

#14 The Witness of The Spirit

1 John 3: 1-10, 1 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, (sanctifies Himself) even as he is pure. 4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. 5 And ye know that he was manifested to take away our sins; and in him is no sin. 6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. 7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. 8 He that committeth sin is of the devil; for the devil sinneth from the beginning.

2 For this purpose the Son of God was manifested, that he might destroy the works of the devil. 9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. Now the Greek word for commit is poieo pronounced poy-eh-o, and means to initiate, celebrate, or habitually do) for his (God's) seed remaineth in him: and he cannot sin (He has no power or permission to sin), because he is born of God.

3 10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. Now, remember, Wednesday night we brought out that righteousness is to do what is righteous. therefore whosoever doeth not righteousness or that which is right, John tells us that person is not of God.

4 Let's us bow our heads in prayer...

5 This morning we will continue to study what brother Branham is telling us in his sermon The Token, preached on September 1, 1963. This morning we will pick up at paragraph 59 where brother Branham speaks of our being Sons and daughters of God and what that means , and how we become sons and daughters.

6 59 There's no way to come out. And then God came down. There's only one way to get him back; that's to get him back a son again. And how can He do it when His Own law stood there and said he is condemned? Then the Father Himself become one of us. That's the real Lamb. That's His purpose He had in mind. That's the reason the Lamb was so identified in the Garden of Eden; knowing that the Lamb and Dove would meet at one time, when the Lamb and Dove would be together; that's how he know through that we can all be together. And He was willing to make such a sacrifice now, that the Token could be applied, that we're no more aliens, we're no more strangers, but we're sons and daughters of God. Both Adam and Eve, the woman and the man joined together are sons and daughters of God in Christ Jesus, by His great Sacrifice.

7 60 And then, so that there would be no mistake, the seed of this life that must be planted in the earth of this body, that is a perishable seed...

8 1 Peter 1:22-23 22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: 23 Being born again, not of corruptible seed, (not of perishable seed) but of incorruptible, by the word of God, which liveth and abideth for ever.

9 And remember, we have read many times that you can not believe that Jesus is the Christ, the Anointed One until you yourself have been anointed with His same Spirit.

10 God's provided way of healing 54-0719A P:27 Now notice, and no man can have faith for healing until it's revealed to him by the Holy Spirit, that he's going to get well. You might stumble at it. You might go through life living a good Christian life. You might belong to some church. You might have a fine membership. You might be a moral character, and all of that, but brother, that still isn't Christianity. Christianity is when the Holy Ghost has taken full possession of you and you're led by the Holy Spirit. No matter how good, how moral, how good a church member... Cain was just as good as any church member. So was Esau, fine cultured gentlemen. So was Cain, very religious, believed in God, made sacrifice, built a church altar, made--done all the things that's religious, and God refused him. No man can say Jesus is the Christ, only by the Holy Ghost. Peter had been justified and believed on the Lord Jesus Christ. He'd even preached the Gospel, but Jesus told him, "After you are converted, then strengthen your brothers." See? "After you are converted..." "Conversion is the Holy Spirit that moves the old nature out, and the new nature comes in which is the Holy Ghost. And when a man has truly been born of the Spirit of God, he has Everlasting Life. Jesus said so. "He that heareth My Words, and believeth on Him that sent Me (No man can say it, except by the Holy Ghost.)... He that heareth My Words, believeth on Him that sent Me, hath Everlasting Life, and shall not come into condemnation or judgment, but has passed from death unto Life." That's what He said. I believe Him, don't you?

11 1 John 5:1 "Whosoever believeth" (? ????????) that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

12 Now, listen! Whosoever believeth" (? ????????) that Jesus is the Christ is born of God: Whosoever believeth" (? ????????), that's the same words Jesus spoke in John 14:12. So John 14:12, the believer is one who has been born again. The Believer is a person who has the same Spirit as the Son of God. Making Him a brother and therefore if he has the same Spirit, then he or she will have the same nature. Now, let's continue...

13 "And the life, if it is a perverted life in the seed, it perishes with the seed. But He put Eternal Life into it and identified it as His Own.

14 Again we see concerning the "true genuine Believer", which is the person who is born again and filled with the Spirit of God, Jesus says in John 3:15 That "whosoever believeth" (? ????????) (there's that same phrase we see in John 14:12 again, "whosoever believeth" (? ????????) in him should not perish, but have (echo) eternal life. 16 For God so loved the world, that he gave his only begotten Son, that "whosoever believeth" (? ????????) in him should not perish, but have (echo) everlasting life.

15 John 3:36 "He that believeth" (? ????????) on the Son hath (echoes) everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

16 John 6:47 Verily, verily, I say unto you, "He that believeth" (? ????????) on me hath (echoes) everlasting life.

17 Now, back to the Token, "But in the resurrection He'll raise it up again, and nothing will be lost. Do you see what I mean? There it is. It cannot perish, now. The Life lays over it. It's a Token lays over that little body, lays over that soul, that person. There's a Token over there, the Holy Spirit, that it belongs to God; it's His, "When I see the Token, I'll pass over you": a positive Token.

18 John 11:25 Jesus said unto her, I am the resurrection, and the life: "he that believeth" (? ????????) in me, though he were dead, yet shall he live:

19 1 John 5:10 "He that believeth" (? ????????) on the Son of God hath (echoes) the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

20 Notice "he echoes the witness that is within him".

21 Romans 8:11 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. 12 Therefore, brethren, we are debtors, not to self, to live after self. 13 For if ye live for self ye shall die: but if ye through the Spirit do die to self, 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. 16 The Spirit (God's 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.

22 Look, all of creation is waiting on us to manifest as sons of God that we were meant to be. And how is that?

23 John said in we have to sanctify our selves, we read it in our text this morning, 1 John 3:2 "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, (sanctifies Himself) even as he is pure.

24 So what does that mean, sanctify ourselves.

25 Seed shall possess the gate 61-0212E P:51 He possessed every gate of temptation. Oh, how He did. He was a man. He was a man like you are, like I am. He had a right to be married. He had a right to have a home. He had a right to the things that we have. He had a right to have clothes. He could have done it. A man that could turn water into wine, that could know where a coin was in a fish's mouth, why, He owned the heavens and earth. But yet He abstained from those things. The sweetest words in the Bible when He said, "Father, I sanctify myself that I might sanctify them." What was He trying to do? Set an example. He was sending twelve man out with a Gospel that would conquer the world, and He's depending on you and I to do it. If He could sanctify Himself like that, why ought we to set aside every failure, and every doubt, and everything else, and sanctify ourselves? For we are the seed of Abraham through Him, that are more than conquerors through Him. Yes. He had a right to be married. He had a right to have a home. He had a right to lay his head on a pillow. But "The foxes has dens, and the birds has nests; and the Son of man don't have a place to lay his head." Why? "I sanctify myself, Father. For their sake, I do it." For their sake--not because He had to, but for their sake, He conquered every enemy.

26 Fellowship 60-0611B P:45 I think the sweetest Scripture there is in all the Bible is this Scripture: "Father, I sanctify Myself because of them." He was a man. He could've had a wife. He was a man. He could've had a home, a place to lay His head. He had--He'd had rights to that. He was a man. He could've had good clothes. He was a man. But what did He say, "Father, I sanctify Myself for their sake." What was He doing? He was training up twelve disciples that were going to preach the Gospel in all the world. He put an example. And brethren, as ministers, I tell you it pays us, not to get too much of the world's goods and things hanging around us. You preachers I'm talking to. Sanctify yourself for them that you're going to lead. That's what we need today, is a complete consecrated, sanctified life of ministers, that walk upright before God, does not entangle with the things of the world. Keep away from it. "Father, I sanctify Myself for their sake." For--not because He had to do it, but He did it for their sake.

27 Lamb and dove 60-0805 P:49 Dove and Lamb... While you're listening, the most outstanding Scriptures, one of them, that I can think of, when Jesus said, "Father (think of it), Father, for their sake I sanctify Myself." Think of it. "Father, for their sake I sanctify Myself." What was He doing? Setting the example; He was a Lamb. What did He do? He had a right to a home; He was a Man. He had a right to be married; He was a Man. He had a right to good clothes; He was a Man. But He sanctified Himself; He forfeited. He could've come down the corridors of glory, a full statured man, with an Angelic band. Sure. But He sanctified Himself. He could've at least been born in a nice clean bed somewhere, but He was born in a manger over a manure pile, in a borrowed manger. But He sanctified Himself. Why? He was the Lamb. See, friends, we got to back to assembly line religions and so forth, and all these things we're getting away from the real things. Humble yourself. Keep humble: "Lord, sanctify me."

28 God's wrapped gift 60-1225 P:56 There's another pathetic thing. I think one of the most pathetic Words that Jesus ever said, was when He said, "Father, I sanctify Myself, that they might be sanctified." In other words, He had a right; He was a man. He had a right to a home; He had a right to a family. He was man, as much man as you are or I am, as much human in His manhood as we were. He had a right to it. But He was training twelve men that was going to take the Gospel to all the world, so He sanctified Himself for their sake. "I sanctify Myself for their sake": a Gift of God, keeping Himself sanctified. Oh, gifts of God, you people who claim that you've received His Spirit, keep yourself sanctified (Yes, sir.); keep away from the things of the world; be sanctified. Oh.

29 Now, remember, Jesus did this for their sake, and for our sake and for an example for us to follow. And that is the key to all these quotes I am reading you. And he's talking both to the ministers and to the people. Listen to this next quote because it places all of them into the right light. It places them all in the right perspective, because after all eternal Life is living for others.

30 Position in Christ 60-0522M P:43 Oh, Jesus was training twelve men, that through those twelve men was to take the Gospel to the world. And He said, "For their sake I sanctify Myself." Make yourself for your neighbor's sake, for somebody else's sake. "Don't use your liberty for a cloak," said Paul, "but sanctify yourself." Behave yourself in the neighborhood, like a real Christian ought to. Let your communications be... If you meet your enemy, sanctify yourself for his sake, not knowing what you might do.

31 Queen of Sheba 61-0219 P:15 Now, we find out that He said, "The foxes have holes and dens, and the birds have nests; but the Son of God doesn't have a place to lay His head." He didn't have to be that way. I think the sweetest word in the Bible, one of them, "Father, I sanctify Myself for their sakes." He had a right to a wife; He had a right to a home. He had a right to the pleasures of life, like we have, the comforts of life at least. But He was sanctifying Himself because He was training twelve men that would stir the world with the Gospel. And if He could do that, how much more ought we to sanctify ourself. See?

32 Now, back to the Token and we'll pick up at paragraph 61 The Holy Spirit is our Token. Therefore, when you receive the Holy Ghost, you pass from death to Life. That's all there is to it, 'cause Life is in you. You can no more perish. The Bible said, "He that's born of God, does not commit sin, for he cannot sin, for the Seed of God (Amen!), the Seed of God remains in him." And how can he sin, when the sinless God is in him. When he is in a sinless God, how can he sin? No matter what he's done, the Blood's covered him. See? He's a new creature, now. His desires and ambitions is of heaven, because he's changed from a cocklebur to a wheat. His desires ain't the same as they once was, and he displays it. You say, "Oh, I believe that." And still sinning? Huh-uh, you're deceived. See? It can't display nothing but the Token.

33 Now, that should take us back to our text that we read for this morning.

34 I John 3:7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he (God) is righteous. 8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose

the Son of God was manifested, that he might destroy the works of the devil. 9 Whosoever (?) is born of God doth not commit sin;

35 Oh, that's a stinger. So we better look at little bit more at that passage or else there would seem to be no hope for any, for all have sinned and have come short of the glory of God.

Whosoever is born of God doth not commit sin; (Now the Greek word for commit is poieo pronounced poy-eh-o, and means to initiate, celebrate, or habitually do) Therefore we should read this as Whosoever is born of God doth not initiate sin; or, better yet we can read this verse as; "Whosoever is born of God doth not habitually continue in sin";

And why is that because John continues by saying, for His (that's God's) seed remaineth in him: and he cannot sin (In other words, he has no power, he has no permission to sin), because he is born of God.

36 Look, if you have been born again it means one thing, there has been a new birth, which means a new life is now living out in you and that you life, that one that is born again, is not the old sinful man, that man is perishing day by day, the new man is being renewed daily by the Word of God which liveth and abideth forever. And it is now God's own Life, God life that is living in you and you have become a new creation in Christ, as we see in,

That's what we read Wednesday night from The Token paragraph 54 It's yourself gone. You're no more... You reckon yourself dead, and the Token is what lives in you, and it's not your life; it's Him. Paul said, "The life that I now live..." He lived a different life from what he once did. "It's not me, but Christ liveth in me." There is the identified Token that God required. Identified with our, identification with our sacrifice. The Life of our Savior in

37 The Apostle Paul said in II Corinthians 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. things have passed away and all things have become new.

1 John 3:10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

38 Now, what does he mean by that? Was John just joking? Or is this Gods Word we're reading? He says here, whosoever doeth not righteousness is not of God,. We covered that Wednesday night. Then are we to avoid this because it is too controversial? I think not. You can call a buzzard an eagle if you want to but just because you say it doesn't make it so. And you can call yourself born again if you wish, but your life will bear you out.

In his sermon, Who is this Melchisedec 65-0221E P:71 brother Branham reads from Romans 8 and then comments on it.

39 "Romans 8:1. "There is therefore now no condemnation to them that are in Christ Jesus; they walk not after the flesh, but after the Spirit." There you are. See, that throws your body subject. You don't have to say, "Oh, if I could just quit drinking, if I could just..." Just get in Christ; it's all gone. See, see? Because your body is subject to the Spirit, it's no more subject to the things of the world; they're dead. They are dead; your sins are buried in baptism; and you are a new creation in Christ. And your body becoming subject to the Spirit, try to live a right

kind of life... Now, if it throws your body subject, it throws your body subject. Let's not try to change the meaning of what he said. Now, let's see if he is saying the same thing as the Apostle Paul. 72 Like you women claiming you got Holy Ghost and going out here and wearing shorts and things, how could you do it? How could the Spirit of God in you ever let you do such a thing as that? It just can't be so. Certainly it can't be. He's not a filthy spirit; He's a holy Spirit. And then when you become subject to that Spirit, it throws your whole being subject to that Spirit. And that Spirit is nothing in the world but this Seed Word made manifest, or quickened (Hallelujah.), made alive. And when the Bible said, "Don't do this," that body quickly turns to it; there's no question. And what is it? It's the earnest of the resurrection. This body will be raised up again, because it's already started. It was once subject to sin, and mire, and corruption, but now it's got the earnest; it's turned heavenly. Now, that's the earnest that you're going in the rapture. It's the earnest.

Let's read Romans 8 for ourselves.

40 Romans 8:1 ¶ There is therefore now no condemnation (the word is Katakrima, it means damnatory sentence, in other words, there is no White Throne) to them which are in Christ Jesus, who walk not after self, but after the Spirit. (Notice again, it's not what you say that counts, it's your walk) who walk not after self, but after the Spirit 2 For the law of the Spirit of life in Christ Jesus hath made (or set) me free from the law of sin and death.

41 In other words, the Holy Spirit that is in me and living my Life for me, is not concerned about self, but doing the will of the father.

42 3 For what the law could not do, in that it was weak through the self, God sending his own Son in the likeness of our own sinful self, and for our unbelief, he condemned our unbelief in His own self: 4 That the righteousness the right-wise-ness of the law might be fulfilled in us, who walk not after self, but after the Spirit. 5 For they that are living for self do mind the things of self; but they that are after the Spirit (do mind) the things of the Spirit.

43 Those that are born again by the spirit of God have become new creations in Christ and are always mindful of the things of The Spirit, namely doing that which pleases the Father. The word Spirit used here is the Greek word pneuma, and I want you to notice the article The used before signifies it is THE SPIRIT which is God Himself.

44 Thus we read, "they which are after (or according) to THE SPIRIT do mind the things of THE SPIRIT.

45 Now, if you are doing something after or according to something you are doing it as you are following. The word after means following after. Like Jesus said, "The son of himself can do nothing, but whatsoever he seeth the Father do that doeth the son likewise."

46 Therefore, they that are after the Spirit (do mind, or shall we say, or do pay attention to) the things of the Spirit. Therefore in verse 10 we read, The Spirit is Life because of right-Wise-ness. But there is no inward spiritual man unless there is The Holy Spirit. In Galatians 5:19 we read, Now the works of self are, adultery, fornication, uncleanness, lasciviousness, etc. But we see that the fruits of the spirit are...

The fruit of The Spirit is Love, joy, peace, longsuffering, gentleness, faith, meekness, temperance. (Gal 5:22-23) The inner spiritual man is like the good tree that bears god fruit, and the flesh is like the corrupt tree which brings forth evil fruit. (Matt 7:17)

6 For to be carnally minded or self centered 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.

47 Now, that is a pretty strong statement to make. He says it can't be subject, it is not possible. 8:7 The carnal mind, the self centered mind is enmity against God.

48 That's the case because the carnal mind is not of God, but of the devil. It was born in sin, fashioned in passion and came to the world speaking lies. How can it please God.

49 "Well, I know I 'm elect so I must be pleasing to God". By what evidence do you know that you are Elect? That's what we're speaking of today. How are you so sure. How many people in this world are so sure of themselves and yet so surely wrong. What evidence do you have that you're elect. There is but one evidence, and that comes from a witness of His spirit that your Spirit is from Him.

8 So then they that are in the flesh cannot please God.

50 Now, how do you think you can please God when you know in your heart that you are not living like He wants you to live.

51 Now, verse 9 is your key. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.

52 In other words, without the Spirit of God dwelling in you, it's impossible for you to be "Spirit motivated", or even "Spirit conscious".

53 Then Paul tells it like it is, and he doesn't hold back any punches here. 8:9 Ye are not in the flesh but in The Spirit, That is, you do not live according to the old man, his wisdom and hatred of God. But you are in the Spirit, that is, you live according to the Word of God which is Spirit, or according to the wisdom of the Holy Spirit which we know via His Word, And this brings fellowship with Him and friendship divine, or shall we say divine friendship. If so be that The Spirit. of The God dwell in You. If the Holy Spirit of God dwells in you, IF God life dwells in you, then this indwelling God life will make us new creatures.

54 St. Augustine said, "he is called an enemy of God who does not obey His Word, and this is because the wisdom of the flesh only seeks after earthly treasures, gifts etc. and fears only that which is temporary such as sin and death. He who is spiritually wise does not fear temporal things. But he who is mindful of the things of the flesh dreadfully fears death and of sin, and the punishment of it."

9b Now if any man have not the Spirit of Christ, he is none of his. Now, you can talk election all you want and we have a whole generation of kids who were born into a family where the parents have raised them up in this Message, and that's all these kids have ever known. They have been raised in "THE Faith" and have never known wrong doctrine, and yet what assurance do they have of their own election. They will quote and say the evidence of the new birth is that you believe the word for the hour in which you live. Great, that is great, and what is that word for the hour? God sent a prophet! Come, on now, little children, you should know better than that?

In his Questions and Answers COD 64-0830M P:120 354 someone asked the question, the same question being asked today by so many. Do your children have to have an experience to have the Holy Spirit? If they see the end-time Message, do they have the Holy Spirit? But listen to brother Branham's answer after the Church age book was written. "Every one must have an experience. Your children cannot go in on no other way but the same way you do. See? They've got to be born again. There's no grandchildren in the Kingdom of God; they're all children. They must have it, must have an experience with God to go in, just the same as you."

55 We have more quoter's of this end-time prophet of God than ever and yet do they have a true revelation of what this end time shout is all about? And what about those who can talk the talk? As Br. Vayle said to me, they've got it but they don't got it. And even among them that did listen to Br. Vayle teach the doctrine of this message correctly, yet some have made listening to brother Vayle as the evidence of new birth, and that is totally against what he taught. I can show you 36 quotes contrary to that thinking. And I am fearful for those people, because God doesn't have grand children.

10 ¶ And if Christ be in you, you are dead to self, but the Spirit has made you alive because of righteousness. Now, what about that. He said, if Christ be in you are dead to self, but your Spirit has been made alive, the Spirit has been made alive by right-wise-ness. But the real question is "what if your spirit has not been made alive?" What if you can talk the talk and quote the quote and your spirit has not been quickend. Where does that put you. Come on now, lets say what Paul said. Let's say what John said, 9 Whosoever is born of God doth not initiate sin; does not habitually disbelieve, for his (God's) seed remaineth in him: and he cannot sin (He has no power or permission to sin), because he is born of God. 10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

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. He that raised up Christ from the dead, shall also quicken your mortal bodies.

56 You are dead to self, and in your spirit you are quickened to the Word.

57 12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

58 The price has been paid, you don't owe your body anything but to love God and live right for Him, and for yourself.

13 For if ye live after self, ye shall die: but If you through the Spirit do mortify the deeds of the body, ye shall live. Notice how it is not you who do it, but you through the conduit of God's Spirit living through you that is capable of mortifying the deeds of self. The deeds of self are not just evil works, but the passions also which come forth in lust and evil passions.

14 As many as are led by the Spirit of God, they are the Sons of God. To be led of the Spirit means to follow God in such a way that you despise and renounce all that God despises and renounces. In other words you despise and renounce everything that is not of God, even your own self, and therefore you reject the pleasures of this world which are impure and covered with filth. It means freely to forsake all earthly things and to face and welcome the sufferings of the Christian Life. But this is not the work of our corrupt nature, but the work of the Holy Spirit working within us.

15 For ye have not received the spirit of bondage again to fear; Here the Apostle Paul contrasts the spirit of bondage with the spirit of Son-ship. But notice he uses the words "The Spirit of adoption which speaks of receiving the identification of the Spirit of God whereby we are considered or recognized or witnessed to be sons.

59 The word bondage must be understood to be that of the will. For our wills at one time were subject to self alone, but through the Spirit of God by His Word we have been set free to follow the leading of His Spirit.

60 Martin Luther said, "Jesus said in John 8:34 whosoever committeth sin is the servant of sin. Of this bondage no law could ever free you. The law can only cause you fear of the judgments that follow sin. Therefore law, or even the Law of God can only destroy the works of sinful desire, but it does not destroy those passions which allow for the sin to manifest in our lives. Therefore it does not destroy them but actually makes us aware of them and thus increases the desire for sin. It actually intensifies the hatred for the law and the desire to transgress it.

But ye have received The Spirit of adoption whereby we cry Abba Father. He's telling us that we have become free from fear and have received the spirit of adoption by which we trust God. This trust he shows very clearly by the words, "whereby we cry, Abba, Father."

61 This is the cry of the heart which is full of childlike trust and knows no fear. Remember, brother Branham told Brother Vayle after he was translated to the other side, he said, "Lee, from that time on I know no fear." and Paul is not speaking of a cry we make from our mouth, but from our heart as we see in Galatians 4:6-7 "because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

The Spirit Itself beareth witness with our spirit, that we are the children of God.

62 And just because you might confess that you are a son, because you believe that you're a son, or because you hope that you're a son of God. That doesn't make you a child of God.

63 Remember the Pharisee argued with Jesus in John 8) and they said they were sons of God and children of Abraham and he said, you are of the devil and the lusts of your father you will do. Yet they argued because they actually believed, that they were children of Abraham and thus children of God. But the Spirit, God's Spirit must bear witness with your spirit, the spirit within you, that you are indeed a child of God. The Witness of the Spirit is the identification in our hearts that we are seed of God. And this can only come by an identification of our spirit with his.

You can believe and have always believed from your heart that you are God seed, but until his Spirit comes into you and Witnesses it by a visible reality that you are a new creation in Christ, and all things passing away and all things becoming new, until you have truly received a confirmation in your heart, that there is a Witness of the Spirit, His spirit with your spirit, you are only deceiving your self. As brother Branham so wonderfully said, "just because you say it's so, does not make it so." There must be this witness of the Spirit.

This witness must consist of three things.

- 1) First you must believe that you have forgiveness of sins only through the gracious favor of Almighty God.
- 2) Do not call a single work your own, unless He has given it to you.
- 3) Believe that you can not earn eternal salvation by any good works, for your salvation is a gift from God given you out of pure Grace.

This witness of The Spirit is just a beginning or the foundation of our newly acquired faith. For this is HIS witness to you alone, and thus is the beginning of your faith, and thus we are justified by faith. For to believe this no one can do so without the spirit of God.

Now, let's take the remaining time this morning to examine this verse 16 more carefully. Romans 8:16 "The Spirit itself beareth witness with our spirit, that we are the children of God,"

How many vain men, not understanding what they have said, neither whereof they believed, have wrestled this Scripture to their loss, if not to the destruction of their souls! How many have mistaken the voice of their own imagination for this witness of the Spirit of God, and presumed they were the children of God, because they had the right doctrine according to their camp. And yet all the while they were doing the works of the devil! These people might be enthusiastic, or as brother Branham would say, they might be sincere, but they are sincerely wrong.

John said in I John 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 8 ¶ If we say that we have no sin, we deceive ONLY ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us [our] sins, and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make him a liar, and his word is not in us.

And Paul said in Galatians 6:3 For if a man think himself to be something, when he is nothing, he deceives only himself.

These people are convinced their error is truth, especially if they have gotten deep into that spirit of error! As brother Vayle once quoted saying, "the man who can jump the furthest from the pier in NY trying to jump to England is in the greatest danger of all." And the person who is the deepest into false doctrine is in the greatest danger of hellfire, because he thinks that he is right. But the Bible teaches us, "There is a way which seemeth right unto a man, but the end thereof is the way of death."

64 All endeavors to bring them to the truth, comes to no avail, because they will fight even against God in their forcefulness and impulsiveness of spirit, and they call it "contending earnestly for the faith", when they do not realize they are contending for hell.

65 The problem with the taking this Scripture in a wrong sense is that so many have done so that it has brandished fanaticism instead of heartfelt dying out to self. Amongst the fanatical fringe you will have those who are always witnessing in their spirit, this, that or the other. But this Scripture does not speak of what we witness, but what God is witness in us.

66 It says, THE SPIRIT also beareth Witness with our spirit. And how could The Spirit of God ever bear witness to just any spirit which is not born again in His own image. For to bear witness speaks of identification. You say, "I can bear witness to that". And you mean, I really identify with what you are saying.

What happens though is because of the fanaticism of those who walk in a state in which they have become so heavenly minded that they have become of no earthly good, that others will steer so far clear of what they themselves think is God in their life that they lose touch with the inner consciousness of the Spirit of God and instead identify with The God of their imagination which they mistake for God.

67 In order to walk then as His children, we need to consider walking in His presence and having the proper fear of God, First, because after all, the fear of the Lord is the beginning of Wisdom. .

Now, we must ask ourselves, what is this witness or this testimony of the spirit? The real question should be, what is the testimony of God's Spirit; and, how does He "bear witness with our spirit that we are the children of God?"

We will cover this in the next meeting. Let's bow our heads in prayer.