity doesn't save you. "There is a way that seemeth right unto a man, but the end thereof is the ways of death."** Paul was

sincere when he gave witness in his own authority to stone Stephen. Later on in years, I like the apology of Paul; he said, "I'm not worthy to be called the disciple or to be called an apostle, because I persecuted the Church even unto death." With sincerity...

Message of grace 61-0827 P:33 *We are saved by grace, that through faith, not by works. Works shows that you have been saved. But what saves you is the grace of God. Grace saves you. Grace is what God does for you. Works is what you do for God to show appreciation of what God did for you. But by grace are you saved.*

Perfection 56-0610 P:17 *Look at it. In the world today, where all this ism rises up. Watch on all the cults of non-meat eating, and a legalist that, "I've got to do so-and-so. If I don't speak with tongues; if I don't do this; if I don't shout; if I don't dance, there's something wrong with me." That's legalism. **We are saved by grace through faith.** Nothing **what you done. It's what He did. He did what you couldn't do.** If you could've saved yourself, then He wouldn't have had to die. But He died in order to save you, where you could not save yourself. That old God dishonoring proverb says, "God helps those who can't help themselves," or "God helps those who help themselves," they say. That's just vice versa. If you can help yourself, God expects you to do it. **God helps those who cannot help theirselves. And you can't help yourself to be saved, so God by His grace saved you.***

let us pray...