

Token no 39
Applying it and claim it
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John 17:1 *These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:*

Let us pray...

Notice these words, *"Father, the hour is come; Glorify (Doxazo) Thy Son, that thy son may Glorify Thee.* Now, we should all know by now the word doxa speaks of the Opinion, Values and judgments of God. But further we see a suffix Zo which is short for "**Zoe**" or "**life**", added onto the word Doxa that Jesus uses here, and that means in the Life.

Jesus is saying here in his prayer to His Father, *"Father, the hour is come; (Doxazo) Thy Son, that thy son may Doxazo Thee.* In other words, in the father magnifying His Values, opinions and Judgments in and through His son, His own Values, Opinions, and Judgments will be declared and exalted before all.

Jesus is saying, *"Father, the hour is come for you to magnify Your opinions, Your values and Your judgments in the Life of your Son, that your son may magnify your doxa.*

Then the son of God says, *2 As thou Father hast given me (your son), power over all my human nature, that I should give Eternal life (God-Life) to as many as You Father have given me.*

3 And this is life eternal, (Now, listen...Jesus is explaining to us what eternal Life is) that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

Not eternal Life by knowing intellectually a theology of Godhead. But He said, *this is life eternal.... that they might know thee... That they might ginosko Thee.* That they may have an experiential knowledge with thee Father. Now, remember this is the same Greek word Ginosko that Mary used in **Luke chapter 1** when she said, **1:34** *Then said Mary unto the angel, How shall this be, seeing I **know** not a man? ... Seeing I have ginosko no man.*

Now, Mary was not asking him how can this be seeing that I have not intellectually known any man? This word Ginosko she used has nothing to do with an intellectual knowledge. She is saying how can this thing be, my having a baby... since I have never known any man in an intimately experiential way.

Therefore, what Jesus is saying by using this word **ginosko** in his prayer to the Father in **John 17:3** he is telling us what eternal life is. *"And this is life eternal, that they might ginosko thee the only true God, and Jesus Christ, whom thou hast sent."*

Now, let's plug in our definition and read it again. *"And this is life eternal, that they might know thee in an intimate experiential way that You are the only true God, and Jesus Christ, whom thou hast sent."*

Therefore, our knowing the Father in an intimate and experiential way Jesus tells us is eternal Life.

Now, let's continue our reading of His prayer to the Father. He says in verse **4** *"I have glorified thee on the earth: I have finished the work which thou gavest me to do."*

Notice it sounds like he is saying two things here but he is not. He is saying one thing here.

4 *"I have glorified (doxazo) thee on the earth: I have magnified Thy Opinions, Values, and Judgments in my Zoe while here on earth, and in doing this I have finished the work which thou gavest me to do."*

Therefore, if as the Apostle Paul tells us in **Romans 8:29** we are *"to be conformed to the Image of the first born son"*, then won't our work be finished on the earth when we have accomplished this as well? And won't our work on earth then be the same as His? And won't that work of reflecting and magnifying God's opinions, Values, and judgments, then be the same works that Jesus spoke of in **John 14:12**? *"The works that I do shall you do also?"*

Now, let's continue to read, **5** *And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.*

Here we go, this is it. *And now, O Father, glorify thou me with thine own self..* And since it is the Father's opinions, and the Father's values, and the father's judgments, then won't it be **the Father God who is working in us both to will and to do?**

Now, listen brothers and sisters, don't miss this. Then if it is the Father who is *"God that is working in us both to will and to do"*, then are we not in the same place tonight as Jesus was in Gethsemane when he prayed this prayer to His Father? are we not then coming to the climax of our son-ship as Jesus did His?

Notice he says in verse **6** *I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.*

Notice, *I have manifested thy name*, and I manifested Thy name to men which God had given him out of the world.

So how did he manifest His Father's name unto the brethren? that word is **phaneroo**. And it means *to declare or reveal one's true character*.

And later on in this same prayer, Jesus says in verse **John 17:26** *And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.*

Then what we are seeing here is the explanation of **Isaiah 9:6**. *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and **his name shall be called** Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.*

I remember many years ago when I went to Lima Peru, a brother who was Oneness in his mindset asked me to explain **Isaiah 9:6** in light of the Revelation of Father and son which I was teaching. I did not have an answer for him, so I asked my Father to help me, and He spoke within me and said for me to read this verse over again but just one thought at a time.

Isaiah 9: 6 (A) *"For unto us a child is born"*, notice, if he is **born**, then he has a beginning, Therefore this one that is born is not the everlasting God... and if he is born then someone had to be before him in order to give birth to him. And if he is Born then it suggests pedigree and

lineage, and it also suggests to bring forth, and it also suggests the one who gave birth to him is before him, and carried him within Itself.

And then the next thought says, *unto us son is given*: Then is *He is given*, He is a gift, and therefore the giver would be greater than gift. And we see this in **John 3:16** *For God so loved the world that he gave His uniquely born son...*

And then as we continue to read the next thought it says, *"and the government shall be upon his shoulder"* and we read also in **Luke 1: 32** *He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:*

And then the next thought we read is *"his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace."*

Now, let's examine the last portion here which deals with the name of this child, this Son that will be born: *"His name shall be called"* *Wonderful*, (is wonderful a name? No.) *Counselor*, (is counselor a name? No. It's a title.) *Mighty God*, (is Might God a name? No.) *The everlasting Father*, (Is Father a name? No!) *The Prince of Peace* (Is Prince of Peace a name? No.)

Now, there is only one name of the *Ever Lasting Father*, There is only one name of *the Mighty God*, There is only one name *the Counselor*, etc. And that name is Jesus. What then does it mean when it says this one who is born and this one who is given when it says, *"His name shall be called"*.

The English word *"called"* that was used here was translated from the Hebrew word *"qara"* which means *"To proclaim"* Therefore, *His name shall proclaim the Mighty God, His name shall proclaim the Everlasting Father. so what is the Everlasting Father's name.*

Jesus said in **John 5: 43, and John 10:25** *"I am come in my Father's name,"*

So this one shall proclaim the name of the Father, as Jesus said, and proclaim means to declare.

John 17:26 *And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.*

Now, that brings us to the next paragraph we shall read in The Token.

The Token Sep 1, 1963 pp.150 *Flee* for safety; *then apply*. See? Believe for... *Here's what you want to believe for. See? You want your own safety. You believe for your safety, and then apply the Token for the whole family. See? You say, "How can I do that?" Claim it. If it worked on you, then you and the Word becomes one. Amen. Amen. See, it... See, it works for both of you. You and the Word are one. Then apply it to your children. Apply it to your loved ones like Rahab did. She applied the token to her father; she applied it to her mother; she applied it to her brothers and sisters, and got them all in. You apply it. Say, "Lord, I'm going after my son. I'm going after my daughter. I claim her; Satan, you turn her loose. I'm coming after her. I apply my Token." The Holy Spirit... "Oh, Holy Spirit that lives in me, catch my daughter there. I'm going to her now with Your anointing upon me. He will do it. Amen.*

You've not only got to apply the Token, but you've got to claim it, which is to accept it as your own and then proclaim it as your own. Apply it and then proclaim that you've applied it. That is what Jesus did. He applied the name and then proclaimed the name.

Now, the word Claim means: *to demand by, or as by virtue of a right; demand as a right or as a due: in other words, "to claim an estate by inheritance."* 2. *to assert and demand the recognition of (a right, title, possession, etc.); to assert one's right to:* 3. *To assert or maintain as a fact: She claimed that he was telling the truth.*

So what we are looking at is the hour for this to happen. Jesus said to the Father, *"Father, the hour is come; Glorify Thy Son, that thy son may Glorify Thee."*

So the hour is a very critical point to this claiming and then proclaiming that Jesus was doing here in John 17.

And therefore, if we know that we are predestined and ordained to be conformed to the image of the eldest son in a vast family of brothers, and if we know we are ordained to manifest as sons of God, and if we know that we are predestined to the adoption of Children then we must know the hour which this is to take place. And we have that knowledge, because we know that the Spirit of Elijah has already come to restore the hearts of the children. And that is what the adoption of sons is all about, the heart of the child being one with the heart of the father, and ready at any time to claim and proclaim the name of the father.

Now, back to our reading of Jesus prayer and we will pick up at verse 7 *Now they have known that all things whatsoever thou hast given me are of thee. 8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.*

Now, look at what he is saying to His Father. He not only gave us the same word that the Father gave Him in order for Him to be One with the Father, but he also established in their hearts His relationship that He had with the Father as His eldest son. And so he continues, ...

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. 10 And all mine are thine, and thine are mine; and I am glorified in them.

In other words, Jesus is telling the Father, (and those of us who read and recognize what he is saying), that whatever belongs to God, belongs also to him, as heir of the Father.

And we are told in **Deuteronomy 29:29** *The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do,* (that we may apply) *all the words of this law.*

So we see the hour is a crucial part to our becoming one with what we were ordained to be conformed to. Now, we could spend hours just talking about the characteristics of the hour that point to us that this is the very hour for all this to be applied and thus proclaimed, but we do not have time tonight. So just take my word, the signs are all in, the Spirit of Elijah has already come to unite us with the union Jesus spoke of in his prayer in John 17. The Spiritual Union has begun. The Spirit of Adoption has already come into the Bride, she has been laying in the Son to ripen, and is becoming conformed to the very image of the eldest son in a vast family of brothers. And we see God is working in us to will and now to do.

And now the children of God, are coming to the place as Jesus says in verse **11** *And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.*

Now, notice that Jesus at this hour had come to where he could say, "*I am no longer in the world*" and you as God's younger sons and daughters are also coming to that place where your desires to stay in this world are no longer a factor in your life. You are beginning the pulling away, you are beginning the going up process, you've entered into the Shout, and are only awaiting the Voice of the Resurrection and you're out of here. That's how close it is. "*The Hour has come Father,*" ... and we believe it, and apply it in our lives and now we claim it and proclaim it.

And then Jesus says, **12** *While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.*

"Father, I applied the token, I kept those who are yours, and I sanctified myself to do so." I died to Jesus, so that you Father could live through me. and I died to what I would have liked to do in this world, in order to keep them which you gave for me as a steward of."

Lamb and dove 60-0805 P:49 *While you're listening, the most outstanding Scriptures, one of them, that I can think of, when Jesus said, "Father" (think of it), "Father, for their sake I sanctify Myself." Think of it. "Father, for their sake I sanctify Myself." What was He doing? Setting the example; He was a Lamb. What did He do? He had a right to a home; He was a Man. He had a right to be married; He was a Man. He had a right to good clothes; He was a Man. But He sanctified Himself; He forfeited. He could've come down the corridors of glory, a full statured man, with an Angelic band. Sure. But He sanctified Himself. He could've at least been born in a nice clean bed somewhere, but He was born in a manger over a manure pile, in a borrowed manger. But He sanctified Himself. Why? He was the Lamb. See, friends, we got to back to assembly line religions and so forth, and all these things we're getting away from the real things. **Humble yourself. Keep humble: "Lord, sanctify me."***

13 *And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.*

Notice that what he did was not for his sake, but for the sake of His brothers. He died to Himself, long before he died on the cross, so that you and I might receive the things that the Father had freely given to him, and he freely passed along to us. and he tells us next what those things are.

14 *I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.*

Notice he tells the Father that He is not of this world, and neither are we, and yet we are here for a short duration to learn what it takes to die to self and sanctify ourselves for others.

15 *I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.* So Jesus prayer is not for us to avoid the world but to overcome it as he did.

16 *They are not of the world, even as I am not of the world.*

and now we come to that beautiful verse where brother Branham just mentioned to us, where he says how he died to self, for the brethren sake. Oh, if we all would come to that place, where we would no longer look to self, to satisfy self, but rather come to the place where we also would sanctify ourselves in the same way Jesus the eldest brother did, for the sake of the other brethren.

17 Sanctify them through thy truth: thy word is truth. and our sanctification doesn't come through a works program like the nun or monk who give their vow of poverty, but it comes through dying to everything but the Word of God. *17 Sanctify them through thy truth: thy word is truth.*

18 As thou hast sent me into the world, even so have I also sent them into the world. Notice, as the Father prepared Jesus for reflecting His glory to the world, He said He would send us the same way. And how was that?

Why it had to be shepherds 64-1221 P:67 Notice, He said, "*As the Father sent Me, so send I you.*" The Father that sent Him, went in Him to confirm the Word. And the same Jesus that sends His people, goes in the people that He sends; that's saying, "*The works that I do, shall you do also.*" Sure, He prayed that we might be one: one with Him, not one with an organization, not one with a system, but one with God. **For God and His Word is One, and Jesus and God was One, and you and I and the Word must be one.** That's right. We must be one in agreement with the Word. Not what somebody else says, This is of no private interpretation. Take It, what It says, and believe It; and God will vindicate It, and prove that It's right. You think it's just for disciples only, take His Word for it; go try it once and see. You'll find out that it will work for you just the same as He promised. Yes, sir.

Forsaking all 62-0123 P:62 "*Go ye into all the world to every creature. These signs shall follow them that believe. In My Name they shall cast out devils, speak with new tongues take up serpents. If they drink deadly things, it'll not harm them. If they lay their hands on the sick, they shall recover.*" That's what He said. "*As the Father sent Me, so send I you.*" The Father that sent the Son went with the Son and was in the Son. The Jesus that sends a man, goes with him, and is in him to perform and do the same works. "*Lo, I am with you always, even to the end of the world. And the works that I do shall you do also.*"

What Holy Ghost was given for 59-1217 P:42 Now, notice, Here's another thing I'd like to say right here. "*As--*" Jesus said, "*as the Father has sent Me...* **As** (Now, watch.)--*as the Father has sent Me, so send I you.*" **As the Father...** How did the Father send Him? **The Father that sent Him come down from heaven and dwelt in Him.** He went forth; He said, "*I always do that which pleases My Father.*" See? He went about doing the things that the Father was showing Him to do. "*I do nothing except My Father shows Me first.*" **The God that sent Him, was on the inside of Him.** And as the Father sent Me (the same way the Father sent Me), so I send you. What is it? **God in you.** Carrying on what? The same works, the same... Jesus said, "**He that believeth (He that has Me on the inside of him, the Holy Spirit)--he that believeth** (that's already witnessed My resurrection), and know that I'm in him... **He that's in Me; if ye abide in Me, My words abide in you...**"

Souls in prison now 63-1110M P:135 And notice, when the Third Pull of His ministry come, the First was healing the sick, the Second was rebuking their organizations and prophesying what they had done, what they were, and what was coming: what is, what will come, what was--what is and will come. That's what He done. Is that right? But **His Third Pull was when He preached to the lost that couldn't be saved no more.** They were down there where them big painted eyes was. **Preached to the souls in hell that did not accept mercy**, but were eternally separated from the Presence of God; yet they had to recognize what He was, because God made Him there. Wonder if His ministry climbs out the same way in the last days. As it was, **"As the Father sent Me, so send I you. The works that I do shall you also."**

Oh, my brothers and sisters, how close is that hour. and notice in the next verse, he said,

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

God's wrapped gift 60-1225 P:56 There's another pathetic thing. I think one of the most pathetic Words that Jesus ever said, was when He said, **"Father, I sanctify Myself, that they might be sanctified."** In other words, **He had a right; He was a man. He had a right to a home; He had a right to a family. He was man, as much man as you are or I am, as much human in His manhood as we were.** He had a right to it. But He was training twelve men that was going to take the Gospel to all the world, so He sanctified Himself for their sake. **"I sanctify Myself for their sake":** a Gift of God, keeping **Hisself sanctified.** Oh, **gifts of God, you people** who claim that you've received His Spirit, **keep yourself sanctified** (Yes, sir.); keep away from the things of the world; be sanctified. Oh.

My prayer is that we will recognize we are at this hour ourselves, when we must sanctify ourselves for the sake of our children, our parents, our brothers and sisters in this Message. Until we just lay in that presence and become ripe in our spirit.

Before brother Branham left the scene he said, **God's only provided place of worship 65-1128M P:20** I believe the church is **begin to hear** the message, and **beginning to understand.** But, friends, listen, **we've got to lay in the Presence of the Son; we've got to be ripened.** Our--**our faith isn't ripe. Intellectually we're hearing the message** that God has give us, and **seeing the signs that He showed us, and proving it by the Bible** as that; but, oh, **how the church needs to lay in His Presence till it tenders up,** you know, and **gets sweet in the Spirit** so that it can bathe down. Sometimes in speaking the message, you get harsh, have to break it in like that, because you've got to clinch a nail to make it hold. But **when the church once gets it, the Elected is called out and separated then in the Presence of God. I know it'll be something like the people was there when it takes its rapture.**

And he's talking about those people he saw on the other side when he was caught up, where only perfect love could be.

Then he says in verse **20 Neither pray I for these alone, but for them also which shall believe on me through their word;**

So we are looking at the effect of that word which was believed in His day, and being passed down to this day, because e believed the same report, the same word, and accepted the same **doxa** as they did.

And he tells us in verse **21** *That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.*

Notice all the sanctification, all the dying out to self, is that we might be one, and not only we but others Who see Christ in us might come into this same Doxa, this same oneness and unity that only the dying out to self and receiving the relationship between Father and Son can produce.

And here is the key...**22** *And the glory* (the *doxa*, the opinions, the values, and the judgments) *which thou gavest me I have given them; that they may be one, even as* (or in the same way as) *we are one:*

even as, and brother Branham already defined the word "*AS*" as meaning, "*as the Father sent Me* (*the same way the Father sent Me*), Therefore in Jesus prayer he tells us we are to be one in the same way he and God His Father were one.

23 *I in them, and thou in me, that they may be made* *perfect in one;* (Greek: *teleioo* that their character may be made consummate or finished off in one. In other words, that we may all have the same character as our father and eldest brother) *and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.*

24 *Father, I will that they also, whom thou hast given me, be with me where I am;* (isn't that a lovely thought) *that they may behold* (experience) *my glory, which thou hast given me: for thou lovedst me before the foundation of the world.*

Notice he wishes for us to experience the same glory as he has experienced which came from the Father.

25 *O righteous Father, the world hath not known* (ginosko, or intimately experienced) *thee: but I have known* (intimately experienced) *thee, and these have known that thou hast sent me.*

26 *And I have declared unto them thy name, and will declare it:* (notice I will, future tense once again declare thy name) *that the love wherewith thou hast loved me may be in them, and I in them.*

And those who experience his once again declaration, or phaneroo, at the appearing and revelation of Jesus Christ will also experience this being one in Him, as He was one in His Father.

Let us pray...