

#222 Review no 45 Twins no 20 God Only Recognizes His Own

- 1** This morning we will continue in our Review of Christ is the Mystery of God Revealed, and our study on the Biblical doctrine of Twins. I believe we are coming to a close of this Study on Twins in just a few more sermons, so please pray with me that our Father will give me direction for our next series.
- 2** I think this study we've just come through on Twins is perhaps the most exhaustive study on Twins I've ever seen, and we've spent 20 sermons so far examining this Bible Doctrine, and I've thoroughly enjoyed every minute of it, and I also appreciate very much what the Lord has shown us in warning us of Twins in the midst of the church.
- 3** As you know our website goes into 189 countries the last time we counted, and since we quit counting about 4-5 years ago, It may be many more today. But we do know that the Vatican has been coming to our site for several years now, and it kind of amuses me that while we've been preaching this series on the Bible doctrine of Twins, the Pope himself has now made some comment on this same subject himself very recently. I don't believe in coincidences, so perhaps Pope Francis is taking notes:)
- 4** Brother Peter Gatchell sent me an article he came across that was written last Friday where It was reported that in a homily Pope Francis gave at a Mass on Friday, that he said, "Not all those who claim to be Christians really are", "Some are Christians in name only, They bear the name of Christians but they live a life of pagans."
- 5** I am sure he means well, but if he looked up the definition of what a pagan is, it reads: : heathen 1; especially : a follower of a polytheistic religion (as in ancient Rome). Seems to me that the belief in a Trinity is a polytheistic religion. Rome had a pantheon of God's but they derived their Roman Trinity from the Babylonian Trinity of "Anu" the Father of the Gods, "ea" the son of the father and "enlil" the wind or spirit.
- 6** The second definition is the one I am sure the Pope was referring to. 2 :one who has little or no religion and who delights in sensual pleasures and material goods : an irreligious or hedonistic person
- 7** Pope Francis went on to say, "there have always been "two types of Christian", those who truly followed Christ and those who only pretended to. At the time of Saint Paul, there were worldly Christians, Christians in name only, with two or three Christian features, but nothing more." Now, he didn't list those features but William Branham did.
- 8** So he sounds just like what William Branham said in his sermon, Hearing receiving and acting 60-0607 P: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. They have a bunch in there that's carnal believers and a bunch of spiritual believers. Every revival produces that: an Esau and Jacob.
- 9** The Pope called this sort of people "Pagan Christians," whom he said, "St. Paul called enemies of the cross of Christ."
- 10** He continued, "In Paul's time, the two groups of Christians were in church together, went to Mass on Sunday, praised the Lord, and were called Christians." Then he asked, "So what was the difference?" "The second were "enemies of the cross of Christ."

11 Great commission 58-0301B P:17 Look at when Cain, he was just as religious as and just as much with the Word as Abel was. It was a revelation that made the difference. They both worshipped; they both brought sacrifices. They both built an altar. They both belonged to church. They both were sincere. They both worshipped. So if God ought to respect sincerity and fundamentalism, why didn't He respect Cain? But through revelation Abel, being just, by revelation, no Scriptures in them days, God had revealed it to him that it wasn't fruit, apples and oranges taken us out of the garden of Eden; it was blood, the life.

12 Then the article mentions that the Pope said that "Jesus used strong language to describe this sort of Christians": quoting Jesus he said, "Because you are lukewarm, I will vomit you out of my mouth."

13 The Pope also said, "these are enemies of the cross of Christ. They take the name of Christian, but do not follow the requirements of the Christian life."

14 The article went on to say, "Pope Francis suggested that there are questions we can ask ourselves to know what sort of Christians we are. He said that all of us, himself included, need to ask ourselves: "How much worldliness is in me? How much paganism?" Even more specifically, the Pope asked: "Do I like to brag? Do I like money? Do I like my pride, my arrogance? Where are my roots, and where is my citizenship? In heaven or on earth?" "If you love money and are attached to it, if you love vanity and pride, you are headed down a bad road," he said. If, instead, he continued, "you try to love God and serve others, if you are gentle, if you are humble, if you are the servant of others, you are on the right path. Your citizenship is in heaven."

15 Now, if he also spoke on the need of being born again to produce those attributes, then I would say it looked like he was going for the oil. Because what he said sounded a whole lot like what brother Branham said in many of his sermons, including Hebrews Chapter 7 part 1 57-0915E 314-146 So an old hypocrite can come to church and rejoice and shout and praise the Lord, and go on like that, and go right back out and enjoy the things of the world. But a born again Christian cannot do it, because the love of God constrains him to such a place He can't do it. So if you're just a Christian by joining the church, and quitting doing this and that, and the same desire is in you, you need another dip. That's exactly right. 315-149 And you women who can dress with them little old shorts, and run out here on the street, and then call yourself a believer. You're a believer, but you're a poor example of one, maybe. If you really had Christ in your heart, you wouldn't have to think about such things as that. I don't care what the rest of the women does, and the rest of the girls do, you'd be different; because you love Christ too much. I talked to a woman the other day in a house, and she threw her hands up like this, said, "Reverend Branham, I'm almost naked here in my house; I'm walking around." I thought, "Shame on you." In your own house, I don't care where you are. That's right. Dress and act like a woman, like a lady ought to. Shame on you. But you keep... And the Bible said, "If you love those things, the things of the world, the love of Christ is not even in you." And if you love the Lord just with all your heart, with all your soul, with all your mind, you'll keep them little old dirty, nasty things off of you. That's right.

16 Ok, so if the pope is now teaching as Doctrine some of the Doctrine which William Branham taught, then how late are we brothers and sisters?

17 So now that we see the Pope trying to teach some of the doctrine God's prophet taught, let's continue in our study of twins this morning, and I would like to address another issue this morning, this: "God only recognizes his Seed".

18 I would like to hear this Pope attempt to teach that, He would be put out of his church, because his own church doctrine calls the teaching of "predestination" anathema. And he would have to go against his own churches teaching to teach on predestination.

19 This morning we'll look at this thought that God will only recognize those who are His.

20 Let's turn in our Bibles to 2 Timothy 2:19 and take for our text verse 19-20. "Never the less the foundation of God stands sure, having this seal, The Lord knows them that are his. And, Let every one that names the name of Christ depart from iniquity"

21 This morning I would like to examine this thought that the Lord knows them that are his, because we are told that the foundation of God stands sure, having this seal, that the Lord knows them that are His. And we know that a seal represents a finished work. So the seal or finished work is that makes the foundation of God stand sure, is that the Lord knows them that are His.

22 Now, this word knows or knoweth as written in the King James version, was translated from the Greek word Ginosko, which does not speak of a mental or intellectual knowing, but a knowing based on experience. In other words, an knowing or intimacy based on relationship.

23 So let me read again this verse with the definition built in, the foundation of God stands sure, having this finished work, that the Lord knows intimately them that are His.

24 So the Lords whole foundation of predestination and election stands on the finished work of His knowing in an experiential way, or in a way of relationship, those who are His.

25 Now, contrast that to what the Scriptures tell us concerning those who do do good works and yet have not this personal intimacy with Him. Jesus tells us in Matthew 7 what their end will be.

26 Matthew 7:21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

27 Notice Jesus tells us when it comes down to the end, the Lord will say to these "I never knew you" "I never ginosko you, which means I never had an intimate relationship with you, and thus I do not know you in an experiential knowing"

28 In 1Corinthians 8:3 we are told, "But if any man love God, the same is known of him." The same word Ginosko is used here that was translated as the word "known" of Him. And again it speaks of intimacy, relational intimacy, experiential intimacy.

29 From this we can see that only those who have a truly intimate relationship with God are those who are capable of Loving God. This love is what Peter addresses as Love unfeigned. In other words it is not a pretentious love, but a genuine love based not on works but on relationship. True deep intimate relationship.

30 And that intimate relationship is reciprocated by God Himself as Peter tells us in 1 Peter 3:12 For the eyes of the Lord watch over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. This word evil comes from the Greek word Kakos which means that which is worthless and injurious or harmful.

31 And don't ever forget that God considers evil, anything that opposes His Word. Now, remember, what ever a man does he does it first in his mind, then with his hands. And we are told in Scripture what evil thoughts are.

32 Mark 7:21 For from within, out of the heart of men, proceed evil (kakos) thoughts, adulteries, fornications, murders, 22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: 23 All these evil things come from within, and defile the man.

33 Notice that all these things come from within, and not from God's Word which is Holy and True. Therefore they are all injurious and destructive to the effects of the Word upon a man.

34 Now, the apostle Paul further expounds on this intimate relationship of our Loving God, who watches over them that Love Him, in Romans 8:29-35 28 And we know that all things work together for good to them that love God, to them who are the called (those who are the invited ones) according to his purpose.

35 And notice how God watches over His own. he says in verse 29 For whom he did foreknow, (those that he did pro-ginosko, those that he did intimately know in Him before hand) he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

36 Oh, how beautiful is the love of our God. He knew us intimately when we were yet in his mind, he longed for us and placed in that seed gene a longing for him. And then he predestined us to be conformed to His first born Son whom he knew intimately and loved before the foundations of the world. Yes, God spent ages and ages with His first born son before the foundations of the world, and he also predestined other sons to be the same.

37 You know I never heard of some one who loves something as being satisfied with just having that something only once. If you love children, I don't think you could be satisfied with only one. If you love a woman, you don't just wish to see her once but you've got to see her every day, until you just can't live without her and so you marry her.

30 Moreover whom he did predestinate, them he also called: (these are the ones he invited. That's what the word called means. Invited ones.) and whom he called, and whom he invited them he also justified:(them he has also declared free of guilt) and whom he declared free of guilt, them he also glorified. (that word glorified is from the Greek word doxazo, Notice it tells us those whom he predestined to be conformed to the image of His first born son, these invited ones, he has freed us from guilt, and has placed his doxa into our Zoe, our DNA. He has placed his Doxa, his values, His opinions, His judgments in our Zoe, in our life.)

38 And how did He do that? By One Spirit we are all baptized into His Body. And He is the Word made flesh. Hallelujah.

39 Acts 17:28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

40 1 John 3:9 Whosoever is born of God doth not commit sin; (Does not initiate sin which is unbelief,) for his seed (God's Seed) remaineth in him: and he cannot sin, (He can not disbelieve) because he is born of God.

41 2 Corinthians 1:20 Wuest Translation: 20 For as many promises as are promises of God have become in Him yes, and are yes at present. Wherefore also through Him is the Amen, to the Glory of God through us. 21 Now, He who is constantly confirming us more firmly in our position in and union with Christ [in conforming to His Likeness]and who anointed us is God, who also placed His seal upon us and gave us the token payment guaranteeing the payment in full of our salvation, which token payment is the Spirit in our hearts.

42 Then Paul says in Romans 8: 31 What shall we then say to these things? If God be for us, who can be against us? And what more could we ask for?

43 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? 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. 35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

44 I hope you can see how that God has made the way so plain before us that all we have to do is turn our eyes upon Jesus and we will be transformed by the renewing of the mind.

45 1 John 3:1-3 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 3 And every man that hath this hope in him purifieth himself, even as he is pure.

46 Do you realize what a privilege it is to see Him as He truly is? No man can do that without God opening their eyes by revelation. So God gives us a certain power to see Him as he is and then to become what we were ordained to become.

47 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:

48 Now, this power God gives us is "exousia", which is an ability to make a right decision. and that right decision is to be what God wants us to be. conformed to the Image of the first born son. And notice he goes on to tell us...

49 John 1:13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

50 God does it all beginning with the birth. Philippians 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:

51 Paul said in 2 Timothy 1:12 for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

52 And Jesus said in John 10:27 My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

53 Look at the assurance we have. So rest little bride it is the Father's good pleasure to give you the kingdom.

54 John 14:7 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. (that is why Paul told us the we can not fully mature in Christ until the five fold ministry brings us to the place of a unity in The Faith in, The Revelation of Jesus Christ and the knowledge of the son of God. It takes this knowledge of the Son of God, and his relationship with the father to bring that same relationship out in us. We see by His example as an obedient son how to please the Father, and we walk in that revelation of the Son of God. until we grow up into Christ is what Paul said.)

55 Jesus continues in John 14:7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. 8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us. 9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that

hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? 10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

56 Notice, Jesus mentions both words and works here. And tells us the example we see is that God tells him what to say and what to do. That is the pattern for all sons. Then he says, 11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. 12 Verily, verily, I say unto you, He (whoever) that believeth on me, (and you can not believe without being born of His Spirit, then who ever has the same Spirit of the Father that lives in me,) the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. (and here is the key) 13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask any thing in my name, I will do it. 15 If ye love me, keep my commandments. 16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; (ye ginosko him, Ye will intimately experience him) for he dwelleth with you, (the same one that is with you now, that's talking in me, it is he that also) shall be in you. 18 I will not leave you comfortless: (orphanos, I will not leave you orphans) I will come to you. And when is an orphan no longer an orphan? When he is adopted.

57 19 Yet a little while, and the world seeth me no more; (the world will understand me no more) but ye see me: (but you will understand me) because I live, ye shall live also.

58 Now, let me continue by reading from the Wuest translation. 20 In that day you shall know experientially that I am in my Father, and you in me, and I in you. 21 He who hath my commandments and habitually keeps them, that one is he who is loving me with a Divine and self-sacrificial love: and he who is loving me thus shall be loved with this same kind of love by my Father, and I shall love him with a Divine and self-sacrificial love , and I shall disclose myself to him.

59 Now, brother Branham explains these verses in his sermon, What Holy Ghost was given for 59-1217 P:8 Now, you that's keeping these Scriptures down, if you would turn with me to St. John again, the 14th chapter, we want to begin at the 14th chapter of St. John. And let's start about the 14th verse, St. John 14:14, and just read a portion of this Scripture. Now, in this you will find much of the context that I want to speak on tonight. And remember, you that have the "red letter" Bibles, it's in red, this is. It's the words that Jesus Himself spoke of. So therefore, we can rest assure that it will be just as He has said: heavens and earth will pass away, but His Word shall never fail. Now, we shall read from the 14th verse of the 14th chapter. If ye shall ask any thing in my name, I will do it. (What a blessed promise.) If You love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with You for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not,... (Now, you that would be reading from a Greek Bible would see it in here... Not... "See" there means "to understand." "For the world understandeth Him not." That is so true. Let me read it again now.) Even the Spirit of--who? The--truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him... (Who? The Comforter.);... for he dwelleth with you,... (Now, present tense.)... he dwelleth with you, and shall be in you. (What is it? The same Comforter.) I will not leave you comfortless: I... (Anyone knows that "I" is a personal pronoun.)... I will come to you. Yet a little while, and the world seeth me no more; but ye shall--but ye see me: because I live, ye shall live also. At that day you shall know that I am in my Father, and ye in me, and I in you". There's going to be the center of my thought, but we're going to read a little farther. Let me read that also now, again. At that day... (the great day, the judgment day)... that day ye shall know that I am in the Father, and ye in me, and I in you. He that has my commandment, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas said unto him, not Iscariot, Lord, how is it that thou will manifest thyself to us, and not to the world? (That's "Kosmos," "the world order." If you got a margin reading there, you'll notice... Mine's a

"g." And it says over here, "Kosmos or world system." That's churches and so forth. See? "How is it that You'll manifest Yourself to us and not to them? How can You do it?") Jesus answered and said unto him, If a man love me, he will keep my word:... (Amen.)... and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings:... (Might keep the church's sayings, but keep His sayings. You see?)... and the words which ye hear is not mine, but the Father which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all these things... (That's His Word.)... to your remembrance, whatsoever I have said unto you. (What purpose did God send the Holy Spirit then? May He add His blessings to His Word.)

60 Now, let's read Jesus Prayer to the Father in John 17:6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. 7 Now they have known that all things whatsoever thou hast given me are of thee. 8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. 9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. 10 And all mine are thine, and thine are mine; and I am glorified in them. 11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, (Wuest), maintain a watchful care over them keep through thine own name those whom thou hast given me, that they may be one, as we are. 12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. 13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. 14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. 15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. (Wuest that you should guard them safely from the reaches of the pernicious one) 16 They are not of the world, even as I am not of the world. 17 Sanctify them through thy truth: thy word is truth. 18 As thou hast sent me into the world, even so have I also sent them into the world. 19 And for their sakes I sanctify myself, (for their sake, I have set my own desires aside) that they also might be sanctified through the truth. (Wuest And on behalf of them I am setting myself apart, in order that they themselves also, having been set apart for God in the sphere of the Truth may continually be in that state of consecration.)

61 Notice it was his desire that we habitually live in a state of consecration and readiness with God, as He also lived habitually in a consecrated and set apart condition before God and man.

62 20 Neither pray I for these alone, but for them also which shall believe on me through their word; 21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory (the values, opinions, and judgments) which thou gavest me I have given them; that they may be one, even as we are one:

63 Now, listen, if Jesus prayed that the Glory would make us one with God even as he was one with God, then by receiving God's Glory, His Doxa, His opinions and values, and judgments, and expressing them in your life, you become the manifestation of God's Glory even as Jesus did.

64 23 I in them, and thou in me, that they may be made complete in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. 24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. 25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. 26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

65 Wow, what love, what desire, what intimacy, what relationship.

66 Galatians 4:6 And 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.

67 What a tremendous Word he has given us today. And because Ye are sons, God hath sent forth the Spirit of His Son into your hearts.

68 Let's just bow our hearts and heads in a word of thanksgiving and prayer.