

Token no 2

Without Christ's Life we've lost everything

Brian Kocourek, July 5, 2015

This morning we will continue in our study of brother Branham's sermon "**The Token**", because it is a very important sermon for us to study at this time. We left off last night at paragraph 17 so we will pick up at paragraph 18 this morning.

*18 Now, we don't know; when I watch the clock, and when it gets time, well, these... Or I got many, **many Scriptures wrote down here**. So not knowing that I won't be with you for a while... And how do we know that this won't be the last time that some of us will ever meet together. So let's try to approach It just as reverently... I know that it's hard. The Lord's gave us a nice morning now for the service, just nice. And let's try to concentrate now on everything as we speak of, so that if there's anything in there that the Lord would want you to know, that it would be given to you.*

*19 And we don't stand here just to be seen. We never come here just so others could see what clothing we were wearing, We come here for one thing, as our brother prayed that prayer: (he's referring to br. Vayle here) "**We are here for to hear the Word, the Word coming to us.**" We want that, 'cause that is the only thing that's going to mean anything to us, anything that's going to be substantial, anything that's going to help us.*

*20 And **we are a dying people**. All human beings are headed towards eternity. And then we got this much time to make our decisions on which way we're going to head. And the road is before us. We can take either side we want to choose. That's the way He put Adam and Eve, and that's the way He puts us. We must remember that no matter what we do or how successful we are in life, **without Christ, we've totally lost everything**. See?*

This morning I would like to look at this statement brother Branham made here, "**without Christ we've lost everything.**"

We find the Apostle John make a similar comment in his Second Epistle, which we call 2 John.

2 John 8 *Look to yourselves, that we **lose not those things which we have wrought**, but that we receive a full reward.*

The Voice translation puts it this way, ⁸ *Ensure that you **do not lose what we have worked for so that you will be fully rewarded.***

And the NIV translation says almost the same thing: ⁸ *Watch out that you **do not lose what we have worked for, but that you may be rewarded fully.***

And I would like to read one more version if you don't mind. From **the Wuest translation** we read, *"Ever be keeping a watchful eye upon yourselves **in order that you do not loose the things we accomplished** , but that you might receive a full reward."*

So the Apostle John is letting us know that we are quite capable of losing everything that we seem to have accomplished, if we're not careful. And in the next verse he tells us how that we can lose it all.

He says, *9 Whosoever transgresses, and abides not in the doctrine of Christ, hath not God. He that abides in the doctrine of Christ, he hath both the Father and the Son.*

The **Wuest translation** reads this way: *Everyone who goes beyond the limits of true doctrine, and does not remain in the aforementioned doctrine of Christ does not possess God. The One who remains in the doctrine of Christ, this one possess both the Father and son. If, as is the case, a certain one comes to you and this teaching he is not bearing, stop receiving him into your house . And stop giving him greeting. For the one who gives him greeting is a partner in his works which are pernicious.*

So the Apostle John is showing us that as long as we stay within the confines of the doctrine of Christ we possess both Father and son. And He's talking about the life of the father and son.

Now, the actual Greek uses the word "**echo**" whereas the English translated it as the word "**hath**" or the Wuest translated it as the word "**possess**"...

In either case we see that this word **echo** as strictly used, speaks of a living reflection of Father and the son. Thus the life of the Father and the Life of the son reflecting in the individual that "**echos**" both the Father and Son.

Now, this is critical, because he first warns us that we can lose this reflection, and thus the Life of the reflection if we go beyond the limits of the doctrine or teaching of Christ.

In other words, we could if we are not mindful and careful in our echoing of the Doctrine of Christ, it is possible for us to come to the place where we are no longer echoing or reflecting the Life of Christ, but we've come to a place where we are just merely repeating it as though it is a learned intellectual understanding.

And when that happens we've lost what we've worked for. When we repeat it as though it is mere theology and not life, we have somehow lost the boundaries or limits of the doctrine, and we have relegated the doctrine of Christ to mere intellect and not the actual reflection or echoing of the Life that is in the Father and Son.

Notice we see the same thing in **1 John 5:12 only a little more clearly**. It read, *"He that hath the Son hath life; and he that hath not the Son of God hath not life."*

And since this word **hath** was translated from the Greek word **echo**, then we are looking at the fact that if there is a genuine **echoing** of the son of God, then there will be a genuine echoing of the very life that projects forth from the son of God. So we are not dealing here with a mere intellectual recital or repeating of words. We are dealing with the very Life of Christ projecting from our vessels.

Notice the words, *He that hath the Son hath life; and he that hath not the Son of God hath not life.*

This is quite a statement that the apostle John has given to us. And since we believe that "*the Word of God is God breathed*", then these words were not the words of John, but rather the Words of God given to us through God's servant John.

Now, this takes us back to **2 John 8** where the promise is that if we remain within the limits of the doctrine of Christ there will be a genuine *echoing* of Father and Son, and hence a true reflection of the very life of Father and son projecting forth from us.

Notice however that the Apostle John is speaking to us here concerning two types of people, or shall we say twins. Notice he contrasts those who remain in the doctrine of Christ and those who go outside the limits of the doctrine of Christ, and thus they no longer *echo*, but merely are theologically based in their understanding of the doctrine. John is contrasting the difference between these two different peoples, and whether they *echo* or they do not *echo*, which is whether they are truly *reflecting* the life of they are just mimicking the life. One has Life and the other does not have Life, so one *echoes* that life while the other does not *echo* that life that was in the son.

First of all he speaks of those who would transgress and not abide in the doctrine. Now, the word *transgress* used in this verse of Scripture was translated from the Greek word *para-baino* which is made from two words coming together. The word "*para*" which speaks of "*location, proximity, or vicinity*." And the word *Baino* means *to walk or keep pace with*. Placed together it speaks of "*not keeping pace with, or going beyond the limits*."

Therefore we can read this verse as "*Whosoever does not keep pace with, or goes beyond the limits of the doctrine of Christ, echos not God. He that abideth in the doctrine of Christ, he echos both the Father and the Son.*"

So we see the comparison John is speaking of here has to do with those who would *abide in* which means to *remain in*, verses *those who will not keep pace with* and thus *will not abide in or remain in*, and thus they fall out of line, so to speak, and they are no longer walking in the light, because the light has moved on and they have stayed still.

The danger I see is that the foolish virgin once had oil in her lamp, but it has run out. They once walked in the light as He is in the light, but somehow they stopped moving forward with the Light, and what Life they had has become stagnated and transformed from *echo* to recital.

Brother Branham said in his sermon, **Anointed ones at end time 65-0725M P:168** *Now, you go back and try to live again... What if that life took back down... You think that Life would ever talk, go back after that old shuck's dried up, ever go back and live in it again? It never does. "For it is impossible for those which were once enlightened and didn't move on with the Word as it come to pass..." They're dead, gone. "And the thorns and thistles which is nigh unto rejection, whose end is to be burned..." Is that right?*

And if they are dead then the life that once was in the shuck has left it, right?

Therefore to "*go beyond the limits of the doctrine of Christ*" tells us that these *do not keep pace with or remain in* the doctrine of Christ as it is coming to pass as brother

Branham said. Therefore they do not echo God, nor are they reflecting His life present tense. The Oil has gone out of their vessel. They once had oil but it is gone. They once walked in the light as it was breaking, but now they are fixated on the light from 20 years ago although the light is still moving on with Him who is Light. So to put it bluntly, they once walked in the light and while they walked they had life, but they stopped to look back, and the light kept moving on but they did not, because they stopped to look back.

On the other hand those who *remain in* the doctrine of Christ, are those who *echo* present tense, which is to reflect the life of both Father and Son present tense, because the pillar of fire is still leading us into the millennium.

Now, the word *hath* is what we wish to examine here this morning because we find this word *hath* used in both of our texts, and this most important scripture of **2 John 9** concerning the doctrine of Christ. is actually opens up to our understanding because it is identified with what John also says in **1 John 5:12**.

And once you understand what this word *hath* means you will understand that the same thing is being spoken of in both of these Scripture, showing the consistency of the Word of God.

In examining this word "*hath*" we find the word was translated from the Greek word "*echo*" and is used over **600** times throughout the Scriptures. The Greek word "*echo*" has various application of usage, including "*to have*" or "*to hold*", kind of like in our wedding ceremony, we say, "*will you so and so, take this woman "to have and to hold"*". So it shows possession.

But no matter how you slice it, both meanings of the word *echo*, show possession or relationship, and so we can see that the root meaning of this word speaks of relationship, whether directly or remotely, and thus the main strength of usage concerning this word has to do with *continuity of relationship*, or to make it simple, *continuing in the relationship*.

So if you continue to echo you continue in the relationship, but if you do not continue in the relationship then you are no longer *echoing*.

Matthew 7:19 *Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them. 21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.*

Brother Vayle knew Doctor Hoyer who was perhaps the best Student of the Greek Language this country has ever had, and he said this verse should be translated, "***I used to know you as my wife, but I do not know you as my wife any more.***" In other words, it speaks to us of the great divorcement. And this is no different than those who walked in the light and had some echo and reflection of life for a season, but who stopped walking.

In the same way Jesus says, *24 " Therefore whosoever hears these sayings of mine, and doeth them,* (in other words, those people who "hear, recognize and then act upon the Word of God. He says) *I will liken him unto a wise man, which built his house upon a rock:* (revelation. In other words, if you hear, recognize and then act upon the Word it is because it is revealed to you. That's revelation.) *25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.* (revelation) *26 And every one that hears these sayings of mine, and doeth them not,* (in other words, they may have heard, but because they did not recognize, then they did not act upon it, because it was not truly revealed to these people) *shall be likened unto a foolish man, which built his house upon the sand: 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.*

The same rains came, and the same winds came, and the same floods came, but the One built upon revelation weathered those storms because it was revealed to them, and therefore it was life to them. The others did not weather the storm because although they heard with their ears, they did not understand with their hearts, because it was not revealed to them. And that is exactly what Jesus taught us in **Matthew 13:10-17**.

Matthew 13:10 *And the disciples came, and said unto him, Why speak thou unto them in parables? 11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.* So here is your two groups again. Both hear but one understands what they hear while the other also hears but they do not understand. And the reason one understands while the other does not understand, is because Paul tells us in **1 Corinthians 2** that "*No man can understand the things of God unless the spirit of God is in him.*" Therefore the one who hears and recognizes and acts upon have the Holy Ghost, while the ones who hear but do not recognize and therefore do not act upon, are those who can not understand the things of God because they do not have the Holy Spirit.

Then Jesus says, *12 For whosoever hath,* (there's that word echo again. *For whosoever is made of such a nature as to be able to echo) to him shall be given, and he shall have more abundance:* And why more abundance if you echo? Because an echo gives the same Word over and over and over again. In other words, it is life and life is constantly reproducing itself over and over again. That's called cell growth, and only living cells can do this.

"but whosoever hath (echoes) *not, from him shall be taken away even that he hath* (is echoing). *13 Therefore speak I to them in parables: because they* (the ones who echo not, because they are the ones who do not have the Spirit living in them. Well) *seeing yet they see not; and hearing they hear not, neither do they understand. 14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should*

understand with their heart, and should be converted, and I should heal them. 16 But blessed are your eyes, for they see: and your ears, for they hear. 17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Now we stated earlier that the word echo speaks of "*continuity*" and the word *continuity* means **1. The state or quality of being continuous. 2. An uninterrupted succession or flow; a coherent whole. 3. a. A detailed script or scenario consulted to avoid discrepancies from shot to shot in a film.**

And as you can see all these descriptive meanings show the attributes of what an "**echo**" really is. And the purpose of an "*echo*" is to bring about **continuity**, and an "*uninterrupted succession*", or "*flow*", so to speak, "*to avoid discrepancies from shot to shot or from voice to voice*", if we are to be more scripturally accurate.

In other words, the promise is "*if you walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ cleanses you from all sin.*"

That's God's promise to us in **1 John 1:7**. So it is essential that we continue to walk in the light as he is walking in the Light. If we stop, we can no longer *echo*. You can not echo what was said yesterday. You can repeat it, but to echo it must be present tense.

Now, we might remember things that were said yesterday, and thus we can repeat and possibly through memorization, we might say those things he once said. But that is not the same as echoing. To **Echo** shows present tense. The source has to be present for it to be echoed. Quoting shows we are just repeating something that was once said in times past, but to echo, the Literal Voice must be present to echo it, and there is a big difference between echo and repeat.

Thus echoing is reflecting, and not merely reciting as the intellectual will do.

Thus you can see that an *echo* will **keep the continuity of thought and speech**, because an **echo not only will say the same thing**, but **will bring forth the same inflections**, and **dynamics of the original speech time and time again as it proceeds forth in its course of life**. That is why we are taught in scripture that faith comes by hearing, and hearing from the Word of God. Because when you hear, you not only hear the word, but also the inflection and spirit how those words were said. But just reading the Word does not bring Faith. Hearing brings faith, because only in hearing are we getting the Spirit reflecting in the tone, inflection, and all characteristics associated with the Spoken word.

Thus the Spoken Word we know is the Original Seed, and as a seed is subject to the commands of God concerning all seeds, which is spoken of in **Genesis 1:11**, that "**every seed must bring forth after its kind**" or nature.

Thus in each seed that comes forth from the original seed, there must be an ability to **echo** or reflect what nature that is in that seed. And if the Original Spoken Word is a Seed, then that spoken Word Seed must **bring forth after its kind**.

Thus an ability to *echo will guarantee the continuity that each time that Word is repeated it will not only say the same thing, but the same thought as the original will be behind it*, because the expression or dynamics of that word will be the same from generation to generation as it repeats itself over and over again, and the repetition being reflected from *echo* to *echo*, will carry along with it the same expression and dynamics, and will sound exactly as the original seed sounded.

Marriage and divorce 65-0221M P:34 *Now, listen. Do you see? One interruption spoils the entire program. Now, when human beings was running in continuity with God, with one man and one woman, this woman sinned. And it threw the whole earthly program out of continuity with God. Therefore, one word added to this Book or one word taken from It throws a Christian out of continuity with God, throws the church out of continuity with God, throws a family out of continuity with God. Every believer can be throwed out by not accepting every Word of God.*

And the beauty of what we are looking at here is that an *echo* is a *continuity*, of the original word. That's why you can hear God's prophet speak the Word of God and then you can come to church and hear God's voice speak the same words all over again. Because there is only one Voice, even though their may be different vessels speaking the same words. And that is how you know whether that ministry is true, because it speaks exactly as or echoes exactly what the Voice of God to the age spoke.

156-2 Smyrnaean Church Age - Church Age Book cpt 4 *In every age we have exactly the same pattern. That is why the light comes through some God-given messenger in a certain area, and then from that messenger there spreads the light through the ministry of others who have been faithfully taught. But of course all those who go out don't always learn how necessary it is to speak ONLY what the messenger has spoken. (Remember, Paul warned the people to say only what he said, I Corinthians 14:37, "If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the COMMANDMENTS OF THE LORD. What? came the Word of God out from you? or came it unto you only?") They add here, or take away there, and soon the message is no longer pure, and the revival dies down. How careful we must be to hear ONE voice, for the Spirit has but one voice which is the voice of God. Paul warned them to say what he said, even as Peter did likewise. He warned them that EVEN HE (PAUL) could not change one word of what he had given by revelation. Oh, how important it is to hear the voice of God by way of His messengers, and then say what has been given them to say to the churches.*

When it is the Voice of God speaking it will say the same thing, the same way from echo to echo to echo, always the same way and the same meaning. But quoting or a repeating by memory is not so. When man begins to move from *walking in the light as He (God) is in that same light*, he moves away from the Living Word, and he moves to an intellectual repetition. In other words, an *echo is a living reflection* whereas just repeating the doctrine is based on memory and intellect, and is not living but is theology, and it is dead. *"The Word killeth but the Spirit maketh alive."*

Years ago I heard brother Vayle preach a message called the *Omega Reflection*, and in it he spoke about when Moses came down from the mountain and his face were aglow from the presence of the Lord. And the people made him put a veil over his face because they were afraid of his face glowing from the shekinah glory of God. And Br. Vayle went on to speak of how the Prophet is in *direct line with the Light or pillar of fire and as he reflects it, if we would stand there in that same light, pretty soon we would reflect ourselves that same light.*

Now, this is a very good thought and it has inspired my studies throughout the past 30 years.

And a true *echo* will say what has been said in the same way that it was said.

Now that we know what the Greek word is that was translated for the word *hath*, let's read the two verses of Scripture over again and see how our understanding changes as we read them.

2 John 9. *Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.*

Now, again let's plug in our understanding of what this Scripture is saying, and use the actual wording that best fits this Scripture.

Whosoever does not keep pace with, and therefore goes beyond the limits of the doctrine of Christ, echoes not God. And why is that? Because *if you do not keep pace with* then you are either speeding up or slowing down, and an *echo* can not speed up nor can it slow down, it must say it just like it was said. That is why Brother Branham said, "*say what is on the tapes, and only what is on the tapes, and say it like the tapes say it*".

Because *he was saying it on those tapes just like God said it*, because that was God speaking lip to lip with his prophet as he promised to do. And John continues, *He that abideth* (which means to remain) *in the doctrine of Christ, he echoes both the Father and the Son.*

Now, let's examine this in light with our next text verse this morning. **1 John 5:12** *He that hath* (he that *echoes*) *the Son hath* (*echoes*) *life; and he that hath not* (that means he that can not *echo*) *the Son of God hath not life* (or can not *echo* life).

Then *if you can not echo the son you can not echo the Life of the son, and God is Life.* For you see when Jesus came he said, "*It is written in the volume of the Book, I have come to do thy will o God*", and Jesus also said, in St. **John 5:19** and **30**, "*The son can of himself do nothing, but whatsoever the Son seeth the Father do, that the son doeth likewise.*" And he also said, "*My doctrine is not mine but the Fathers that sent me.*" And he said, "*the things I teach, the father commanded me what to say, and that is what I teach.*"

And so we see that *the Son of God reflected or echoed the Father in every detail*, and thus *he that can echo the son will echo Life* for *God is Life*. And he that will remain in the Doctrine of Christ will *echo* both the Father and the Son.

For *if Jesus **echoed** the Father and we **echo** Jesus then we also will **echo** the Father*. For an **echo** is not a one time event, but happens over and over again. Thus Jesus the first fruit was the first repeat the Father to us, and as we catch the vision, and are conformed to the image of the Son, that's **Romans 8**, then *we also will do nothing unless the Father show us first*, which is **John 14:12** and *what we teach are the commandments from the Father*, given to us through the first **echo** of His Son, and thus as we **echo** them to others, they are repeated again and again and again, *showing the word is Living and abiding* in us as **a continuity of His own Life**.

Just like your heart pumping shows you are alive, and notice it is called an **echo-cardiogram**, because it is based on the **echo** of your heart, so to **your echoing the Word of God again and again shows you are alive in Christ**. And just as in the natural the heart pumping the blood (which the life is in the blood), and thus *the pumping of the heart is the evidence that you are alive in the natural*, so too in the spiritual, *the echoing of the life of Christ in your heart*, and the heart represents our understanding, *then thus as the understanding **echoes** the Word of God again and again, it is an evident token that you are alive in Christ*, and the life that was in the Father and given to His Son quickens you also showing that you are alive and His Life in you today, is the same as it was in yesterday, and in God before that. *And it is the same life, yesterday, today and forever..*

That is why Paul could say in **Galatians 2:20** *I am* (present tense, today) *crucified with Christ: nevertheless I'm living; yet it is not I that is living, but Christ is living in me: and the life which I am now living in this flesh, I am living by the faith of the Son of God, who loved me, and gave himself for me*. In other words, Paul is saying, *Since I was crucified with Christ, I am living by His Faith, His Revelation, and thus as a result of the Life by which He lived, I too am living by that same Life*. And thus we see the Life which was in the Father being passed along to His Son which is **John 5:26** and then on to Sons. *"For as the Father hath life in himself; so hath he given to the Son to have life in himself;"*

And so we see that *whosoever is of such a nature as to be able to **echo** the Son of God will also **echo** the Father who is Life*.

Now, let's look again at this word "**hath**" in reference to the effect it has upon those who possess the ability to **echo** verses those who can not.

Matthew 13:12 *For whosoever hath*, (whosoever **echoes**, or is of such a nature as to be able to **echo**) *to him shall be given, and he shall have more abundance:* (and why is that? Because the very nature of an **echo** is to have more and more and more of the same) *but whosoever hath not*, (whosoever is not of such a nature as to be able to echo) *from him shall be taken away even that he hath* (is able to repeat).

Now, the term **Hath Life** is used **23** times in the New Testament, but in my examining each usage of the term "**hath Life**" I found that the word **hath** was not always translated from the Greek Word **echo**. And to my amazement, the only times it was not taken from the word **echo** is when it referred to something God did. And why is that? Because God does not echo. *His Spoken Word is the Original, it is not an echo*. But each time that

Word reflects from one to the next, it is **echoing**. Therefore, the source of Life does not **echo**, but we **echo** what He said.

Notice in **1 John 3:15** *Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.* That word hath is **echo**. So we see that no murderer can **echo** life.

But as we examine **1 John 5:11** *And this is the record, that God hath given to us eternal life, and this life is in his Son.* Notice that here we do not see the word **echo** used. The Word **hath** used here is an interpolation and is not in the original Greek. Simply put, Not God **hath** given, but **God gave to us eternal Life**.

We have already seen the usage in this verse. **1 John 5:12** *He that hath (echoes) the Son hath (echoes) life; and he that hath (echoes) not the Son of God hath (echoes) not life.*

Acts 11:18 *When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.* Now, the Greek word that the word **hath** was translated from was not **echo** but **didomi** which means **to give**, thus then **God gave to the Gentiles**, but no where here does it say that God echoes.

John 15:13 *Greater love hath (echoes) no man than this, that a man lay down his life for his friends.*

John 3:36 *He that believeth on the Son hath (echoes) everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*

John 5:24 *Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath (echoes) everlasting life, and shall not come into condemnation; but is passed from death unto life.*

John 6:47 *Verily, verily, I say unto you, He that believeth on me hath (echoes) everlasting life.*

John 6:54 *Whoso eateth my flesh, and drinketh my blood, hath (echoes) eternal life; and I will raise him up at the last day.*

Revelation 2:7 *He that hath an ear, (echoes, he that is of such a nature as to be able to hear and thus echo) let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.*

John 20:31 *But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have (echo) life through his name.*

John 5:25 *Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.*

Let us pray...