

#15 Every man must press into it

1 "Luke 16:16: The law and the prophets were until John: since that time the kingdom of God is preached, and every man presses into it.

2 Let us pray...

3 This morning I would like to pick up at paragraph 26 of brother Branham's sermon Desperation, and examine a beautiful statement he uses when he goes to his text in Luke 16:16

4 26 "And was raised up as a carpenter's Helper; and how could That be the mighty Jehovah. But it was (See?); It was. See? Very odd sort of a Person, but oh, when He was just a boy, He astounded the priests by knowing that Word, because... Why? He was the Word. See? He was the Word. He never wrote a book. He never wrote a word. The only word He ever wrote, I guess, He erased it out, in the sand, when a woman had been taken in adultery. He never wrote a word. Why? He was the Word. See? He was the Word. He didn't have to write It; His life lived It. He was the Word. If He... "If I do not the works of My Father, then believe Me not." See? "If I don't do exactly what the Word said I would do, then I'm not the Word." But if... That's what He meant. He is the Word."

5 27 "So now, prepare yourself now for the oncoming healing service and the Communion. We'll be happy for you to stay with us if you can. If you can't, we'll have a dismissal right away. And don't forget, pray for me and pray for my wife, the sweetest woman in all the world, and for my children. And now, I claim them, every one, for the Lord Jesus."

6 28 "Now, Becky is just at the age of little "Ricketta," you know, just a little "teeannie," as we used to call it. And then, she's just at that age. But now, she's a very sweet girl; I thank the Lord for that: no smoking, no drinking, no running around, nothing. But she's just at that age... She's carefree. She don't want to go to church, and if she does, she set back there and chew chewing gum, get up and walk out. That's... See? I want to see her filled with the Holy Ghost. I want to see Joseph. I want that boy... I believe that someday when I can't walk to the pulpit no more, I want to take this old worn out Bible and hand it over to him, say, "Joseph, stay with It, son." Then I'm ready to climb on up. I want to hear a wind blowing somewhere, look up, wave my hand, take off."

7 29 "Let's pray. Father God, our whole life is wrapped in That, for It's You and You are our Life. Now, there's some here, Lord, that even holds this Token that I spoke of. They have possessed that Token, and yet they're sick. And I want to speak tonight on giving them courage to encourage them to take that God given rights. They have a right to defeat that devil. He's already defeated, and he's just bluffing them. I'm claiming them, Father. Now, help me to speak the Word. You speak through me, Lord, with these few notes that I got wrote down here and little Scriptures wrote out. I pray that You'll help me, Lord, and get in the Word and give them faith for the glory of God. In Jesus' Name I pray. Amen."

8 30 "Now, quickly, I want you to turn in the Bible to the Book of Jeremiah and the 29th chapter. If you like to read, or if you don't, just mark it down: Jeremiah the 29th chapter, and we're going to begin with the 10th verse of Jeremiah, the 10th verse of the 29th chapter. Also we're going to read from Luke the 16th chapter, beginning with the 14th verse."

9 31 "Now, I'm going to give you my text while you're turning. My text tonight is "Desperation." And I,

Desperation. And now you know what desparations is? And now we're going to read from Jeremiah the 29th chapter, the 10th verse: "For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to turn to this place. For I know the thoughts that I think toward you,... (Isn't that sweet?)... saith the LORD, thoughts of peace, and not of evil, to give you the accepted end. Then shall you call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all nations, and from all the places where I have drove you, saith the LORD; and will bring you again unto the place which I caused you to be carried away captive. (Back to Pentecost... I put that in myself; It doesn't say that. That's what I was meaning to the church.)"

10 Br. Branham continues with "Luke 16, begin at the 16th verse: The law and the prophets were until John: since that time the kingdom of God is preached, and every man presses into it, every man presses into it. (Not just simply walks into it easily, but it's got to be pressed into. See?)"

11 So this is what we will examine by scripture this morning, this statement where brother Branham quotes Jesus as saying, "the kingdom of God is preached, and every man presses into it, "every man presses into it". And then brother Branham adds (Not just simply walks into it easily, but it's got to be pressed into.

12 Now that word "presses" was translated as such from the Greek word "biazo:" and it means "to force, i.e. (reflexively) to crowd oneself into, or (passively) to be seized: to press, or suffer violence. So we are not looking at a leisurely walk with the Lord, but a literal pressing yourself into that walk, even if it comes to the place where you must suffer violence for walking with him.

13 Now, it is interesting that this word "Biazo" actually has its root in the word "bios", which is the root word for "bio-logy", the study of life, or Bio-graphy, which is the study of a particular life.

14 Bios is defined as "the present state of existence; and by implication, the means of livelihood: life, living".

15 In Matthew 11:12 we see this same statement made by Jesus but through the ears of Matthew, and it reads slightly different in the English although the Greek is fairly close the same. "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, (it is the same word biazto) and the violent (Biaztes a forcer) take (seize it) it by force.

16 Now, this gives you the impression that the Kingdom of God can be taken by violence and physical force, but that is not what Jesus was saying here. He is saying, the kingdom of God is preached, and every man presses into it.

17 The Apostle Paul said the same thing in Philippians 3:14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

18 Now, what we find is that this process speaks of a squeeze we must go through. Not the financial squeeze brother Branham speaks of which the entire world is to go through at the end time. But Christ Jesus went through a squeeze himself, and notice that his squeeze was also brought on by the church of his day, that religious spirit coming in opposition to Him.

19 Now, this word press that brother Branham mentions in his text for this sermon Desperation is also used in 2 Corinthians 1: 8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, in so much that we despaired even of life:

20 This word "press" that we have read in several Scriptures was translated from the Greek Word "dioko", and it means "to bear down upon by pressure, to exert, to press forward, or to persecute," and we find it used in more than 70 Scriptures.

21 In his sermon, Harvest time 64-1212 P:67 Brother Branham said, "And I said, "Besides, do you believe the Bible?" He said, "Certainly." I said, "Peter, on the day of Pentecost, when this was all noised abroad, and they was all shouting and praising God, they said, 'Men and brethren, what can we do to be saved?' Peter said, 'Repent, every one of you, and be baptized in the Name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost, for the promise is unto you and to your children, and to them that's far off, even as many as the Lord our God shall call.' Heavens and earth will pass away, but that Word will never fail." You Pentecostals paid no attention to the Methodist, Baptist, or Presbyterian. You knew That was for every generation, and you pressed into It. Certainly. Now, just don't stop pressing right there; just keep on pressing. See? That's where Methodists made their mistakes; they pressed into sanctification but stopped. Lutheran pressed into justification and stopped. See, then it organizes it, and there it dies. That's the end of it. That's all of it.

22 Ensign an 62-0119 P:61 In the old country, old times, the seal was usually a ring. A man that couldn't sign his name, he just had a ring. And he sealed it, ever what he would, they'd wrote, why he'd just, instead of signing his name, he put the seal on it. It was a penitentiary offense to ever copy that seal. Now, today, God has a seal. It's a penalty of death to copy that seal. Listen, you Lutheran, Methodists, Baptists, Presbyterian and Pentecostals; don't try to copy it. Hold still, and God will put it on you. And then you'll be an ensign, example of Christianity, and manhood, and womanhood, the seal of the Holy Spirit, God's ensign, pressed into you till you're look, act, walk, talk the Gospel everywhere you go. No finger can be put on you. That's right.

23 From that time 60-0716 P:50 If the sick person can ever meet God, no matter how crippled you remain, how sick you remain, how blind you remain, you meet God, there's something pressed into you, and you don't see any more of these circumstances. You look at what God said. If God could ever get us way down through the cares of life into your heart, and instill a faith there, there's nothing in the world will ever shake you from it. When a man meets God, from that time on, he's a changed person. A hundred years old Abraham was, and he was still calling anything contrary to it as though it was not. The evidence got greater and greater, piled up against him; Sarah was ninety and he was a hundred. He was still giving praise to God, strong, not staggering through unbelief, but was giving praise to God every day that he'd have the baby. Why? God had met him; God was merciful. God confirmed the covenant to him.

24 I know 60-0417S P:23 And why does God let troubles come? God harnesses trouble, puts bits in its mouth, and makes it obey Him, and those troubles bring us into a closer fellowship with God. There had been no rainbow until the flood came. But after Noah was pressed into that condition that he was in, to float forty days and nights in a storm and the little ark pitching up and down in the water, it was after the flood was over that he saw the rainbow for its first time, the covenant of hope, the covenant of promise. After he'd went through the tribulation, then he saw the promise. That's the way you see the promise, after you've gone through the tribulation. I've liked that poem, or psalm: Must I be carried home to Heaven on a flowerly bed of ease, While others fought to win the prize and sailed through bloody seas?" We ask for comfort and peace; God gives us the best He could give us: trials and tribulations. That's better than comfort and peace. Our comforts is just beyond the river.

25 Hebrews 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

26 Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. 3

And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 4 And patience, experience; and experience, hope: 5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

27 Thinking on our ways 59-0706 P:14 And it's a shame that we have to be pressed into places to make us accept it. What an enemy we have. Yes, an arch-enemy. And it's good to turn to the Lord before these troubles strike. Now, most of the time it is, that it's troubles that makes the people come to the Lord. But we should come before they strike.

28 Will I find faith when I return 51-0508 P:34 And men are regenerated, made a new person, sealed into the Kingdom of God by the Holy Spirit. The life of Christ pressed into them. All their drinking and immoral habits, and everything go out. The love of God is like a Notary Public: takes a seal and presses it until the inscription of that seal is pressed in the paper over the signature. Oh, my. And when Christ signs your name on the Book of Life, and the Holy Spirit presses It in there until the Life of Christ is formed in you (Hallelujah.) becomes deity. Men and women are sons and daughters of God. It does not yet appear what we shall be, but we know we'll be like Him. For we shall see Him as He is, have a body like His own glorious body. And we're waiting our perfect redemption. Amen. You believe it?

29 Countdown 62-0909M 37 So if a man sets on the thought of just justification's all you have to have, he's wrong, wrong. He's got to be wrong. And then if the church who believes like the many of the Pentecostals, that the Holy Ghost is it, that's all, "just repent and get the Holy Ghost," that's still wrong, because you've got to get sanctification in there to cleanse it before the Holy Ghost comes in. If you don't, you leave out the Blood. See? And the new birth, as people talks that the baptism of the Holy Ghost is the new birth. Now, that's wrong. The baptism of the Holy Ghost is different from the new birth. The new birth is when you're born again. But the Holy Ghost is when power comes into that birth for service. That's exact. See? The Holy Ghost is, baptized into the Holy Ghost.

QA Hebrews Part 2 57-1002 271-373 The baptism of the Holy Ghost is a different act from the new birth. One is a birth; one is a baptism. One brings you Eternal Life; the other one gives you power. It gives power into Eternal Life (See?) to operate. Now, you got it? Okay, all right.

Now, I want you to notice what brother Branham is saying here. He says there is a difference between the Baptism of the Holy Spirit and the new birth. Sure, one is the power of God coming upon the believer, and the other is the new Life coming forth in the believer. But although these are two different things, yet you cannot have the one without the other. But it doesn't work both ways. You can have the baptism of the Holy Spirit without having the new birth, but you cannot have the new birth without the baptism of the Holy Spirit. The difference is that you can be baptized every hour of your life with the genuine Holy Spirit and still never receive a new birth if there is no gene seed in you to be born.

Modern events made clear by prophecy 65-1206 P:42 Notice, we find today that people... There's many people just can't believe it, even Spirit-filled people. I'm going to give you one that'll choke you. The baptism of the Holy Ghost don't mean you're going in, not at all, not on that, don't have anything to do with your soul. That's the baptism. See? Here's the inside soul in here, that has to come from God. But then on the outside you have five senses, and five out--inlets to your contact your earthly home. The inside, you have a spirit, and in there you have five outlets: your conscience, and love, and so forth, five outlets to that spirit. Remember, in that spirit you can be baptized with the genuine Spirit of God and still be lost. It's the soul that lives; that was ordained of God. Didn't

Jesus say, "Many will come to Me in that day, and say, 'Lord, haven't I cast out devils, done great and mighty works, prophesied, the great gifts of God?'" He said, "Depart from me, you that work iniquity, I never even knew you. Many will come in that day."

30 Now, listen, here is the key to the whole thing. And it's called by the apostle Paul as the Spirit of Adoption. If you are born of the Spirit of God but never receive that power to act and think like the Father, then you are not the right kind of a son. Brother Branham taught us, he said, that is where the Pentecostals went wrong. They thought Glory to God I am born again, I have received the baptism of the Holy Ghost, and they stopped right there. But Brother Branham taught us that we have to be the right kind of son if we are to be placed in the family and go in a rapture.

31 Hear ye Him 60-0313 P:36 Then how the father says, "Sure proud of that son." You know what happens? When he's getting his schooling, his training... Yet, he might not be able to exercise all authority; he hasn't got it yet. He's still a son, but he hasn't been placed. Now, you ministers know where I'm, what I'm getting at: placing of a son. Now, if that son proven to be a right kind of a son (loved the father's business, stayed right with his instructions), the father then on a certain day took that son out before the public, set him up on a high place, clothed him in a beautiful garment, and he had what they call the adoption of a son, or placing a son positionally what he was. They had a ceremony, and then the father said, "This, my son, I adopt him or place him positionally." And if they had checks in those days, that son's name on the check was just as good as his father's name was, 'cause he was placed. And the son could fire who he wanted to; he could hire who he wanted to; he was in full possession of all the father had.

32 Blasphemous names 62-1104M P:57 Do you remember over in the Book of Matthew the 17th chapter, the 1st to the 5th verse, Jesus on Mount Transfiguration? You've heard me--"Hear Ye Him," that sermon I just, here about a year ago, preached that become so popular, "Hear Ye Him." The placing of a son in Ephesians 1:5 also: "God has predestinated us unto adoption of sons." See, a family... When a son is borned into it, it's a son then. But that son had tutors to raise it. And if that son never did come to be the right kind of a son, he never become heir. But if he was the right son, and the son that would obey his father, then that son was adopted or placed positionally. He become heir of what the father had. And that's what God was doing on Mount Transfiguration, when He took His own Son, after He'd been proven to be the right Son (See?), and had stood all temptations. He took Him up on Mount Transfiguration and overshadowed Him.

33 Hear ye Him 57-0807 P:25 Now, if that boy is no good, yet he's a son; he's never nothing but a son because he's borned a son. But if he is not obedient and the right kind of a son, he just continues a son on out without any reward. But if that is an obedient son according to the Scriptures, then there is an adoption of that son, or the placing of that son. And then after he gets a certain age, he's taken out into a public place. And there there's the great ceremony made, out before the public. And this son is set up on a high place and there is a ceremony of adoption. Think of it now. The father adopts his own son into his family. And then after that, that son's name's just as good on a check as his dad's. It's a public ceremony, and they're all out there, and they see this father positionally place that son.

34 Now, we also know the scripture teaches us in Hebrews 12 that "that every son that comes to God must be first tried and tested.

35 And God deals with all his sons and daughters the same way, and that is we must go through the same "Press".

36 Jesus said in Matthew 5:10 "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven".

- 37** And again in Matthew 23: 34 "Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:"
- 38** Matthew 5: 11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.
- 39** So even our heavenly reward is based upon what press you are given and how you overcome.
- 40** We read from the Church Age Book Chapter 4 - The Smyrnaean Church Age P:14 Revelation 2:9, "I know thy works and thy tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan."
- 41** 15 The key to this age is most evidently tribulation. If there was tribulation in the first age, there is now predicted an intensified tribulation throughout the second age. There is no doubt but what the following words of Paul applied to the mass of Christians wherever they were in the world and in every age. Hebrews 10:32-38, "But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He That shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him."
- 42** 16 The mere association of kindhearted people with the true believer might well bring death in return for their kindness. 17 Now the Lord God Almighty says, "I KNOW." There He is walking in the midst of His people. There He is, the Chief Shepherd of the flock. But does He hold back the persecution? Does He stem the tribulation? No, He does not. He simply says, "I Know your tribulation--I am not at all unmindful of your suffering." What a stumbling block this is to so many people. Like Israel they wonder if God really loves them. How can God be just and loving if He stands by and watches His people suffer? That is what they asked in Malachi 1:1-3, "The burden of the Word of the Lord to Israel by Malachi. I have loved you, saith the Lord. Yet we say, Wherein hast Thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness." You see, they could not figure out God's love. They thought that love meant no suffering. They thought that love meant a baby with parental care. But God said that His love was "elective" love. The proof of His love is Election, that no matter what happened, His love was proven truly by the fact they were chosen unto salvation (because God hath chosen you to salvation through sanctification of the Spirit and belief of the truth). He may commit you to death as He did Paul. He may commit you to suffering as He did Job. That is His prerogative. He is sovereign. But it is all with a purpose. If He did not have a purpose, then He would be the author of frustration and not of peace. His purpose is that after we have suffered awhile we would be made perfect, be established, strengthened and settled. As Job said, "He puts strength in us." (Job 23:6b) You see He, Himself, suffered. He learned obedience by the things that He suffered. He was actually made perfect by the things that He suffered. Hebrews 5:8-9, "Though He were a Son, yet learned He obedience by the things which He suffered; And being made perfect, He became the author of eternal salvation unto all them that obey Him." In plain language, the very character of Jesus was perfected by suffering. And according to Paul He has left His church a measure of suffering that they, too, by their faith in God while suffering for Him, would come to a place of perfection. Why did He want this? James 1:2-4, "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith

worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

18 Why does He stand by? The reason is in Romans 8:17-18, "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. 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." Unless we suffer with Him we cannot reign with Him. You have to suffer to reign. The reason for this is that character simply is never made without suffering. Character is a VICTORY, not a gift. A man without character can't reign because power apart from character is Satanic. But power with character is fit to rule. And since He wants us to share even His throne on the same basis that He overcame and is set down in His Father's throne, then we have to overcome to sit with Him. And the little temporary suffering we go through now is not worthy to be compared to the tremendous glory that will be revealed in us when He comes. Oh, what treasures are laid up for those who are willing to enter into His kingdom through much tribulation.

43 Look at the character building advice that Jesus is speaking of to his disciples. Matthew 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

44 In our modern culture they have this exactly the opposite. No wonder the millennial generation is so soft and twisted up like a doughy pretzel. They are taught, love those who love you, bless them who bless you, do good in return to those who do good to you, and pray for them that take the same stand as you take. And that has produced a bunch of hothouse plants as brother Branham called them.

45 2 Timothy 3:12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

46 Luke 21:12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

47 Was Jesus trying to scare away disciples? Listen to what Jesus tells us in Matthew 10:37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. 38 And he that taketh not his cross, and followeth after me, is not worthy of me. In other words, if you are not willing to die for him, you are not worthy of living for him.

48 John 15:20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

49 Luke 16:16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presses into it, every man presses into it.

50 John 5:16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

51 Acts 7:52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

52 Romans 12:14 Bless them which persecute you: bless, and curse not. 15 Rejoice with them that do rejoice, and weep with them that weep. 16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. 17 Recompense to no man evil for evil. Provide things honest in the sight of all men. 18 If it be possible, as much as lieth in you, live peaceably with all

men. 19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. 20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. 21 Be not overcome of evil, but overcome evil with good.

53 2 Corinthians 4:5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. 8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair; 9 Persecuted, but not forsaken; cast down, but not destroyed; 10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. 11 For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. 12 So then death worketh in us, but life in you. 13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; 14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. 15 For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. 16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. 17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; 18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

54 1 Corinthians 4:12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: 13 Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day. 14 I write not these things to shame you, but as my beloved sons I warn you. 15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. 16 Wherefore I beseech you, be ye followers of me.

55 Galatians 4:29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

56 Philippians 3:14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

57 Let us pray...