

The Spoken word no 112

The Trail of Adoption

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This evening I would like to speak on a subject that has been burning in my heart. As you know we have looked often at the Spirit of Adoption, and even the pattern of Adopted sons, which we saw in the Eldest son Jesus, who Paul says in **Romans 8** that Jesus Christ is the eldest brother in a vast family of brothers,. But before we go to Romans 8 again, let's first read from where we left off last week in the Spoken Word is the original Seed, and that is paragraph 89.

*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.***

*90 What is it? **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 hybreeed 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 either 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 them school of prophets up there, that denomination they had: gathered some wild gourds and thought they were, they were peas. Oh, well.*

*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.

So notice that if we have son of God seed then we must produce the same works and same results as our eldest brother did before us. I don't care if you are a house wife, a mechanic, a nurse, whatever your occupation. Jesus was a carpenter, Paul was a tent maker, Peter was a fisherman, Matthew was a tax collector. What did their occupation have to do with their son-ship, or manifesting God's promise for them in their age and age that they lived in?

Daniel was an administrator, Joseph was a financial advisor, David was a Shepherd, so you see, it doesn't matter what job you have to make your living by, what matters is that you recognize your son-ship, and the role God, Your Father wants for you to perform in the family.

Now, in **Romans 8:1** Paul said, *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.* (There is no condemnation if you are in Christ and are walking in the role God Your father has set before you to walk. Now, he didn't say that no one would condemn you for it. You will have your critics, and so forth, even as Joseph's own brothers criticized and condemned him, but His father didn't condemn him.) *2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.* (Notice the Law of the Spirit of Life, o how I love that. The spirit of life has a law, and that is the law of reproduction, which says every seed must come forth after it's kind. That is why brother Branham could say what we just heard him say about doing the same things as the son of God did if you are a son of God. Same Son of God seed will bring forth the same in all sons of God. The original Seed life will bring forth the same crop each time it is planted in the earth and watered.) *3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.* (Notice he is saying that the right-wise-ness of the law of Life is to be fulfilled in us,) *5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.* (So if we mind the things of the Spirit, then it is because it is His Spirit in us bearing witness within us that we are sons.) *6 For to be carnally minded is death; but to be spiritually minded is life and peace.* (Now if you are carnally minded you will not have a life of peace, but if you are spiritually minded although the world will give you no peace yet you will be at peace even through the hardest of times and the stormiest of times in your life. Remember, Jesus slept right through the storm until the Apostles awakened him from his sleep. I don't care if the plain is on fire and the engines have been blown out, you are at peace because you know your role, and who called you to it)

7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8 So then they that are in the flesh cannot please God. 9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if

any man have not the Spirit of Christ, he is none of his. 10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

Now, we are going to get where the Lord wants to take us this evening. *11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.*

I really do not think the children of God at this point yet are really perceiving what this is telling us here. Look, when we get through with this sermon and the next one tomorrow you will have a better understanding of what I just read to you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. 14 For as many as are led by the Spirit of God, they are the sons of God. 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. (Abba is Greek for Father.) 16 The Spirit Itself beareth witness with our spirit, that we are the children of God: 17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. 18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. 19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God. 20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, 21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 22 For we know that the whole creation groaneth and travaileth in pain together until now. 23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, (Greek: Huiothesia, huioi or son, and tithemi meaning to place or appoint) to wit, the redemption of our body. 24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? 25 But if we hope for that we see not, then do we with patience wait for it. 26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit Itself maketh intercession for us with groanings which cannot be uttered. 27 And he that searcheth the hearts knoweth what is the mind of The Spirit, because he maketh intercession for the saints according to the will of God. 28 And we know that all things work together for good to them that love God, to them who are called according to his purpose. (notice, not just those that Love God, but those who are The Called according to God's Purpose, and notice further that those whom he called, or elected, he also ordains their path) 29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, (you see He set the limit in advance) that he might be the firstborn among many brethren. (many brethren, that means a vast family of brothers.)

Now, I want you to see three things that will take place in order for this to become fulfilled. And I want to call this the trail of Adoption. Because we have looked at the pattern of adoption which is Jesus Christ the eldest brother who set the pattern for the

younger brothers to follow. And we have looked at the Spirit of Adoption, which is the Family Seed must be in you, for if you do not have the Father's Seed or Life or Spirit in you, then you will never come to adoption of sons.

Therefore, then tonight I want to look at this trail of the adopted, or the trail of adoption, so we can see the pattern that each son must follow in the process of coming to adoption or placement of sons.

Let's look at verse *30 Moreover whom he did predestinate*, In other words, he is speaking of the ones that were in Christ before the foundations of the world. Paul wrote this epistle to the Romans and he is the same one that wrote the Epistle to the Ephesians and the Epistle to the Hebrews.

So let's see what he means here by *30 Moreover whom he did predestinate*,... and we find our answer in Ephesians chapter one. So let's see who these predestined ones are...

In **Ephesians 1:3** Paul writes, *"Blessed be The God who is The Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:* So we see that the blessing comes in the anointing, or *in the anointed ones* from the anointer Himself. And to me that blessing has to be that we were in Him, as he says here, and being in Him we thus have a part of Him in each of us. Thus he says, *Blessed be The God who is The Father* who blesses us in Christ. Now Christ means anointer, anointed or anointing. So we must understand what this Christ means here as we read this verse of Scripture.

Paul says, *Blessed be The God and Father of our Lord Jesus Christ*, Our Lord Jesus The anointed One. Then he adds that this Father who is blessed, also blesses us with all spiritual blessings in heavenly places in Christ, or in this anointing which comes from the anointer himself.

1John 2: 20 *But ye have an unction* (that word is Chrisma, which means an anointing. So John says our anointing comes from the Holy One. *from the Holy One*, Not three, Not two, but the Holy One. That means your anointing comes from the Holy Spirit) *and ye know all things*. So this anointing has to do with our being given an ability to know and to understand all things.

We find in **1 Peter 1: 13** a prophecy that at the time of the Revelation of Christ we are to receive a spiritual endowment that will allow us to know and to understand our placement in the family. *13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;*

Now, this grace we are told is to come only to obedient children as we see in the next verse. *14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance; 15 But as he which hath called you is holy, so be ye holy in all manner of conversation; 16 Because it is written, Be ye holy; for I am holy.*

So this grace has to do with the revelation of Jesus Christ, at the time of the revelation of Jesus Christ and it is to make us like Him who is the Holy One.

Now, Paul speaks of this also in **1 Corinthians 1: 3** *Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. 4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;* (Now, notice Paul speaks of this grace which is translate from the Greek word Charis which speaks of the *divine influence upon the heart, and its reflection in the life; including gratitude. But I also want you to notice that this word charis is the root for the word charisma which we see is the point to this charis. Let me explain, because right now this probably sounds Greek to you, which it is. What Paul is saying here is that God has given us this Grace or Charis which is to come at the time of the revelation of Jesus Christ for a specific purpose. That in every thing ye are enriched by him, in all utterance, and in all knowledge;* (now this word enrich speaks of a building up like fertilizer is used to take the seed and give it everything it needs to become a fully mature plant ready for the harvest. And we see that the elements of this Charis are all utterance which is logos, and all knowledge. So we must ask ourselves what knowledge and what Word, because he isays in all logos and all knowledge.)

Now, notice that this charis (Grace) is to be given to us, so it is a gift, and it is given to us to build us up, so that we come behind in no gift. Now that word is **Charis-ma... and the word in the Greek means a spiritual endowment.** Now the word endowment speaks of an ability to know and to understand.

So we see that charis is given to us that we come behind in no charisma, or spiritual ability to know and to understand.

Then Paul says, **6 Even as the testimony of Christ was confirmed in you:** (So I ask you, what was the testimony of Christ? Was not his testimony that he was the Son of God?, but Paul does not stop there. He says, this charis, this spiritual anointing, is to be given to you that you might know all things, even as the testimony of Christ was confirmed in you. So if the testimony of Christ which is “I am the son of God” is to be confirmed in you, that mean you will have the same testimony, right? So Paul is saying here that this charis or anointing is given to you that you might understand and know that the testimony of Christ is also your testimony, and he says that you might understand and know that His testimony is **Confirmed** in you.)

Now, this word confirmed means **1.** Being firmly settled in habit; inveterate. Persisting in an ingrained habit; In other words that the very nature that was in Christ when He testified that He is the Son of God, will also be the very nature that is established in your being and your testimony. Then Paul says, **7 So that ye come behind in no gift;** (charisma. We are given this charis this anointing that his testimony will be reproduced and established in your very habits, and your habitual behaviour, so that you come behind in no charisma, or spiritual understanding and knowledge., then he adds,) *waiting for the coming the APOKOLUPSIS or revealing or unveiling of our Lord Jesus Christ: 8 Who shall also confirm you (establish who you are) unto the end, that ye may be blameless in the day of our Lord Jesus Christ. 9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.* (that’s the fellowship of sons) **10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that**

there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

So God want us to have the same testimony as his son, and he therefore sends down a Spiritual Anointing that we may understand what this message is all about. That this is the hour that we come to the place of the adoption of sons, in which we come into the very image of the eldest son, having the same testimony as the eldest son, because we have the same anointing that was upon the eldest son.

And that is what John also told us in **1 John 2:27** that the anointing is for... he said, *“But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.*

So the anointing is the vehicle of our blessing.

That is what allows us to receive the testimony of the Son, because we also are sons.

Look, John tells us this in **John 1:12** *But as many as received him,* (As many as are of such a nature as to receive him, that means those who were made in such a way as to take a hold of, and make use of or to take for ones self...) *to them gave he power* (exousia, the ability to make a right decision) *to become* (ginomai, from the root word dealing with the genes, in other words to those who were of such a nature as to recognize the son of God as their own brother, to them who are of the same genetic makeup as He, God gave them an ability to make the right decision to become what they already are, sons of God.) **John 1:12** *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:* Now, don't think I am making this up, because this is exactly what John says in the next verse. And he spells it out very plainly in the next verse **13** *Which were born,* (so he is talking about sons of God, those who are born ones) *Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Which were born of God*

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, (His Doxa, we beheld his opinion, we beheld his values, we beheld his judgments) the glory (doxa, opinions, values, and judgments) as of the only begotten of the Father,) full of grace (charis, understanding and knowledge) and truth. 15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. 16 And of his fulness have all we received, and grace (charis understanding and knowledge) for grace (charis understanding and knowledge) 17 For the law was given by Moses, but grace (charis, understanding and knowledge) and truth came by Jesus Christ.

So what Paul is saying here as well as the Apostle John is that we are as predestinated sons of God, we are given a special anointing of God's Spirit that we might understand the things of God.

That is why Paul says in **1 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.*

It is the very same God life, God Spirit that came from the Father into His uniquely born first born son, that now comes into sons. With the same anointing of His God-Life that he placed in His first born son, His eldest son, he thus anoints all his sons that are predestined for the adoption of sons.

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 predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, ...*

Now that we have gotten our back ground, I want you to see where I am getting to here...notice what he says next... I want you to notice there are three parts to our being predestinated unto the adoption of Children. That is why I call it the trail of our adoption, or the trail of adoption. Therefore getting back to **Romans 8**, we pick up at verse **30** *Moreover whom he did predestinate, (remember Ephesians 1) them he also called: that's #1 in our journey) them he also called* (so the first part is the calling) *and whom he called, them #2) he also justified:* (then once we have received that calling there comes the justification which comes by Faith. Faith is a revelation, then once called, God reveals to us what our role is. You see first we must understand we are a son or daughter of God.

That is why **Ephesians 1:13** and **14** which is the seal of God into son-ship is all about. You can not be adopted as a son if you are not a son. You can not then have a role in the family if you are not first born into the family. That is the calling, we must hear that calling, and accept it. Then comes the justification, which is the faith to become what we are, the revelation which tells us what our calling is all about, what our position in the family is, and then) *and whom he justified, them 3) he also glorified.* (that's doxazo, which means to express the opinion, values and judgment given to us. In other words, you are called as a son to a role in the family, and through revelation of that role and faith in God's calling, you step into your role, and become the expression of it. You become that words manifested to this age. Then Paul says,) **31** *What shall we then say to these*

things? If God be for us, who can be against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Look, the same time way back before the foundations of the world when God spoke of a Bleeding dying lamb, before the foundations of the world, that's **Revelation 13:8**, and it was at this time, even before God formed the world, and spoke into existence the sun, the moon and stars, you were already ordained to come forth as adopted sons and daughters of God. Then Paul says, *33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.* So the condemnation will come, but so what. The judgments of people who do not understand what God has called you to will be there, but that's their problem. You are focused on what God has called you too. You are focused on what God has revealed for you to do. You have stepped into your sonship, so *35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

Now, I think I am going to stop here tonight, but I am so excited about what I am seeing here and tomorrow you are going to see how this trail has been trod by all of God's sons through the ages.

We are going to look at Moses and Joseph, and David, and Jesus and Paul, and William Branham. What you are going to see is the same pattern take place in the lives of each of these sons of God. You will see how God called each of them, and they heard that calling, and perhaps did not understand that calling for a season, but in due season, God revealed to them his plan for their lives, which was their role to perform for their hour, and you will see how that their brothers did not understand that role, and so they persecuted them and rejected them, because they misunderstood them, but needless to say, they endured because they knew who they were and they knew the role their father had called for them in this vast family of brothers. And so they were mocked, made fun of, and their life was filled with a lonely trail that they had to bear by themselves, but once God their father saw that they were obedient to the heavenly vision, he crowned their ministry, their sonship, their role by calling them up even higher. And once God crowned their ministry, their obedience as sons, he then took them off the scene, o hallelujah, he called them home to rest.

Let us pray...