

#60 Remitting Sin

1 This morning we begin the wind down of this wonderful sermon that brother Branham preached as his Easter Sunday Message in 1965. The next sermon he preached was one in a million, and I kind of wonder after that beautiful sermon the Rising of the Son where he instructed us so much on the Quickening Life of God in the believer, if the next sermon wasn't preached to set that life in perspective, being there will only be one in a million who actually make it. And if that is the case then brothers and sisters, where are we at? What day are we living? If you were not ready 20 years ago and you were not ready 10 years ago, and you are not ready today, then will you ever be ready when he actually pulls the plug on this world and takes his flight home?

2 Now that is a pretty heavy thought, but those who have followed this Message for 10 years and 20 years and 30 years and even 40 years and more, if you have not gotten yourself ready in all those years I would like to just ask the question, will you ever be ready for the Resurrection and change of the body?

3 And the only way to know if you will be ready is if you know and are aware that "God is working in you both to will and to do". Because what we have seen for the past 40 to 50 years in this Message is more of a falling away than a dying to self and coming into Christ.

4 That may be tough talk, but that is truthful talk. I have been around this Message since 1974 and my wife since 1956, because he father and mother were very dedicated to brother Branham's ministry back before my wife was even born. And since those days until now, there has been a lot more people come into this Message, over 2 million the last I heard, and yet the handful that followed brother Branham in the 50's and 60's would put this younger generation to shame when it comes to living what they believe.

5 You didn't find compromise back then as you do now. You saw people who lived a dedicated and consecrated life to God believing that Christ would return again any day soon, and they took those beliefs, many of them to the grave. And these are the generation that went down with brother Branham, and these are the generation that will return in the resurrection with him.

6 Brother Branham said in this sermon Rising of the Son that we have been studying since September 18, last year some very sobering words in paragraph 124.

7 124 Father God, I have spoke at length and taken up much of the people's time, but Lord God, there's no stopping to it. It just seems you just have to quit, and walk away, and rest, and come back. We're living in a dying world amongst dying people, with a Message of Life and with a evidence of the resurrection. Dear God, we're only going to be mortal once, and what will it be if we let this opportunity pass us? Our hearts are burning; our souls are thrilled, these who have come in. And many here are hearing this message this morning. Yes, two or three hundred lifted their hands. They want to believe, Lord. Oh, surely that seed's not dead, Lord. How could they raise their hands like that? There's something. Oh, God, it's old self, it's that wife of Job standing there saying, "Oh..." But, Lord, let that Job, that believer walk in this morning, die completely, and be buried here in this baptismal waters, the dew drops that come from heaven, the Word of God, that says It'll wash away every sin and remit it. You're baptized in the Name of Jesus Christ, what for? The remission of your sins. Sin's remitted in the Name of Jesus Christ.

8 Notice brother Branham is speaking here of The remission of your sins.

9 We find in John 20:23 where Jesus said, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

10 Now, I believe that the church has come to this place in this last hour to where she has the authority to either remit sin or as Jesus said retain the sin of the person in question. But we also find Jesus speak in another Gospel not of remittance of sin but he uses another word "forgiveness of sin," and yet many times Christian people think of these two words as one and the same when they are not. As brother Branham often said, "These are two different words and they mean two different things."

11 In Matthew 6:14 we see Jesus tell the disciples "For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

12 And yet we have already read from John 20:23 where Jesus said, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

13 So in Matthew we hear him say, "if you are unwilling to forgive men, God will not forgive your sins as well, and yet in John Jesus tells you that he has given you power to either remit sin or retain sin in a person.

14 Now, if remittance and forgiveness meant the same thing then we would have a problem here, because it appears that to not forgive another of their sins brings you to the place where there will be no forgiveness for your own sins. On the other hand he said you have power to either remit a person's sins or to retain them.

15 So we must understand that these two word do not mean the same thing, even though the translators made the mistake of interchanging them throughout the New testament.

16 The word Forgiveness means: act of forgiving; or the state of being forgiven.
But it also means 2. the disposition or willingness to forgive.

17 Notice then forgiveness is something that reflects your attitude, you willingness. On the other hand, the Greek word for Remit that Jesus used was *apheimi*, which is made up of two Greek Words, The first "apo", used as a prefix which denotes separation, and it means: to depart and cessation. Which means to "stop altogether". And the word main word *heimi* which means: to go, or to send away.

18 Now, the problem that I see in this Message among those who call themselves the Bride of Christ is that there is too much self centeredness in the people and that shows a lack of the Holy Spirit in the lives of the people, because it shows they have not yet died to self.

19 The Apostle Paul warned us in Romans 8:5 And I would like to read this from the Expanded Version to really bring home what Paul is telling you here. he says, 5 Those who live following their own sinful selves [sinful nature; the nature of their

20 And if you are none of His, then God will not accept anything you have to offer him, nor anything you can do. But God has already accepted the Life of His First born Son, and if that Life has come back into your being then that is the only Life God will accept.

21 Therefore, this morning I would like to talk about this Substitutionary Life of God, that God will only accept, and we find that we have access to that Life through the Word of Life, which is the Word of God.

22 Jesus said in John 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

23 So we know that the Word of God is Life to us, and even our New birth is determined by the Word of God being quickened and made alive in us. The Apostle Peter taught us that the new Birth is brought about by the Word of God as a seed being quickened in us.

24 1 Peter 1: 23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

25 And therefore without the Word of God being made alive in you, you will never understand what the Kingdom of God is all about. That is what Jesus said in, John 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

26 I believe that is why we have so many more people following the Message yet have not clue what the Message is about. That is why we have so many following a vessel, and so unaware that the Message is about Christ, and Him alone.

27 Brother Branham said in his sermon The Token 64-0308 P:66 That same Jesus Christ is here. He's the Messenger. He is. Here is 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've got a spirit that disagrees with That, how can it be the Messenger of the Message? Only the Token will identify It. 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. His Presence is here. Accept It, friends, please do, down in your heart.

28 And from his sermon Anointed ones at end time 65-0725M P:193 brother Branham said, "Now, I want you to know this is sure. And you that listen to this tape, you might have thought today that I was trying to say that about myself, being that I was packing this Message. I have no more to do with it than nothing, no more than just a voice. And my voice, even against my better judgment... I wanted to be a trapper. But it's the will of my Father that I declare to do, and determined to do. I wasn't the One that appeared down on the river; I was only standing there when He appeared. I'm not the One that performs these things and foretells these things that happens as perfect as they are; I'm only one that's near when He does it. I was only a voice that He used to say it. It wasn't what I knew; it's what I just surrendered myself to, that He spoke through. It isn't me. It wasn't the seventh angel, oh, no; it was a manifestation of the Son of man. It wasn't the angel, his Message; it was the mystery that God unfolded. It's not a man; it's God. The angel was not the Son of man; he was a messenger from the Son of man. The Son of man is Christ. He's the One that you're feeding on. You're not feeding on a man. A man, his words will fail, but you're feeding on the unfailing Body-Word of the Son of man. If you haven't fed fully on every Word to give yourself strength to fly above all these denominations and things of the world, will you at this time do it, while we pray?"

29 So you see the messenger is Christ, and it's not the vessel God used to bring this Message, it's God Himself who came down with a shout.

30 Again from his sermon Influence 63-1130B P:54 brother Branham said, What did John the Baptist do, the man that Jesus said there was never a man born of a woman like him, or could compare with him until that time? That great prophet, ordained of God before the foundation of the world: spoke of, twelve hundred and seven years before He ever come on, or seven hundred and twelve years, rather, before He came to the earth, by the prophet Isaiah here, what did He do when He seen a Man come walking down out of the audience, and he looked up above and saw that Fire coming down from heaven in the form of a dove? He cried out, "I have need to be

baptized of Thee." "I must decrease; He must increase." God can't have two on the earth at the same time. Only one has the message, you know. "I must decrease; He is the Messenger. I've been up to this time, now He takes my place." As Elisha, when Elijah went up and threw back his robe to Elisha; his ministry was finished, Elisha must take up where he left off. "He must increase; I must decrease," John the Baptist.

31 OK, so if Christ is the Messenger and brother Branham said, "I must decrease that He might increase," then if you have your focus on the vessel you are missing what the God who used the vessel is doing, especially since your focus is on a man who had to decrease himself that Christ might increase.

32 I am sorry but you never hear people who claim to follow The Message saying, "Look what God himself has done in this hour and look what he is still doing in the hearts and lives of the believers."

33 On the other hand you hear them say, "Look what Brother Branham did", or "Look what Br. Vayle said." And Christ is totally put out of the picture altogether. Yet brother Branham said "I am not the messenger, the Messenger is Christ". "it is not me", and Like John the Baptist he said, "I must decrease that He might increase."

34 Now from his sermon, Christ is the mystery 63-0728 P:124 He did tell us, "The new birth is Christ, is a revelation. God has revealed to you this great mystery, and that's the new birth. Now, what are you going to do when you get all that group together, where the revelation is perfectly in harmony, and God expressing it through His Word by the same actions, the same things that He did, making the Word manifest? Oh, if the Church only knew its position. It will one day. Then the rapture will go when it knows what it is.

35 And again from Christ is the mystery 63-0728 P:120 brother Branham said, "Look, Christ in you makes Him the center of Life of the revelation. See? Christ's Life in you makes Him the center of the revelation. Christ in the Bible, makes the Bible a complete revelation of Christ. Christ in you makes you the complete revelation of the whole thing. See, what God's trying to do? What is the new birth then? You say, "Well, Brother Branham, what is the new birth?" It is the revelation of Jesus Christ personally to you.

36 And again from Christ is the mystery 63-0728 P:147 brother Branham said, "God is not known by education; He's not known by how to explain it. God is known by simplicity and of revelation of Jesus Christ in the most illiterate person. See? Not your theology; it's a revelation of Jesus Christ. "Upon this rock, I'll build My Church." No other rock's accepted; no other thing's accepted; no other Roman rock; no other Protestant rock; no other school; no other nothing; but on exactly the revelation of Jesus Christ in a new birth. He born in there and injects His own Life, and your life is gone, and the Life of Christ is projecting Itself through you with the preeminences to the people that they see the very Life, and works, and signs and wonders that He did is doing the same thing through you. Outside of that, the rest of it's not even called to at all.

So we see from his sermon Contending for the faith 55-0220E P:66 he says, "Jesus said, "Except a man be born again, he cannot see the Kingdom." You can't understand it. It's a mystic, mythical thing until you're born again. There the very Life of God comes in you. Everlasting, Eternal Life, Zoe, God's own Life comes in you, and then you're a part of God. You're a Son of God or a daughter of God. And then you see as God sees. You believe as God believes. Then you'll be a new creature in Christ Jesus.

37 The Apostle Paul told us the same thing in 1 Corinthians 2:10 But God hath revealed them unto us by his Spirit: (therefore it takes having God's Spirit to have the things of God revealed to you.) for The Spirit (God's Spirit) searcheth all things, yea, the deep things of God. (And the Apostle Paul tells you in the next verse) 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God knows.

38 So unless you are born again there is no way for you to understand the things of God. You might hear them, and even repeat them, but you will not be able to echo them or reflect in your life.

39 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

40 Therefore it is impossible for the natural man to know the things of God.

41 And William Branham taught us that to see means to understand.

42 From his sermon, It shall be even as it was told me 50-0818 P:23 brother Branham said, "No matter what it looks like here... We don't look at what we see; we look at what we do not see. Is that right? Anyhow, "to see" doesn't mean "to look at." The word "see" means "to understand." Jesus said, "Except a man be born of water and Spirit, he cannot see the Kingdom of God." In other words, he can't understand the Kingdom of God until he's born again. See? You have to accept it by faith. And then when He comes into you, you understand it.

43 And so we see this Life that is in the Word must express itself or the Word the person thinks he has is not an echo but just a mimicking and repeating the Word. And it is not the Word, but the Life of the Word that God is looking for in you.

44 1 John 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; He calls it the Word of Life because he goes on to say in verse 2 For the life was manifested, (How was it manifested? In the body of God's Only begotten son, that's how.) And we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us; (How was it manifested unto us? he tells us through His Son. How will it be manifested unto you? Through sons). So we see the Word is Life, It is God-Life, and every seed must bring forth after its kind, or nature. When the Word of God-Life manifests itself, it manifests the God-Life that is in it.

45 Notice he called it the Word of Life, but I want you to contrast that to what Paul said in 2 Corinthians 3:6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

So Paul said they were made able ministers of the Spirit, Notice, not of the letter but of the Spirit. And that is what John is saying as well.. 2 (For the life was manifested, and we have seen it, and we also bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

46 So we see in John 5: 26 that the Life begins in God the Father, and was passed down to His son, and then to sons. And it is this Life that comes from one to another through the ministration of the Spirit of God.

47 2 Corinthians 3:7 But if the ministration of death, written and engraven in stones, was glorious, (Notice he is speaking of the written word of God, the law) so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:8 How shall not the ministration of the spirit be rather glorious?

48 Not ministration of the written Word, but ministration of the Word of Life by the same Spirit that wrote the Word.

49 That's why we say the echoing is not just a mimicking or repeating, but is actually saying the same thing by the same spirit. Only that has life, because it takes the same spirit of the composer in you to make the same Words

echo with the same life in them as they were in the original.

50 Man that can Turn on the Light 63-1229M 74 So life is only by the Word of God made manifest. Life comes only by the Word of God made manifest. As long as it is just in the Book like this, it still can be questioned; but when it's made manifest, then you see the product of what It spoke of being manifested; then that is Light on the Word. See? That's what brings... The Word said so, and then when it comes to pass, that is Life in Light, Light bringing Life. Light brings life. Plant the wheat out here,... You put it in a basement, cover it all over, and it'll never bring forth anything, because it can't; there's no light there. But as soon as light strikes it, then it'll bring forth life if it's a germitized seed. That's the same thing it is in the Word. See, the Word is God, and when the Light strikes It, it brings the Word to life again. Every age has always been that.

51 Now, in getting back to our subject this morning we were talking about what Brother Branham said in paragraph 124 where brother Branham said, We're living in a dying world amongst dying people, with a Message of Life and with a evidence of the resurrection. Dear God, we're only going to be mortal once, and what will it be if we let this opportunity pass us? Our hearts are burning; our souls are thrilled, these who have come in. And brother Branham continues with saying, "But, Lord, let that Job, that believer walk in this morning, die completely, and be buried here in this baptismal waters, the dew drops that come from heaven, the Word of God, that says It'll wash away every sin and remit it. You're baptized in the Name of Jesus Christ, what for? The remission of your sins. Sin's remitted in the Name of Jesus Christ."

52 Notice he recognized the dying situation of the world, and the people, yet God has sent us a message of Life. But to recognize that Message of Life we must be willin to die to self, and then he speaks of this Message of Life "that says It'll wash away every sin and remit it. You're baptized in the Name of Jesus Christ, what for? The remission of your sins. Sin's remitted in the Name of Jesus Christ."

53 And from his sermon, That day on Calvary 60-0925 P:56 Brother Branham again speaks of this remission of sins, and says, "What is Eternal Life? The Life that He lived, the Life that was in Him: impart that to others. Can a man do that? A Son of God can. Jesus said, "Whosoever sins you remit to them they are remitted. Whosoever sins you retain, to them they are retained." Now, here's where the Catholic church and many of the others made their big mistake. They go out and say, "I forgive your sins." That wasn't it. How did they get sins forgiven in the Bible? Peter answered that question on the day of Pentecost. They said, "What can we do to be saved? How can we get this that you all got?" He laid down the prescription. He told them what to do. He said, "Repent, every one of you towards God, and be baptized in the Name of Jesus Christ." What for? "The remission of your sins." There's the greater works.

54 Now, let's just stop here for a minute because brother Branham is giving us the key to a life without sin. Jesus never said whose sins you forgive they are forgiven. He said whose sins you remit they are remitted. There is a difference between remit and forgive.

55 The word remit means: to lay aside or desist. To cancel out, or refrain from doing, to give relief from. to restore or consign to a former status or condition and thus to release from the guilt or penalty of sin or unbelief.

56 Now contrast that to the word forgive and what it means. to stop feeling anger toward (someone who has done something wrong) : to stop blaming (someone).

57 Notice the difference between the two words. to borrow a common phrase from brother Branham, he said, "these are two different words and they mean two different things altogether."

58 To Forgive means you come to the place where you are willing to forgive, or not be angry with someone

who does things to you even though they keep on doing them. Notice forgiveness has nothing to do with the person who is doing the wrong. It doesn't change his nature, it only changes your response to the way you view that person.

59 In other words, as brother Vayle used to say, "dog bite me once shame on dog, but dog bite me twice shame on me". In other words, I can forgive you but that's not going to change you. Forgiveness only changes my response to what you do. I just learn to accept that you are what you are and no one can change you unless you want to be changed. So you might continue doing what you do until you've died and God comes in and lives your life for you. That is forgiveness, knowing you cannot change that person, so you just learn to put up with them. But to remit your sin (unbelief) is to do something that changes the person forever, and changes the way they will live their life. To remit your sin is to do away with the sin or unbelief altogether. And just saying it won't make it happen.

60 Just because you say it doesn't make it so. Something has to happen to change your life that you don't want to sin any more. That's the real meaning of the remitting of sin. You don't do it any more because you can't do it anymore. There's another life living in you and you can't sin.

61 1 John 3:9 Whosoever is born of God doth not commit sin; (does not initiate because there is no more desire to sin in the first place) for his (God's) seed remaineth in him: and he cannot sin, because he is born of God.

62 The sin question has been canceled out in the person whose sins have been remitted, because the word Remit means: To cancel out. To lay aside altogether, to desist. And you cannot do that until you are dead and your life is hid together with Christ in God.

63 We see in John 20:22 how the people are given power to remit sins and we find it is because they have received the Holy Ghost. John 20:22 And when he had said this, he breathed on them, and saith unto them, "Receive ye the Holy Ghost": 23 Whose so ever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

64 Now, the Greek word for Remit that Jesus used was "apheimi," which is made up of two Greek Words, The first "apo", used as a prefix which denotes separation, and it means: to depart and cessation. Which means to "stop altogether". And the word main word heimi which means: to go, or to send away.

65 So when Jesus breathed on them and imparted the Holy Ghost to them, he told them that with receiving the Holy Ghost you now have power to give the same to others, and in doing so it will cause sin (unbelief) to depart from them.

66 John 20:22 And when he had said this, he breathed on them, and saith unto them, "Receive ye the Holy Ghost": 23 Whose so ever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

67 Notice Brother Branham speaks of the works of Christ and then the greater works making a distinction between the two. Then he quotes Jesus as he continues...

68 QA on the Seals 63-0324M P:91 Before there was an atom, or electrons, or before there was even cosmic light, electrons, or anything, He was God. He's the Creator. And that's the only way you can be eternal, is to receive Eternal Life; that Greek word there, I think, is Zoe. Isn't that right? Zoe, Zoe. And then that Life God imparts to you, as the father, your father imparts his life to you through the marriage vow with mother, and he, by that, imparts the joy of imparting (Catch me?), of the imparting life for a son. And that's the way God does: a joy

in imparting His Life to a son. See? And then you become part of Him which is Zoe, God's Own Life. "I give unto them Eternal Life, raise them up at the last day." That's the only thing... He got Eternal Life; and that Eternal Life knows its body, and it must have to come forth. It's impossible for it to lay there.

69 From his sermon, Path of life 62-0621B P:40 Brother Branham said, "A man might look like a Christian, impersonate a Christian, or walk like a Christian, or so forth. But unless that germ of life is there, he cannot rise again. Jesus said, "I come that they might have Life," Zoe, God's own life in them. And there's... Everything that had a beginning has an end. It's those things which had not a beginning that has no end. There's only one thing that never had a beginning; that was God. And we become His children, part of Him, then Zoe, God's own Life, Eternal Life, is imparted to us. And that's the only way that we can live. And that's the only way that our lost friends out here, even church members, can ever live again, is because Zoe has been imparted to them, and we become a part.

70 So this takes us to The Spoken word Original Seed 62-0318M P:91 Son of God Seed will bring forth a Son of God Seed.

71 In fact if son of God seed will produce son of God, then we are looking at every seed that comes off that son of God seed will bear witness to son of God Life. That's the greatest work, imparting Life.

72 Let's look at the actual quote itself from brother Branham's sermon, Spoken word original seed 62-0318M and let's go back to paragraph 89 and read through paragraph 91.

73 P:89 The works that Jesus did, if a man has the Seed of God in him with the Spirit of God watering that Seed, "the same works that Jesus, was manifested in Jesus", Him being the original Seed of God, His death brings you back to the original Seed of God, and if the same Spirit that was within Him is in you, then the same works will be manifested. You don't believe that? All right, let's turn over to Saint John 14:12. You say, "I'm a believer, Brother Branham. I sure am a believer." All right, I'm going to see if Jesus would call you one, see if the Word of God calls you one... "Verily, verily,... (absolutely, absolutely)... I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to the Father".

74 90 What is it? (Notice he says what is it? That means he is going to explain to us what John 14:12 is all about, so we ought to listen to what he has to tell us. The he says,) Same seed. Can't keep... How can you plant wheat here and wheat here and say, "I'm going to get cucumbers here and wheat here?" You can't do it. The only way you're going to get cucumbers is plant cucumbers. If you hybrid it, then it won't be a cucumber. It'll be a hypocrite. Is that right? It'll be a hypocrite, friends. This... You've got to say it. It isn't neither one. Isn't cucumber or what you bred it with. It's a crossbreed, and it is a bad product, and it's dead in itself, and it can't breed itself back no more. It's dead right there--back, won't go no farther. That finishes it; that's all. But if you want a cucumber, start with a cucumber. If you want a church, start with the Word of God. If you want a Life of God, start with the Word of God. Accept the Word of God in Its fullness, every measure of It. And then that's... And if that is the fullness of God in you, then the rain that's falling will produce exactly what's in your garden. See? Then now, where's your Latter Rain coming up at? You see where that's going after while, don't you? Going over with them wild gourds that Elijah got and thought they were gourds or that them school of prophets up there, that denomination they had: gathered some wild gourds and thought they were peas. Oh, well.

75 91 Then the works will be manifested in Him are the same, for it is the same Seed Word of God. God's Son was His example Seed. And what His Life was when the Spirit poured upon Him after His baptism and the Holy Ghost come upon Him, the very Life that He produced will--that same watering Spirit of the Holy Ghost will bring forth the same kind of a Life, doing the same thing that He did; if it's the same Seed. Son of God Seed will bring forth a Son of God Seed. Now, shame on you women with bobbed hair. Shame on you preachers denying

that Truth. Say, "It's all right; hair has nothing to do with it." But God said it did.

76 So what we are looking at is the law of Life. All life is governed by the law of reproduction, which we find in Genesis 1:11, "every seed will bring forth after it's kind", and as long as you have sown pure Seed you will produce pure seed life. But when you hybridize pure seed with another seed, it will hybridize the life in the Pure seed by mixing it with other seed life and it will produce perverted life.

77 That day on Calvary 60-0925 P:54 Now, notice, the greater works was to have the power in the church, not only to heal the sick by prayer, cast out devils by prayer, but to impart Eternal Life to believers. The Holy Ghost was coming and given into the hands of the church to impart life. Oh, that's what Calvary meant. It took stooped, degraded men and women and lifted them into a place to be sons and daughters of God to heal the sick and to impart Eternal Life. By giving the Holy Ghost to obedient believers, men who were once unbelievers be made believers and impart spiritual Eternal Life.

78 Now, the word "impart" means: to convey, to give, to bestow or to grant. And how can you give someone something you do not own yourself. So when you receive The Holy Ghost (Which is Eternal Life) you in fact own it and are expected to give it to others.

79 Notice the Greek word for imparted is metadidomi and it means: to give over, i.e. share: give, impart, to bestow.

80 Luke 3:11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

81 That day on Calvary 60-0925 P:55 How much greater is it to say to this sick woman laying here, "I can pray a prayer of faith," and she'll be healed. That's a great thing. That's what He was doing then, but said, "Greater than this shall you do. I'm going to give you power, not only to raise him up for a while, but to give him Eternal Life, which will be eternal forever." Poor, blind, wretched people, how do you miss that? Don't you see what the greater thing is? That's the greatest thing that could ever happen was to impart Eternal Life to people.

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Brother, that's John 14:12. That's what sister Hattie Wright did. She was given power to have done whatever she asked for. John 14:13 "ask the father anything in my name and I will do it." And she asked for her sons to be given Eternal Life. That's what the third pull is all about, imparting life. No squirrel life, now there are three manifestations of squirrel life. No life in the little fish, now Life imparted to it and it swims away under the power of a new life.

83 Revelation Chapter One 60-1204M P:56 "He that believeth in Me..." Saint John 14:12, "He that believeth in Me, the works that I do shall he also. Do the same works, and greater than this..." Because Christ cannot preach the baptism of the Holy Ghost would be greater. He could not bring it to them, because the Holy Ghost hadn't yet been given. But when Jesus came and sacrificed His Life, and the Holy Ghost returned, then they could impart Eternal Life to the people. That's the greater. But the signs and wonders, Jesus plainly said in Mark 16, "Go ye into all the world, and preach the Gospel to every creature." How far? All the world. How many? Every creature. Long as the Gospel's being preached, these signs shall follow them that believe. And when that becomes a revelation, brother, you're near the Kingdom then. "On this rock I'll build My church, and the gates of hell can't prevail against it." Because the man or the woman that's ever been in that back desert alone like Moses was, and the revelation of God be made manifest to him through the Holy Ghost, there's nothing can shake him. He's just as sound and solid as he can be. Satan hates revelation. He don't like it at all: upsets his plans.

84 And that is what receiving the Holy Ghost is all about. It's not so you can know more than the next guy concerning doctrine. It's not to make yourself smarter, or more knowledgeable about God. It comes to allow God to live your life for you. But you have to die first. That is what it's all about. You die, so that Christ can live again in you. And then when you receive the Holy Ghost then God expects you to live in such a way that others will be drawn to the life you live. And you are given power by the law of Life to impart that same Life to others. But never forget, the power is sovereignly given. Therefore, Jesus never went about doing just what he wanted to do, but did only what was pleasing to His father.

85 Token the 63-1128E P:76 Now, when you want Eternal Life, you receive a Token, showing that the price has been paid. It isn't the Blood, but it's the Token of the Blood. It's the Life Itself. Amen. Full obedience to the whole Word of God, to God's entire Word, will entitle you to this Token. How do you do it? 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 sins, and you shall receive the gift of the Holy Ghost, the Token. For the promise is unto you, and to your children, to them that's far off, even as many as the Lord our God shall call."

86 Token the 63-0901M P:54 It's yourself gone. You're no more... You're--reckon yourself dead, and the Token is what lives in you, and it's not your life; it's Him. Paul said, "The life that I now live..." He lived a different life from what he once did. "It's not me, but Christ liveth in me." There is the identified Token that God required. Identified with our--identification with our sacrifice. The Life of our Saviour in us, the Holy Spirit...

87 Token the 64-0308 P:53 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. 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's 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. 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, he might have right to the Tree of Life." 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, you pray until 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.

88 let's bow our heads in prayer...