

#55 Adoption of Sons: Attitude of Sons

1 This morning I would like to look at the Adoption, and the inheritance of the saints. To begin, let us turn in our Bibles to the Book of Galatians, and we will read what the apostle Paul told us about the Adoption of Sons.

2 Galatians 4:1 Now I say, that the heir, as long as he is a child, differs nothing from a servant, though he be lord of all; **2** But is under tutors and governors until the time appointed of the father. (You see, no man knows the day or hour except the Father.) **3** Even so we, when we were children, were in bondage under the elements of the world: **4** But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, **5** To redeem them that were under the law, that we might receive the adoption of sons. (so you see the whole plan of redemption lays in adoption, The placing of sons.) **6** And because ye are sons, (now, listen because this is the key, because ye are sons,) God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. **7** Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

3 Let us pray, Dear Heavenly Father, we come to you in the most precious name that we know, that name which you gave your son Jesus by inheritance, and that name in which the whole family of heaven is named. For it is in this name from whence our inheritance comes, securing to us the promise made to Abraham, that our inheritance does not come by the law but by the promise which you gave to us through your Son, Jesus Christ. Help us then in this hour when the world is falling apart to focus our attention on obtaining the inheritance for which you ordained for us since before the worlds were even framed. Help us to focus on The Divine Promise and not on this world and the things of this world as all creation is now groaning and waiting for the adoption of sons. For we ask this in Jesus Christ's name, your beloved first born son. Amen!

4 Now, this morning I want to get our thoughts off of what is taking place in the world. I just came back from an international ministers meetings held in Panama city, and it seemed to me that the bride is being caught up into looking at what the rest of the world is focusing on right now, and not realizing that what is taking place out there is not a concern of the elect.

5 While the plagues were striking everyone in Egypt, and we know brother Branham said, that Egypt was a type of the world, those same plagues did not affect the children of Israel who were warned that they were coming and they prepared themselves, and those plagues were commanded to not come to the children of Israel who were in Goshen, and who had the token applied in their house.

6 Now, the brethren came to these meetings, came from as far away as Singapore and from North, Central and South America, and the islands of the Caribbean.

7 It seemed to me based on the focus of many that were attending these meetings, the believers around the world are quite concerned about the meltdown of the world's economic situation, and they wanted to use the meetings to get some input as to what the ministers should be focusing our attention and the attention of the people on. The problem is that although they wanted to know what the elect should be focusing on, they really did grasp the real problem.

8 I do not care if the worlds economies are running great or falling apart, our focus is not of this world, and the elect of every age was not a focus on the world or the cares of this life. But our focus should be on getting ready for the next phase of the rapture which is the Voice of the resurrection.

9 Therefore when each man spoke the others wanted to argue with him, and the two 12 hour days there was a lot of wasted time. Friday afternoon, I was to speak so I asked my Father if He would take charge of the meetings so I could help to point the brothers to our way out. When I spoke there was complete silence from the brethren, as they listened intently to what I had to say concerning the Spirit of Adoption, pointing them to what the Apostle Paul and William Branham had to say about it. After I finished, one brother spoke up and said, that allowing me to speak earlier than had been scheduled was great strategy because it put the meetings back into focus. Others appreciated it very much, but I simply can not take any credit for it because this is what I believe our focus should be based on what William Branham taught us. To get ourselves out of the way, and to just let go and let God.

10 So this morning I wish to speak some more on this subject which is burning deeply in my soul, because that is what our earthly existence has been all about, preparing for our exodus and the inheritance that our Father, God Himself has laid up for us since before the foundations of the world. So what do I care if the banks go, or the nations crumble. None of that plays any part in my eternal inheritance which I have in Christ Jesus my Lord.

11

12 Now, we read this morning the word of the Apostle Paul concerning sons and the inheritance of sons, called the adoption.

13

14 And he tells us that although we are sons, yet for a period of time we are not treated any differently than anyone else, but as sons we are tutored and trained to know our standing in the family and our position as sons. And then when the proper time comes we will receive our adoption or placing as sons. Now, the world does not have this promise, but we have it. The world is worrying about their earthly holdings, but do not realize that the meek shall inherit the earth. In the Old Testament if a slave is given the inheritance of a son, he may enjoy it for 50 years, but when the jubilee sounds it shall revert back to the sons. So who cares who holds the wealth of the world right now. I know that when the Jubilee trumpet sounds, the saints shall inherit the earth. So let's get our focus on what is needed for a son to be adopted, for that is all we should be concerned with in this hour of chaos and the world falling apart.

15 Now, there are 260+ places in the scripture that speaks of the inheritance. Not only in the Old Testament but in the New testament as well. We already read from Galatians 4 and we see more in Galatians chapter 3 as well, but let's go to Romans 8 now to see what else the apostle Paul says concerning this subject.

16 Romans 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 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. 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. 6 For to be carnally minded is death; but to be spiritually minded is life and peace. 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.

17 In other words if you do not have the life of your father you are not a son. 10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. 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. 12Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 13For 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. (Here's the key. If we are sons of God then God wants to see in us that which would please him for a son to act. So our character is very important concerning the time of adoption. For when the Elect knows who she is, and are ready to be placed as sons, then we will go to our eternal inheritance, and not until.) 14For as many as are led by the Spirit of God, they are the sons of God. 15For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 16The Spirit itself beareth witness with our spirit, that we are the children of God. (Notice: not your spirit bearing witness with God's Spirit, but His Spirit bearing witness that indeed you are His son or daughter. So it is what he sees in you, not what you see in Him.) 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. (now this word glorified together is a Greek word "sundoxa" which means united in the same doxa which is the same opinion, assessment and judgment.)

18 18For I reckon that the sufferings of this present time are not worthy to be compared with the glory (Doxa) which shall be revealed in us. (not to us but in us, the revelation in us, living and abiding in our mortal beings.) 19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God. (in other words, all creation is waiting for you to manifest what you were ordained to be before the foundations of the world. So if you are sons, then act like sons, be sons, take your position in the body.) 20For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, 21Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 22For we know that the whole creation groaneth and travaileth in pain together until now. 23And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. 24For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? 25But 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. 27And 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 . 28And we know that all things work together for good to them that love God, to them who are the called according to his purpose. 29For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. (there you go, it's all about our being adopted but we can not become adopted until we are like the first born son who also was taken up and adopted. But we are predestined for this, so just let go and let God. God has a plan, so step into his plan and let your own plans go. Brother Branham said, Jesus greatest victory was in Gethsemane, not Calvary. But in Gethsemane he said, God was waiting for his Son to make up His mind, and when he did, he said, "Not my will but Thy will be done", and then it was finished. The plan of redemption could not be fulfilled, because the lamb stepped aside from his own will and received the will of His Father.) 30Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

19 So if we were in the mind of God before the foundations of the world, then we have already been ordained to receive the mind of Christ.

20 31What shall we then say to these things? If God be for us, who can be against us? 32He 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? 33Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34Who 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. 35Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37Nay, in all these things we are more than conquerors through him that loved us. 38For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things

to come, 39Nor 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.

21 From his message Position in Christ 60-0522M P:88 83 For ye haven't received the spirit of bondage again to fear; but ye have received the Spirit of adoption. Now, after you're adopted, all right, after you're adopted, you're placed; then you understand, after the ceremony's said and you've been put into the Body correctly. You're a son, sure, a daughter; when you're born again you're... that's your birth. But now you're positionally placed. We've not received the spirit of fear...; but we have received the Spirit of adoption, whereby we cry, Abba, Father. (Which means, "my God." All right.) The Spirit itself bears witness with our spirit, that we're children of God: How does it do it? You say, "Glory to God. Hallelujah. It don't bother me; I'm a child of God," and go out and do the things you do? The Spirit of God will do the works of God. Jesus said, "He that believeth on Me, the works that I do shall he do also." See, see? Now, let's read, then well have to stop, 'cause our time's getting away. All right, in the 9th :. Having made known to us the mystery of his will... (to adopt us),... according to his good pleasure which he has purposed in himself: He purposed this Himself before the foundation of the world. How many understands it? See? That in the dispensation... (Oh, my, here we come again. See? Oh, let's just pass it. See?)... dispensation of the fullness of time... 89 You believe in dispensations? Bible said so, "In the dispensation of the fullness of time..." What is the fullness of time? There's been a dispensation of the Mosaic law. There was a dispensation of John the Baptist. There was a dispensation of Christ. There's a dispensation of church organization. There's dispensation of the outpouring of the Holy Spirit. Now's the dispensation of adoption, what the world's waiting, groaning. "And when the fullness of time comes, when the dispensation of the fullness of time..." What is that fullness of time? When the dead rises, when sickness ceases, when all the earth ceases to groan. "The fullness of the dispensation of time..." Watch this. When in the dispensation of the fullness of times he might gather together in one all things in Christ,... Aren't you glad? How is He going to do it? Gather together all things in Who? [Congregation says, "Christ"--Ed.] How do you get in Christ? By one Spirit we're all baptized into one Body. And that Body is Who's Body? ["Christ's"--Ed.] Already judged, He took our judgment. Then what are we? "When I see the Blood, I'll pass over you." Every time He looks at the Body, there It is setting there, bloody. I'm in there by how? The Holy Ghost. He passes over. Oh, my. And when the fullness of the dispensation of time, that he might gather together... all things in Christ, both which are in heaven...

22 Total deliverance 59-0712 pp. 55-56 Jesus was completely, totally man. He could cry like a man, He could eat like a man; He could become like a man. He was completely, totally man in His physical being. And in His Spirit, He was completely, totally God, so He made His flesh submissive to the Spirit that was IN Him. You see, He was tempted in all manners like we are. He was man, not an Angel. He was a man. He had desires and temptations just like we do. The Bible said He did. He was a man, not an Angel above temptation. Hebrews 1 said that He was... Hebrews 1:4 said He was made lower than the Angels. He was man, completely man, that God took a complete man to bring total deliverance; and He filled Him with His Spirit; the Holy Ghost was in Him without measure. And He was tempted like we were. And He was completely God. He proved it when He raised the dead, when He stopped nature, the roaring seas and the mighty winds. When He spoke to the trees, and so forth, they obeyed Him. He was God inside. And He could've been man, for He was Man, but He totally and completely delivered Himself as a Man into the hands of God for the service of God. And He is our example. 56 We are men and women. We're also Christians. If He's our example, let us completely deliver ourselves into the hands of the Holy Ghost, that we might be subjects of the Kingdom of God. He was totally man; He was totally God, but He surrendered His natural parts and His physical parts, and His Own thinking, and His Own doing, and His Own cares, and "I do only that which pleases the Father." There you are. Totally delivered from human beings... The priests come to Him, the great men, and said, "Rabbi So-and-so," and tried to bribe Him into their affiliations and denominations, but He was totally delivered because He trusted in God. Did not the Psalmist say, "Thou will deliver Him, for He has completely trusted in Me"? See?

23 Hear ye Him 56-1215 P:39 Notice. Now, when this child become at a certain age, if it'd a been a correct

child, had been zealous of the father's works, had been stable, always abounding in the works of the Lord, not tossed about with every wind and care, not one day a Presbyterian, the next day a Methodist, and the next day a Nazarene, the next day a Pilgrim Holiness, tossed about like a leaf on a troubled sea. If it was stable, its mind, no matter where it was at, set on Christ, his affections, working with one single heart, zealous of getting souls saved and not the church's fusses...Then in the Old Testament there come a day that this father brought his son out into the public as a witness, put a robe on him, and set him up upon a great place where all the city could see him. And they had the law of adoption. This father to his own son, who had been born in his own family, and now was of age, and was a child worthy to take his place, he adopted, or placed his own son into position. Any Bible reader knows that: the placing of a son. Then after that ceremony, that son had a right, his name was just as good on the--the check as his father's was. There's where the church should be today. "The things that I do shall you also; more than this shall you do, for I go to My Father."

24 Hear ye Him 56-0611 P:27-28 Now, this child was obedient, then there come a certain day when this child become matured. That's the day the Pentecostal church ought to be now. You Presbyterians ought to been that way a long time ago, Baptist and Methodists, but what's the matter? Then there's a certain day come, that when that father draw all the people around the regions that had come into the city, or some great place. And he took and set this son on a high place, and he put him on a beautiful robe. And they had a ceremony, and that father adopted that same son that had been born, he adopted it into his family. Or in other words, he placed him, positionally what he was in the family, and then he become an heir of everything the father had. In other words, his name on a checkbook was just as good as his daddy's. And that's where the church should be today; it should be to a place... And I say this to myself and to you: oh, what a pity it is when I walk around and see the sin, and the afflictions, and the sickness of the people and so forth. We ought to be to a place in faith in God, so separated that what we ask the Father in the Name of His Son, He'd grant it to us. That's right. 28 He took him into a place, and there he adopted him into his family, or as a special time when he set him apart. The church ought to be that way tonight, an Angel come to you, set you apart and tell you your position, where you're at. Not a bunch of men to lay hands on you, that's earthly. I mean God; God sets you apart in a place where you belong. God does it; your Tutor does it. He's present when it takes place. Now, notice, God was doing here just exactly like He asked man to do. His Son had been obedient, he had minded the father. He hadn't be gadding about in places and say, "You see who I am? My campaign's the biggest there is in the country. Yes, sir." He'd been obedient. He'd been obedient to the father. He hadn't been gadding around the things of the world, associating with them; he'd been obedient. And God took witnesses of the earth, Peter, James, and John, brought down Elijah and a Moses from heaven, and stood them there, and adopted His own Son. He was glorified in the presence of these witnesses. And God came down and overshadowed Him. And the Bible said "His garments glistened like the sun." You see the robe, the glorification of Him? He put Him on a robe before the witness of heaven, 'fore the witnesses of earth.

25 Hear ye Him 58-0301E P:48 Now, the son that was his son... In other words, he adopted him, by this may, he placed his son positionally. How did he do it? Then that son's name on the check was just as good as the father's, because he was in position. The father had vindicated, had placed that son in position. And I hope you're getting this. And then that son was an heir of what the father had. And we are, what God has, we're joint heirs with Christ, if we are sons of God, positionally placed in the Kingdom, holding our places. Now, God has many places He could place you. Some are apostles, some prophets, teachers, evangelists, pastors, so forth. God positionally places this son.

26 And from his sermon, Where I think Pentecost failed 55-1111 P:56 Yeah, born again is a wonderful thing, but that's not all of it, brother. Remember, there was an adoption of that child. All of the Old Testament has to be carried out in the New; we know its types and shadows. You couldn't see some man, a figure with a hand hanging up like this, and then it wouldn't appear when the negative was made positive. It's got to be everything. Notice, as they went on then, this son... If the tutor kept bringing word that this son was a royal boy... He was mindful of his father's business. He was a gallant man. He knew how to handle business of his father. Oh, his father's heart

swelled out 'cause he loved him. 57 And then when he become of age, at a certain age, he set a great day. And he called witnesses out into the street, and he took this boy and put a special robe on him, a beautiful robe, and set him out in the street, and had a ceremony of adoption. And the father, the very father of this boy, adopted the boy into his own family (Now, you know that by the Scripture, the placing of the son.), and adopted him into his own family. And therefore, from that day on that boy had a legal right to write his daddy's checks, or whatever the father had, he was heir to it. He was adopted. He was just equal, had the authority over all of his father's goods. He was no longer a tutor, but he was... or cared by a tutor, he was absolutely in possession. And that's where the church has gone now. When you got back there and was born again, you think that settles it. You went off at ease. Now, you're finding yourself with cramps, not enough manna, backsliding from one meeting to another. What it is, is God has watched the conduct of His Church. 58 Look. God did the same thing to His own Son. He taken three for a witness. The Bible said, "Three is a witness." And He took Peter, James, and John (love, hope, and charity) and taken them up on a high exceeding mountain, great high mountain. And there Jesus was transfigured before them, and His garments shined like the sun. And a voice spoke and said, "This is My beloved Son; hear ye Him." God adopting His Own Son, shined Him out in a glorified, transfigured condition, and proved before witnesses, "This is My beloved Son, hear ye Him." No wonder Jesus could say "All the power in heavens and earth is given unto My hands." 59 Now, the reason the church is not progressing, brother, you skipped about from place to place, here and there, and daddling in the world, and around this way, and fussing about your organizations and your denominations, whether you're this, that, or the others. Whether you're oneness, twoness, threeness, or fiveness; or whether you been baptized face forward, backwards; oh, and all kinds of things, and fussing, and drawing barriers, and things, and that's the reason the church is not going on. It's true. If you'd ever break down your walls, let this one be this, and that one be that. Whatever you are that doesn't matter. But when you can put your hands in your brother's hands and call him your brother... And we're working for one cause, that's the Kingdom of God. 60 If it ever gets to a place that I couldn't put my arm around any brother that's working for the Kingdom of God, and recognize him as my brother, I feel I'm backslid. Amen. Sure. I'd be a scared to stand on the platform and face evil spirits, to know that I had envy in my heart against any brother, no matter who he is, that's trying to preach the Gospel of Jesus Christ or live a Christian life. If we disagree a million miles upon theology, if he loves the Lord Jesus, he's my brother, and it's my sister. And we've drawn those lines. "And if you can't love your brother who you have seen, how can you love God Who you have never seen?" And brother, when love goes out, God goes with it, for God is love. And you can never get anywhere without Divine love. And as you love one another, you love God. 61 Listen. I've got a little old fat boy up at home tonight, five months old. You all remember the prophecy about him. The world all laughed at me and said, "Uh-huh. I thought you was going to have a Joseph." He come. God said he was coming; he got here. I got a boy here nineteen years old, a little girl out here four, and one eight. You could say anything about me and it'd be all right. I wouldn't care what you call me, but don't talk about my children. Don't be good to me, be good to them. And God feels the same way. These are His children. We've got to be good to one another. We've got to be honest with one another. How can people be dishonest with each other, and then profess to be Christians? It's beyond my thoughts how you can be dishonest with your brother? How you can falsify something or another, and cut a brother off just because he doesn't agree with you on something? Oh, brother, I tell you...

27 God's power to transform 65-0911 P:104 Don't stumble at that word, "predestination." I know you do. But, listen, It's not my word. It's one of God's Words. You want to read it, read Ephesians 1:5, which, "He has predestinated us to the adoptions of sons through Jesus Christ." See? Just let me just break it just a minute, in just a minute to break this out of your mind. Look. Just as you were in your father at the beginning, a germ seed... Did you know that, every one of you? You were in your great-great-great-grandfather also, did you know that? Read the Book of Hebrews, where that we find that Levi paid tithes when he was in the loins of Abraham, four generations behind him. When Abraham paid tithes to Melchisedec, it was accounted to his great-great-grandson down below him, and he was then in the loins of Abraham. There you are. See?

28 Now, let's look at Ephesians 1:1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at

Ephesus, and to the faithful in Christ Jesus: 2Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. 3Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: 4According 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: 5Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, 6To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. 7In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; 8Wherein he hath abounded toward us in all wisdom and prudence; 9Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: 10That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: 11In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: 12That we should be to the praise of his glory, who first trusted in Christ. 13In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, 14Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. 15Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, 16Cease not to give thanks for you, making mention of you in my prayers; 17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: 18The 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, 19And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, 20Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, 21Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 22And hath put all things under his feet, and gave him to be the head over all things to the church, 23Which is his body, the fulness of him that filleth all in all.

29 Brother Branham said in, THE FUTURE HOME 64-0802 49-1 You are part of the earth, your body. Your soul is part of God, a attribute of God, displayed here on earth in a body. The body's to be redeemed. Now the soul's redeemed, because it was in sin. So God come down by process of justification, sanctification, baptism of the Holy Ghost, and redeemed your soul. And you, being part of the earth, it's redeemed by it. You're in the process now, it's growing on.

30 And therefore if you are a part of God then you are able to receive the very mind of God.

31 JOHN 1:12 But as many as received him, (The Greek word for received here is Lambano and it means to have experienced, or to have taken to one's self. And it is these that truly experienced Him, they are the one's He says,) to them gave he power to become the sons of God, even to them that believe on his name: So these are believers, predestined from the beginning to believe and receive Him. And He is the Word. They Believe His word, and they believe in His Name. And to them He gives power to become sons... Now the word power used here, is not the Greek word dunamis, which speaks of great miraculous power, but rather the Greek word "exousia", which means the power of choice, or the power to make a right decision.

32 And the word to become was translated from the Greek word Ginomai and it means to generate, or to come forth into manifestation. Therefore, to them that experience Him and openly receive Him, to them are given an ability to make a right decision and to become what they were meant to be in the beginning. Paul said in, Galatians 4: 6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

33 Therefore if a man is left up to his own choosing, he will go in the ways of death. But God has given him, or has granted him the ability to know and to understand. And this ability to make a right decision concerning the

doctrine of Christ is not for everyone. For Jesus told Nicodemus, these ones... 13 were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. So He is talking about the new birth and the importance of that new birth is that God gives him an ability to know and to understand the kingdom of God and what it is all about.

34 37-4 CHRIST IS THE MYSTERY 63-0728 The new birth is Christ, is a revelation. God has revealed to you this great mystery, and that's the new birth. Now, what are you going to do when you get all that group together, where the revelation is perfectly in harmony, and God expressing it through His Word by the same actions, the same things that He did, making the Word manifest? Oh, if the Church only knew its position. It will one day. Then, the rapture will go when it knows what it is.

35 Let's bow our heads and our hearts in prayer