

Christ is the Mystery no 204

Review no 27

Twins no 2 - "Definitions"

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This morning we will continue in our review of Christ is the Mystery of God Revealed and our mini series on Twins, and we will look at the definitions, because unless we have definitions to work with we can not have any consistency of belief.

And as Brother Vayle quoted Michener, who said, "*when language has lost its meaning, there's nothing left*", in other words br. Vayle also quoted it this way for emphasis... "*corrupt language corrupts people*". "*When the language is corrupted everything is gone.*" And both of those sayings mean the same thing the second is a paraphrase of the first.

So in order to understand the Bible doctrine of Twins we must first have an absolute definition for Twins, other wise your idea and my idea might go in two different directions. Just like the Godhead, many people had different understandings of what brother Branham said about the Godhead. Some took him as a Trinitarian and others took him for a Oneness. But what I did when we wrote the study on the Godhood of God, we took the 8 major statements which brother Branham made concerning the Godhead and by taking the 8 statements that categorically defined what brother Branham believed on the Godhead, we now had a standard to measure all other quotes against.

So we need a definition of Twins in order to understand the subject. And we will need several other definitions to understand

Definitions:

In our study of Twins there are four definitions we must look at to thoroughly understand the Bible doctrine of Twins. **1. Twins, 2. Election, 3. Foreknowledge, 4. Predestination.**

We shall begin this study first examining what the word "*Twins*" means:

The word "*Twins*" is defined as *two Children both having the same mother*, and in the Bible the "*church*" is always represented as a "*woman*". Now, that is the definition of twins, *two children having the same mother*. It speaks nothing of the father. There can be one father or there can be two fathers, one for each child, but no more. You can have twins born of one mother with two actual fathers as there have been many instances over the years where a woman had relations with her husband in the morning and her lover later on the same day and Twins were born genetically different because of the two fathers, but sharing the same mother and her genes. In some cases the twins have been one white and the other black. I have several newspaper articles concerning Twins that were born this way, for those who might find this hard to believe. And concerning the Spiritual application, brother Branham said in his sermon, ...

Hearing recognizing and Acting 60-0607 E-16 *So we find out, that in every revival that's ever been borned in the world, it produces twins. That's right. Every revival has twins.*

That is **Rule number One**) Notice brother Branham makes no exceptions to this law of twins. He said "***every revival produces twins***". That is **rule number one** we must understand.

Therefore, in the alpha ministry there had to be Twins, and in the Omega ministry of Christ there has to be Twins. Then we can see how that this Message has born twins as well, and let me add, the revival around the Presence of Christ (the Parousia of Christ) has born twins as well as the Revival around the Godhead.

Now, there are no exceptions. When a vindicated prophet says, "***every revival produces twins***" he means every revival. There are no exceptions. That is **rule number one**: "***Every Revival produces Twins***."

Now that we all have established in our minds that every revival will produce twins, we will need a further definition of what twins is to understand what it means by saying "***every revival produce twins***".

And so brother Branham next tells us about these set of twins that every revival produces. He says, "*They have a bunch in there that's carnal believers and a bunch of spiritual believers. Every revival produces that:* And that we shall call

Rule number two: ***Twins are made up of Carnal Believers and Spiritual Believers.***

Now, can we all say that as well? "***Twins are made up of Carnal believers and Spiritual believers.***"

So if we are to understand what brother Branham is telling us here, he is saying, "***every revival***", no matter when it is, no matter where it is, "***it will produce twins. One is a carnal believer while the other is a spiritual believer.***"

Then brother Branham gives us some Bible examples to think about.

He says, "*an Esau and Jacob. And as they go along, first thing you know, the carnal begins to think, "Well, these guys are getting off of the deep end. I better separate myself from them." They go back to the intellectual part. They want a pastor that'll speak to them of pleasant things. They don't want that Spirit-filled pastor, that'll obey the Holy Spirit from the platform, just preach the Word just like It is. As John said, "Lay the axe to the root of the tree and let the chips fall where it will."* Most of the churches today will vote that out of their pulpit. That's right. ***It'll come a separation***, always does that. It did it in the Methodist age; it did it in the Baptist age; it did it in the Pentecostal age; it'll do it in every age.

Now, that is point number three, and thus **rule number three:** ***It'll come a separation***, because these two can not help to separate as light separates from darkness, and as evil separates from good. For the Bible warns us "*how can two walk together lest they be agreed.*"

We read in **Amos 3:3** *Can two walk together, except they be agreed?* Now we have a saying that says, birds of a feather will flock together. Why? It's their nature to do so. And that is what Amos is saying here. How can two walk together unless they be agreed as to where to walk?

And then he says, *4 Will a lion roar in the forest, when he hath no prey?*

Now, think about what he is saying here. he is talking about the nature of the lion. A lion by nature roars when he has found his prey. before he has found it he is very quiet and sneaky, because he is looking for it, and if he roars before he finds his prey, he will frighten off the prey. So his nature teaches him to shut his mouth until he has found his prey. Then once he has captured his prey, he roars, that's his nature.

The **Amos** says, *will a young lion cry out of his den, if he have taken nothing?* You see? Look at his nature. if he has not found any prey what is there to brag or roar about?

Then **Amos** continues, by saying, *5 Can a bird fall into a snare upon the earth, where no gin is for him?* He's looking at the nature of the bird. he says, if there is no food in the snare the bird is not going to go into the snare out of curiosity? he's not going to go into that snare just because its there? So if you are going to snare a bird you must place gin, grain, or what we would call bait, to entice him in.

Then he says, *shall one take up a snare from the earth, and have taken nothing at all?* In other words, if the snare has not captured the prey, then why would you remove it. Let it be until it does what it is supposed to do. Let nature take its course before you take yours.

Now, Amos is not just saying these things to talk about nature. he is giving us example in the natural so we can understand a principle he is going to lay on us in the spiritual. because then he says, *6 Shall a trumpet be blown in the city, and the people not be afraid?* Maybe I can put this into twentieth century words for you. *Shall the tornado sirens go off in the city and the people won't be afraid?* In other words the tornado warning sirens go off when a tornado has been spotted. And they go off with the purpose of warning the people of a tornado.

And then Amos says something quite startling. He says, *"shall there be evil in a city, and the LORD hath not done it?"* Now, these words, *"done it"* here actually means *"permitted it"*? *shall there be evil in a city, and the LORD hath not permitted it?*

And then he adds a qualifier as to why the Lord permits the evil to come upon the city, and he says, *7 "Surely the Lord GOD will do nothing, but he reveals His secret unto His servants the prophets."* Now, remember, he is still talking about the nature of things here, and in this verse he is talking about the nature of God. He says, God always gives a warning through a prophet before he does anything, especially destruction. Notice Amos in the next verse goes right back to his talk about the Lion, and he says, ...

8 The lion hath roared, who will not fear? and then he tells us what lion, or what King he is talking about, and says, *The Lord GOD hath spoken, who can but prophesy?*

So we see that God has set in all living things or seeds a specific nature and all seeds and things can not operate outside of the nature that is set within them by God. and that law of life is found in **Genesis 1:11. Every Seed must bring forth after its kind or nature.**

Then seeing that every seed has a certain nature, then it is necessary for us to understand that in the nature of the Two Vines or twins, they also must operate or perform or manifest or express what nature they have within them, and they can not deviate from that innate nature no matter what Revival they may belong to. Oh, this is beautiful.

That is why no matter how much you have heard the Gospel, no matter how many times you have been anointed by the spirit of the living God, whatever nature you have in the soul to begin with is the nature that will be expressed under the anointing of the Holy Spirit.

Jesus told us the rain falls on the wheat and the tares, the just and the unjust.

And brother Branham told us in his message **Leadership 65-1207 P:57** *The choice of your conduct, you could... You can't mix it now. You're either for God or against God, and the outward expressions shows exactly what's on the inside. See? The cocklebur, many of you think, "I got the baptism of the Holy Ghost; I'm going to heaven." That don't mean one thing that you're going to heaven. No, sir. You can have the baptism of the Holy Ghost every hour in your life and still be lost and go to hell. The Bible says so. See? It's exactly right.*

You see, it is that **gene seed** by **predestination** and **election** that counts. Either you were in Him and a part of His thinking before the foundations of the world or you weren't. And it matters not what revival you are born under, if that **gene seed** was not in to begin with, you can be the greatest proponent of blessing God for the **rain** that falls on you, and yet that rain could never make you into what you are not already by the gene seed that is in you. The rain can only produce what is already in you by election and predestination. You all know that.

Jesus said in **Matthew 5:45** *That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and He sendeth rain on the just and on the unjust.*

We see the same thing spoken by Paul in **Hebrews 6:4** *For it is impossible for those who were once for all enlightened, and have tasted of the heavenly gift, and were made partakers (companions) of the Holy Ghost, (in other words these were made aware of His presence and even for a time walked with him in it) 5 And these have tasted the good word of God, (the Message of God) and the powers of the world to come, (that's the millennial power. They saw a man speak to bees and the bees turned around, he spoke to a killer bull and the bull went and sat down.) 6 But If these who have witnessed all this shall fall away, it will be impossible for them to renew themselves again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. (now here it is, catch this) 7 For the earth which drinks in the rain that cometh often upon it, and brings forth herbs meet for them by whom it is dressed, receiveth blessing from God: 8 But that which bears thorns and briers is also watered by the same rain but is rejected, and is nigh unto cursing; whose end is to be burned.*

So the same rain that falls on the just falls also on the unjust. The same rain that falls on the wheat also falls on the tares. and they both lift up their hands to bless God for sending the rain, yet one is blessed by God while the other is cursed. Why? because of what gene seed they have to begin with. The notice what Paul says next...

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. 10 For God is not unrighteous to forget your work and labor of love, which ye have shown toward his name, in that ye have ministered to the saints, and do minister. 11 And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: 12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

So it all comes down to gene seed attributes and characteristics that are in you by predestination. Now, I'm getting a little bit ahead of myself here, but notice brother Branham said in his message **The Rapture 65-1204 P:85** *Don't the Bible say in the last days there shall come false christs, not false Jesus now, false christs, anointed ones, falsely anointed to the Word. Denominational anointed but not to the Word, for **the Word will bear record of Itself**. It don't need nothing else; **It'll bear record to Itself**. And there will come false anointed ones. You got my tape on that. And that anoint... Oh, if you'd call one and say, "Oh you--are you a Jesus?", "Oh, certainly not." They wouldn't stand for that. But when it comes to an, "Oh glory, I got the anointing..." And it's a genuine anointing. Remember, **Caiaphas had it too and prophesied. So did Balaam have it and prophesied, but that don't have nothing to do with this inside. Unless that was God's seed, His gene from the beginning, predestinated, you're finished.** I don't care how much you shout, speak with tongues, run, shout; that has nothing to do with it. A cocklebur can count just as much as any of the rest of them. I've seen heathens raise, and shout, and speak in tongues, and drink blood out of a human skull, and call on the devil. See? So you don't... Any of them sensations and things, forget it. It's your heart in that Word, and that's Christ. Bring it in there, and watch It make Itself known just as It opens up like any other seed and declares Itself for the age It's living in.*

Therefore, I hope you are beginning to see that the Bible doctrine of Twins has all to do with the predestination and election of God. For either He predestined you to His Glory, His values and opinions or he did not.

Ephesian Church Age 60-1205 90 *Did you notice that every revival... Now, minister brethren, you check this. **Every revival produces twins, just as Isaac and Rebekah produced twins: Esau and Jacob.** Their father was holy; the mother was holy; but they had two boys born: **Esau and Jacob.** Now, **both of them was religious.** But Esau, when it come to works and deeds, as a good legalist, he was probably a better boy all the way around than Jacob was. Did you know that?*

Now, the next attribute we look at here is that both of the twins share a common attribute. They are both religious.

And again from **Ephesian Church Age 60-1205 113** *Now, as I said to begin, 'fore we start off on this again, every revival produces a pair of twins. **One is a spiritual man; the other one is a natural man of the earth, "I joined the church; I'm just as good as anybody."** And that's what this revival produced.*

Notice what brother Branham just said here. *"And that's what this revival produced."* He's talking about this revival which he by God's grace had spearheaded, *the Message*.

And then he adds, *"That's what, every revival. That's what **Luther's produced**; that's what **Irenaeus' produced**; that's what **Saint Martin's produced**; that's what **Columba's produced**; that's what **Wesley's produced**; and that's what **Pentecost produced**. Just exactly. You see how they've gone to seed,...*

Now the term "gone to seed" is when the seeds have grown up and produced more seeds just like themselves. And when that happens is when the plant comes into full manifestation of the life that lays within it. Therefore it must manifest the nature of the life that is within it already. That's why the rain doesn't change what nature is in the inside, the rain just helps the life that is already inside to manifest itself or outwardly express itself. And that is what the revival rain in every age has done in every age. The Light of the Gospel causes whatever life is within to manifest itself outwardly. That is why I have always said, until the light strike the seed, the life within will just lay there dormant. But the more light that pores on the seed, the more the seed, no matter what life is in it, that life will have to manifest itself because of the light.

The Apostle Paul said in **Ephesians 5:13** "*whatever makes manifest is light*"

Mark of the Beast 61-0217 E-31 *Now, therefore the great church making itself ready. We find out that Esau and Jacob, before either child was born, God said He loved one and hated the other. And remember, they were **twins**: **same mother**, same father. Get it? **Twins. Every revival produces twins. Certainly does. There's twins born in natural man and the spiritual man.** It was back in the garden of Eden, Cain and Abel, the same thing. Started from there, just keeps coming on down. And look at the church, **Jesus the Pastor, Judas the treasurer, brothers, out of the same tribe, so forth, right in the same group, same church.** One the Pastor, and the other one the treasurer. **One a devil and one God.** That's the way it goes. *Jesus said, "In the last days the two spirits would be so close it would deceive the very elected if it was possible." Amen. If it was possible, but it isn't. And it... They'll never do it. All right.**

Now, there is a difference between the words **Foreknowledge**, **Election** and **Predestination**. Many people today, especially the Fundamentalist and Evangelical differ greatly on exactly what **Election** and **Predestination** are all about. The main issue however, has not been whether God predestinates or not, as much as the issue of choice, or rather whose choice. Men want so bad to be in control of their own lives that they have placed free moral agency as the ultimate in a man's experience with God. Men, it seems, would rather have the ability to choose God, than allow God to do the choosing Himself. Thus, **they try to explain away election by using the foreknowledge of God**, as their excuse to place man's ability to choose above God's Own choice.

Romans 11:33 ¶ *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! 34 For who hath known the mind of the Lord? or who hath been his counselor? 35 Or who hath first given to him, and it shall be recompensed unto him again? 36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.*

And again we see in **I Corinthians 2:9** *But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 10 But God hath revealed [them] unto us by his Spirit:*

*for the Spirit searcheth all things, yea, the deep things of God. 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. 12 Now we have received, not the spirit of the world, but the spirit which is of God; **that we might know the things that are freely given to us of God.** 13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; **comparing spiritual things with spiritual.** 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. 15 **But he that is spiritual judgeth all things, yet he himself is judged of no man.** 16 **For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.***

Thus the Evangelical and Fundamentalist will say "**God being omniscient, and knowing the end from the beginning, knew who would and who would not and based upon this foreknowledge, God then elects those to Glory who choose right, and He elects to condemnation those who do not choose right.**" In believing this men place man's ability to choose above God's sovereign will, and thus they fall into error.

I've attended seminars of some of the so-called greatest Apologetics this nation has produced and One of their most brilliant scholars Dr. Norman Geisler placed Predestination this way; by using a story he said, If you were up on top of a building looking down and saw two cars heading toward the same intersection, and based upon their speed and distance from the intersection you knew they were going to crash, would you be responsible for the crash? Well, he says, that is how predestination works. God knowing all things, knows who will and who will not choose Him and so He doesn't shove you through a tube and then hold you responsible. He just knows your end from the beginning.

Now, that might give you a warm fuzzy about God, but it doesn't hold up in the court of God's Word. In order to believe this you must be willing to throw out entire passages of Scripture and you must be willing to believe that man is capable on his own of making a correct choice.

God knows your end from your beginning because He pre-destined your end and your beginning. That is what the word predestinate means. It means to **pre-destine**, or **pre-determine**. **To mark out before hand**, your destiny. Therefore, predestination is the path you are destined to take.

Let's turn to the Word now and examine the very scriptures that must be relegated to the trash heap in order to prove free will has anything to do with election.

In **John 15:16** Jesus said, ***Ye have not chosen me, but I have chosen you,*** (when? before the foundations of the world) ***and ordained you,***(when? before the foundations of the world) ***that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.*** (there's your **John 14:13** which follows **John 14:12**) And he tells us we were predestined to bring forth fruit and to ask so the father would answer.

Now, we ought to stop right here and rest our case. **Either this is meant for all believers or it is not. If it is not, then all believers are not expected to bring forth fruit, and all believers are not entitled to ask the Father in the name of Jesus and expect to receive what they ask for.** But Jesus is telling us here that *we did not choose Him first, He chose us*, and our love toward him, and acceptance of Him, is only in response to His choice.

In **I John 4:19** we hear John tell us, "*We love him, because he first loved us.*" Now, either this is true or it is not. Then if this is not true, we must rip it out of our Bible. And if this passage is in error, then what else is in error. If we believe God wrote the Word, that His Bible is the Un-adulterated Word of God, then we must accept what it tells us. Scripture does not fight scripture.

In **Deuteronomy 7:6** we read, "*For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. 7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: 8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. 9 Know therefore that the LORD thy God, he is God, the faithful God, which keeps covenant and mercy with them that love him and keep his commandments to a thousand generations; 10 And repays them that hate him to their face, to destroy them: he will not be slack to him that hates him, he will repay him to his face.*"

Again we see that it was not our choosing but God's choosing that's involved here.

In **Proverbs 14:12**, we read, ¶ *There is a way which seems right unto a man, but the end thereof are the ways of death.*

This scripture tells us that man will try to choose what seems right, or the way that he believes to be the right way, but man's choice will always lead to the way of death. Therefore, even in our choosing, we need a God who will watch over our choices, and help us to make the right choice.

In **Philippians 3:15** we read, ¶ *Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.*

In the following scriptures we find God is actively involved with the choices His elect take.

Psalms 37:23 *The steps of a good man are ordered by the LORD: and he delighteth in his way.* Here we find the Hebrew word **Kuwn** used for "**ordered**", and means **to set up or establish, to prepare or arrange**. Therefore we see the hand of God actively involved in the steps of a good man or righteous man.

In **Proverbs 16:9** we read, ¶ *A man's heart devises his way: but the LORD directs his steps.* Here we find that although a man may contemplate and even plan his way, yet God has the ultimate say so and will direct the very footsteps of that man. Jonah was a classic example of this.

The Lord told Him to do such and such and when Jonah thought he had a better plan, God just took over the situation and produced exactly what He intended to produce. Jonah had no choice, or at least his choice meant nothing to what God wanted done.

In **Jeremiah 1:5** we read, *Before I formed thee in the belly I knew thee; and before thou came forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.* Jeremiah could not get away from it if he tried. For this very reason he was born.

Also in the book of **Acts 13:48**, *And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.*

If we are to believe this scripture, then we must acknowledge that ***all who are ordained to Eternal Life will believe.*** Then those who are not ordained to Life will not believe, and there is your evidence of election.

I Corinthians 2:7 *But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:*

Ephesians 1:4 *According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: 5 Having (past tense) predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,*

Now, if God had a Word which He ordained before the world began, and if that Word was to produce Glory in a chosen people, or a people of God's choosing, then there had to be a people in God's mind before the world began who would at the right season believe this predestinated Word, and receive the glory it was ordained to produce.

Now, just so you understand twins, as there are those who were ordained to glory and to eternal Life, we also find those who were ordained to condemnation. **Jude 1:4** *For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.*

The Apostle Paul shoots the theory that speaks of free moral agency as the root cause for election to pieces in **Romans 9:11** *(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; 12 It was said unto her, The elder shall serve the younger. 13 As it is written, Jacob have I loved, but Esau have I hated. 14 ¶What shall we say then? Is there unrighteousness with God? God forbid. 15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 16 So then [it is] not of him that willeth, nor of him that runneth, but of God that sheweth mercy. 17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. 18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardens. 19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? 20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonor?)*

Paul makes it very clear that our election is not up to you or I, but entirely up to God. He even goes so far to say, "*So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy*". Now, if *it is not him that willeth*, then your will and my will have nothing to do with our election at all. It is God who either chooses to show mercy or not. Therefore, if your will has nothing to do with your being elect, then neither does your choice for your choice is but a reflection of your will. You will and then you choose.

Divine healing 54-1219M P:49 Listen. *It's not him that wants to get saved, that's saved. It's him that's saved by God's choice. Esau wanted to get saved too. He wept bitterly, and couldn't find no place to repent. He wanted to get saved. It ain't 'cause you want to get saved. God said, "I've hardened who I will harden. I have mercy on whom I want to have mercy."* That's right. He said, "*Before Esau or Jacob, either was born, not knowing right and wrong,*" God said, "*I love Jacob and hate Esau.*" And Esau tried to get right with God and couldn't. Pharaoh tried to get right with God and couldn't do it. So it's not you, not what you want. **It's what God has ordained for you to do.** That's right. Paul said in the **9th** chapter of **Romans** there, "*Hasn't the potter got power over the clay to make an honored vessel or a dishonored vessel, to show His glory to those who He has honored?*" You didn't know that, did you? That's what the Scripture says. Pharaoh tried his best to repent. He was kindhearted. He said, "*Sure, I'll let you go. Go on.*" God said, "*No, you ain't. I'm going to harden his heart so you can't do it.*" 'Cause God's Word has to be fulfilled. And if we're living in this day when formalities and things has broken the church down, broke away; why, it's God's Word being fulfilled. As sure as God said, "*These signs would follow them that believe,*" as sure as God said these churches would be like they are now, **God also said this opposition would meet it. So the same God that ordained signs and wonders, ordained that these should be persecuting against It.** So there you are. **If you're on the other side, I feel sorry. And I want you not to be that way, but maybe you can't help it. See? God might've fixed it that way.**

I think we will stop here and Wednesday night we will get into the definitions of **Foreknowledge**, **Election** and **Predestination**, the order of how they came, and why God uses them in His purpose and plan of redemption.

let us pray...