

#144 Our Calling and Election made sure

1 Good morning, this morning let's read from paragraph 150 When the unwise virgin, wants oil, and while she's buying it, that's the time that the Bridegroom come. Oh, you Pentecostals, what's the matter? Well, you can't see it unless God shows it to you; that's one thing sure. If you wasn't born back yonder, predestinated to it, you're going to miss it. Blessed are their ears that can hear; blessed are the hearts that can understand, for the time is at hand, every sign pointing to it. See?"

2 Notice that Brother Branham tells us that unless you were predestinated to it you will never see it. So we need to know about this process here of predestination, and what it is all about.

3 For starters we need to understand the difference between Predestination and election. Between election and being called.

4 In 2 Peter 1: 10 we read, "Wherefore the rather, brethren, give diligence to make your calling and your election sure: for if ye do these things, ye shall never fall:" Now, this word calling was translated from a Greek word which means invitation. Then he uses then he speaks of your election (and that word was translated from a Greek word which speaks of your selection).

5 So we see that there is first and foremost a choosing that must take place and then an invitation to the one or ones that have been chosen.

6 2 Peter 1;10 "Wherefore the rather, brethren, give diligence to make your invitation and your selection sure: for if ye do these things, ye shall never fall:"

7 Notice that that there is a difference between being first selected out, and then being called or invited. You have to be selected out first, and that word selected means that you did not have anything to do with it. It was not of your choosing, You did not choose Him, He chose you, someone else chose you. You do not select yourself to be called or put your name on the list to be invited. For, before He ever called you He had already chose you out from among all others. The Word elect or election then refers to the Divine Selection as we see in the following Scriptures.

8 Acts 9: 15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

9 Notice it is God who has done the choosing here. He is a chosen vessel unto me. In other words, God is saying, I have chosen him for myself.

10 And Paul tells us that this election is by Grace. In other words, it is unmerited, which means nothing you do or will do has anything to do with your being chosen. So that in itself ought to answer the question of those who think that God foreknew that you would make the right decisions and so based on his knowing your end from your beginning he makes his decision. Therefore, in that scenario, whose decision is more important, yours or Gods.

11 But Jesus answers this quite straight forward when he says,

12 Jesus said, JOHN 15:16 Ye have not chosen me, but I have chosen you, and ordained you, 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. God determines before the foundations of the world His desire to bestow upon you the gift of faith, and thus the ability to make a right decision. Jesus said to Peter, Blessed art thou Simon for Flesh and Blood has not revealed this to you but my Father that is in heaven, and upon this rock (revelation) I will build my church and the gates of hell shall never prevail.

13 False doctrine makes God's foreknowledge of our believing the cause of His choosing, but in reality God's election is the cause of His predestinating or pre-planning our destiny, and our believing is only the effect of what He has already ordained. The Bible plainly tells us, that We love Him BECAUSE he first Loved us... But to think that our free moral agency has anything to do with it, you would have to read that scripture as, "He loved us because we first loved Him", which is shear folly to believe such .

14 In the Scriptures we see that God gives us a certain Knowledge of Himself. The Greek word for this knowledge is "Ginosko" which is a certain Knowledge that is based upon an experience. We find that the words "know" and "foreknow" signify much more than just a mental cognition, but rather they show affection for the object in view. Mary said, "How can I be with child having known no man?" Therefore, if the Word Know speaks of not only a mental or cognitive understanding, but also shows affection for the one known, then we can see why Scripture speaking of the foreknowledge of God speaks also of the person rather than the action which is known or affectionately referred to.

15 You do not have affection for actions, but rather affections are designed for persons. Therefore in the Old Testament and New, we find the scriptures that refer to the foreknowledge of God, all speak of His Love and affection for a people, and not for the actions of those people. In Exodus 33:17 we read, "I know thee by name". Notice the object of God's affection is the personal pronoun Thee. I know thee...

16 Again we find in Deuteronomy 9:24 "Ye have been rebellious against the Lord from the day that I knew you ". Notice again the use of the personal pronoun "You."

17 Next we find in Jeremiah 1:5 "Before I formed thee in the belly I knew thee". Again we see the use of a personal Pronoun "Thee" that God not only formed, but before He formed in the belly, He knew Thee.

18 Again in Amos 3:2 we read, "You only have I known of all the families of the earth". And again we see the personal pronoun You, that is spoken of here.

19 In the New Testament we do not see any change of this principle, and yet how could we expect to find any changes with a God who does not change.

20 In Matthew 7:23 the same principle can be found. "Then will I profess unto them, I never knew you". In this case, although it speaks of those Who He did not foreknow, it also speaks of an intimacy that he did not have. In fact Dr. Hoyer said that this speaks of the great divorcement. Why" For lack of intimacy. I never Knew you... I never knew you in an intimate way as a man would know his wife.

21 In John 10:14 Jesus says, "I am the good shepherd and know My sheep and am known of Mine". Now, here we see a noun being used as a personal noun, in that the sheep represent a people who are known by Him.

22 In 1 Corinthians 8:3 Paul tells us, "If any man love God, the same is known of Him". Now, this is not saying that if any man love God first, then God will know him, because the apostle John tells us, I John 4:19 "We love him, because he first loved us." Therefore, if He first Loved us, then our love is after the fact. Perhaps we could

reword this sentence then, to help you understand it better. Paul is saying, "If any man loves God, it is because he has already been known by God and Loved by God first.

23 Because we also read in 2 Timothy 2:19 "The Lord knoweth them that are His". And again you find the knowing speaks of a personal pronoun, and does not speak of an action.

24 If we study carefully every passage of Scriptures, we will find that Foreknowledge is never used in Scripture in connection with events or actions; but rather in all cases it is used in reference to persons. It is persons that God "foreknows," and not the actions of those persons. Acts 2:23 "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." With a careful study of the wording of this verse you will note that this was not speaking of God's foreknowledge of the act of the crucifixion, but of the Person crucified: "Him" "Christ" being delivered, etc. You cannot read Romans 8:29-30 without coming to this understanding that God elects, and thus as a result predestinates or predetermines the one that He elects. "For whom He did foreknow, (past tense, he already did this) He also did (That is also past tense) predestinate to be conformed to the image of His Son, that He might be the Firstborn among many brethren. Moreover whom He did (again that is past tense) predestinate, them He also called,(and that little -"ed" after the word let's you know that the calling is also past tense. Then if the calling and predestining and electing are all past tense, then what do you have to do with it at all? The answer is nothing. You are the objects of His affection even before you came to this world.)" And again, I want you to notice the wording used here. This verse does not speak of what, or of an action, but it speaks of whom He did (past tense) foreknow. The scriptures plainly teach is "It is not him that runneth nor him that willeth, but God that showeth mercy." Therefore the purpose and plan of God does not focus on the action but rather the person.

25 In Romans 11:2 "God hath not cast away His people which He foreknew" Notice again the reference is to persons, His people...

26 In I Peter 1:2: we read, "Elect according to the foreknowledge of God the Father." Who are "elect according to the foreknowledge of God the Father"? Here again the reference is to persons, and not to their foreseen acts.

27 Nowhere does the Scripture speak of the actions being foreknown, but rather the persons are the ones foreknown. Scripture never speaks of repentance and faith as being foreseen or foreknown by God. But we do see throughout Scripture that God did know from all eternity that certain ones would repent and believe, yet nowhere does Scripture refer to an action as the object of God's "foreknowledge." Then, if the Word of God consistently refers to God's foreknowing of persons; then we should do as the Apostle Paul said in 2 Timothy 1:13 "hold fast the form of sound words".

28 All these Scriptures that speak of the foreknowledge of God do not speak of his foreknowledge as a result of someone's actions, but rather they point to the purpose and plan of God. They all speak of His own Sovereign decrees, plans and purpose. In Acts 2:23 we read, Christ was "delivered by the determinate counsel and foreknowledge of God". His "counsel, purpose or plan was the basis of His foreknowledge. Therefore you cannot read Romans 8:29 without first reading verse 28 which says, "all things work together for good to them . . . who are the called according to His purpose." Thus God's "foreknowledge" is based upon His own purpose" or decree and as a result he send forth the invitation to come. We see also in Psalms 2:7, "I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. "

29 God foreknows what will be because He has decreed what shall be. He planned it that way. Therefore when men say God foreknew what your choice would be and therefore made His election or choice based on your choice they are not rightly dividing the Word of Truth, but are un-rightly dividing it and have reversed the order of Scripture, thus putting the cart before the horse. The truth is, He "foreknows" because He has elected. This

removes the cause of election from the creature, and places it in God's own sovereign will. God purposed in Himself to elect a certain people, not because of anything good in them or from them, either actual or foreseen, but solely out of His own mere pleasure. As to why He chose the ones He did, we do not know, and can only say, "Even so, Father, for it seemed good in Thy sight."

30 The plain truth of Rom. 8:29 is that God, before the foundation of the world, singled out certain persons and selected them out for Election and then in the process of time calls them.

31 In II Thess. 2:13 we read If we believe not, yet he abideth faithful: he cannot deny himself.

32 This should make it clear that God does not base His election on what we choose but rather what He has divinely planned as we see that in Romans 8:29, "Predestinated to be conformed to the image of His son," God did not predestinate those whom were already "conformed," but, on the contrary, those whom he "foreknew He predestinated to be conformed to the image of His First born son" Thus our conformity to Christ is not the cause, but the effect of God's foreknowledge and predestination. God did not elect any because He foresaw that they would believe, for the simple reason that no sinner can believe until God gives him faith to believe.

33 No man can see the things of God until God first gives Him of his own Spirit to see the things of God. Sight is God's gift, Believing is God's gift, and seeing is the consequence of using the gift of faith.

34 Ephesians 2:8-9 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.

35 Again the scriptures teach us, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them..." Notice then we can see that God ordains beforehand that we should walk in the Faith. Believing then is the consequence of our using His gift of faith. If it were true that God had elected certain ones to be saved because in due time they would believe, then that would make believing a meritorious act, and in that event the saved sinner would have ground for "boasting," which Scripture emphatically denies.

36 The Apostle Paul said "what do you have that was not given to you? And if it was given to you, then why do you boast as though you haven't received it?"

37 And He also said in Romans 3: 27 Where is boasting then? It is excluded. By what, the law? By works? Nay: but by faith. Therefore we conclude that a man is justified by faith without the deeds of the law. And if you are justified by Faith and Faith is revelation, something God has revealed to you, then you didn't get it because you are smarter than the next guy, and you didn't get it because you got more people following you than the next guy. You got it because God revealed it to you, so humble down brother.

38 1 Corinthians 14:36 What? came the word of God out from you? or came it unto you only? 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. 38 But if any man be ignorant, let him be ignorant.

39 Now, Paul said in 1 Corinthians 1:11 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 knoweth. So unless God has given you of His Spirit you have nothing. So whether you have or whether you do not have, it all goes back to what God has done. And then if you have anything it is because God gave it, so how can you be so proud that you could boast when you had nothing to do with it in the first place except you are just a vessel that God has chosen to place His Word in.

40 God's Word plainly states that believing is not a meritorious act. In Matthew 13: 10 - 17 we see that not everyone is ordained to see, or to understand. Therefore, we can plainly see here that God elects some to Glory while others He does not choose. And the disciples came, and said unto him, Why speakest 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. 12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 13 Therefore speak I to them in parables: because they seeing 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. Notice that Jesus Himself said it is not given to some to see and understand, but to others it is given. The Scriptures tell us that we are able to believe because of Grace. If, then, we believe "through grace," there is absolutely nothing meritorious about "believing," and if there is nothing meritorious, then merit could not be the grounds or the cause which moved God to choose us. No; God's choice proceeds not from anything in us, or anything from us, but solely from His own sovereign pleasure. In Acts 13:48 we read, "as many as were ordained to eternal life believed". Therefore we can conclude that believing depends upon having been ordained to eternal life. It does not say, as many as believed are ordained to eternal Life. That would make believing the cause of Eternal Life, and then it would not be by grace nor faith. But believing is a result of something God did, not something we do. We can not believe if we do not understand what it is we are believing. And it takes God's Spirit in us to understand, thus to believe the things of God.

41 Once more, in Romans 11:5, we read of "a remnant according to the election of grace." So there it is, plain enough; Election itself is of grace, and grace is unmerited favor, something for which we had no claim upon God whatsoever. It appears then that it is highly important for us to have a clear and Scriptural view of "foreknowledge". Erroneous thinking concerning God's Foreknowledge leads inevitably to thoughts that dishonor God, and puffs up man, and gives us a wrong understanding of the attributes of God, and thus God Himself.

42 The popular idea of the foreknowledge of God is altogether inadequate. God not only knew the end from the beginning, but He planned it, and fixed it, and predestinated everything from the beginning. And, as cause stands to effect, so God's purpose is the grounds for His predestination. If then you are a true Christian, you can only be that way because God chose you in Christ before the foundation of the world as we see in 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, 6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

43 He chose you, not because He foresaw you would believe, but He chose you simply because it pleased Him to choose whosoever He wishes to choose. And the truth of the matter is that He chose you regardless of your natural unbelief. And because this is so, then all glory, praise and honor, belong to Him alone. You have no grounds for taking any credit for yourself. You have according to Acts 18:27 "believed through grace", and your very election was "of grace"

44 That's what Paul taught anyway, in Romans 11:5 Even so then at this present time also there is a remnant according to the election of grace. 6 And if by grace, then [is it] no more of works: otherwise grace is no more grace. But if [it be] of works, then is it no more grace: otherwise work is no more work.

45 That is why Paul tells us that the purpose of God is according to His Election. 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;)

46 And if God chose us then we ought to respond to God in a manner that is fitting to His choosing. 1 Thessalonians 1: 4 Knowing, brethren beloved, your election of God.

47 Therefore as we saw earlier in this study in 2 Peter 1:10 that both our calling and our election are mentioned here and as we have seen, they are two different words. We have thus far discussed our being selected out, that is our election, but Peter also speaks of our being called which we know is God's invitation to those whom He has selected.

48 2 Peter 1: 10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

49 Now, let's look at that other word calling to see what it means. Notice that it speaks of an invitation. The selection to be invited comes first and then the invitation goes forth.

50 In Philippians 3: 14 Paul calls it the High calling. "I press toward the mark for the prize of the high calling of God in Christ Jesus."

51

52 In Hebrews 3: 1 Paul calls it the heavenly calling, which then places the one who is doing the calling in Heaven, so it is not your own desire to be called that has anything to do with it, but rather it is God who calls or invites you to do His bidding. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;"

53

54 And therefore if it is God who is calling or inviting you, then there is a certain response that is required of this calling as we see in Ephesians 4: 1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

55 And why should we walk worthy of something that is given us by Grace? We find our answer in 2 Thessalonians 1: 11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power: And how is this possible? Because He which began the work in you shall finish it, if you will just get out of the way and let Him.

56 And this calling is a holy calling as we see in 2 Timothy 1: 9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, Therefore if it is a holy calling, or a holy invitation, then it is not a social Gospel, nor is it a social Message, but it is a personal calling to walk in the light with a Holy God as He is in that Light, and while walking in that Light the blood of Jesus Christ sanctifies us from all our sins.

57 Paul said in Ephesians 4: 4 There is one body, and one Spirit, even as ye are called in one hope of your calling; And not many are called or invited by God to come, so you had better realize this is a very precious thing this calling, this invitation that God has given you, so be careful not to trample upon it and take it for granted like so many are doing today, because Paul taught us in Romans 11: 29 For the gifts and calling of God are without

repentance.

58 What does he mean there? Many are called but only few are chosen. So the chosen receive a call to come, but the non elect also hear that call and they come, but they get side tracked somewhere along the way, and the Message becomes to them a social gathering, and they loose their focus on the day of His visitation and get caught up in other things.

59 Paul also said concerning this call from God, 1 Corinthians 1: 26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

60 But the purpose of the call is to get ready for the inheritance. The purpose is to know that you are indeed a son of God and as a son then a joint heir with the Son of God as Paul says in Ephesians 1: 18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

61 Isaiah 65: 9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there. Isaiah 65: 22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

62 So God came down in this hour with the Spirit of Wisdom and Revelation of Himself to make known to us the manifold promises that He has for us as sons, and to open our eyes to what our inheritance is all about.

63 Therefore as Paul said in 1 Corinthians 7: 20 Let every man abide in the same calling wherein he was called.

64 Now, in getting back to our text this morning, let's read again from 2 Peter 1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

65 So we see Election is God's Divine selection. It comes before the we are even called. And this calling is our invitation to come forward and accept what our election is all about. So we see that the calling and election are two different things. First you are selected out and then called or invited to come forth to manifest what you were elected or chosen to be. And Election is based upon Foreknowledge, which is God knowing before hand and then selecting you out.

66 That is why Peter said in 1 Peter 1: 2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

67 And as God's elect or chosen we should live a certain way that will reflect a positive attitude for what God has done for us. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;" Colossians 3: 12

68 Because we are living in a day that God Himself has come down to not only make sure our election, but to bring to pass our calling, and to make sure we are aware that He has called us to share in the great inheritance he has for us. Jesus said in Matthew 24: 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

69 And again in Mark 13: 27 And then shall he send his angels, and shall gather together his elect from the four

winds, from the uttermost part of the earth to the uttermost part of heaven.

70 Because we are living in a day that is very treacherous. Not only is their deception at every hand, but there is also danger from almost every walk of life as well. It is now being investigated at the international level because there is documented evidence that the big pharmaceutical have been bribing certain people who work for the World health Organization, and they have conspired together to change the definition of what is actually a pandemic so they could urge the countries to buy up 18 billion dollars worth of H1N1 vaccine which proved itself to be a totally a worthless vaccine.

71 Oh yes, deceiving and being deceived. And so they think nothing of jeopardizing the lives of the people in every nation so they can profit from a hoax flu which was so weak that it has proven to be the weakest strain of flu for the past 20 years.

72 They think nothing of printing up 8 trillion dollars for a so called bail out when they haven't given out the money yet to anyone in need. They have paid out to foreign banks who are part of the board of directors who make up the FED, and they have paid out their own banks that they worked for before they became directors of the FED, and they have set aside money for the re-elections of themselves so their war chests will not go empty.

73 Criminals, every one of them, lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, 4Traitors, heady, high-minded, lovers of pleasures more than lovers of God;

74 We are warned in Mark 13: 20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

75 And in Matthew 24: 22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. And again in Matthew 24: 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

76 But through all this deception, we are promised that we will not be deceived, and God will not allow the health issues to get so bad that He will take us out before the conditions get so bad that no flesh would be saved.

77 And he promised to hear our prayers when things get so bad that we can not take it any longer. Luke 18: 7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

78 Now, in closing, let me share one last promise for God's elect. Romans 8: 33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. So if it is God that justifies us, then it is not your ability to understand and know because of your own ability, but rather, it is what He has ordained for us, and He has come down in this hour to make sure it happens.

79 Let us pray...