

Presence #1

May 6, 1981

1. Now, I want to go into the presence of the Lord which we have been studying in the Scripture tonight, many of them will attempt to show you the simplicity of what we have before us in this subject.

Now, the purpose, therefore, of the presence of God is to catch up loose ends. That's what we're going to try to do tonight, catch up loose ends and, also, in the future, to elucidate on the words.

Tonight we're going to look at the word 'parousia' and what it means. Then we're going to go into the 'epiphania' and into the 'phaneroo' and right down the line to the 'apokalupsis' so that we begin to see that we are into the Appearing which is the presence of the Lord.

2. Now, the purpose then tonight, pick up some loose ends and to elaborate and make as clear as we can about this Appearing which Bro. Branham said is what the people didn't understand, the difference between the Appearing and the Coming.

Now, if you said that to, (What do you call him?) a fundamentalist, he would deny that. He would say, "No, you're entirely in error. We do see the difference between the Coming and the Appearing." And he would inform you that the Appearing is where you appear before the Lord as you're caught up into Rapture.

I disagree a hundred percent. That is not the Appearing. That's the Rapture. The Appearing precedes the Rapture. The Appearing takes place now. And the Coming literally for Jesus to gather His saints is very distinct from Him coming with His saints. So you would actually put the Resurrection, the Rapture and the Wedding Supper, all of that more into the realm of what starts here on earth and what we call 'this Appearing'.

3. All right. We're going to consider the word 'parousia' or 'presence', and this word 'parousia' is erroneously translated as 'coming'. It should not be translated as 'coming', but it is in the King James version, and it should not be translated as anything but 'presence'.

Now, we're going to take this Scripture on that, so that you'll know where they are concerning the Lord Himself. Now, we're not going to deal with the presence of Paul. That's fine. We're not going to deal with the presence of Peter. That's fine. We're going to deal with the presence of the Lord per se. So the first Scripture is we go to is Mt 24:3.

And this is where they sat upon the Mount of Olives, the disciples came to him privately, saying, Tell us, when these things shall be?

When the stones are going to be laid bare on the ground, every one pulled down.

Number two: What shall be the sign of thy Parousia--not Coming, but Parousia.

And thirdly: What'll be the end of the world.

4. Now, that word there is 'presence'. "What will be the sign of Your Presence." Now, if you want to look at that as the sign indicating when the Presence will come, that's no big problem. But, I don't look at it that way. I look at the fact that it is a secret Presence, that the world will not be aware of It, although It will not be done in a corner. It'll be done where It is absolutely open before the public; the public simply will not know.

Remember; when Simeon took the little child up in his arms, he was speaking, and he said, “I beheld Thy salvation which was prepared for all the people.” [Luke 2:] That means literally before the eyes of everyone. And there’s maybe five hundred or a thousand people saw it.

In other words, as long as it was a public display that could not be gainsaid, that was enough to challenge the whole world in the face of Almighty God. You see what I’m trying to tell you? Presence.

There is a presence. *It’s indicates here*, “What shall be the sign of thy Presence?” And my thinking on this is: How do we know that you’ll be there as the case of John the Baptist? John, as the Voice came and said, “You’re going to baptize Him Who is God manifest in flesh.” And he said, “Well, what’s it going to be? Is it going to be a retinue of thousands of angels and thousands of horsemen and earth quaking, shaking events?”

Said, “No, you’re going to know, because there’s going to be the Holy Spirit like a dove descending upon him.”

In other words, I won’t even know He’s there until something happens, that’s right. And when that thing happens, that which is indicated, then He is there. You follow me?

5. All right. We go to Mt 24:27. You want to write these down, that’s fine. They’ll be on the tape anyway, I suppose if we got a tape, I don’t know.

(27) For as the lightning cometh out of the east, and shineth even unto the west; so shall also the (presence) of the Son of man be.

Now, that articulates, exactly earmarks, what this Presence will be like. We won’t go into that for the time being, we’ll take that up once when we get to the...up to the ‘epiphania’ on that one.

(27) ...so shall also the (presence) of the Son of man be.

Verses 37, 39:

(37) But as the days of Noe were, so shall also the (presence) of the Son of man be.

Now you see, when everybody thinks that means the ‘Coming’, you are taking a series of events that points you what you think hopefully to give you an understanding He’ll soon be here and you miss it, because He’s already here. The prophet said, *“I’m not running through the streets screaming He’s coming. He’s already done come.”* See? Okay, 39.

(39) And knew not until the flood came, and took them all away; so shall also the (presence) of the Son of man be.

Now, It tells you how secret that Presence is. The world isn’t going to know it period. Now, if this sounds strange to your ears, you better pick your ears up, because I’m telling you the truth. See?

6. 1 Corinthians 15:23. That word cannot be translated ‘coming’, we’ll show you from the Greek in a few minutes, as I quote you authority. Because I’m no authority.

(23) But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his (parousia.)

There cannot be a Resurrection unless He is present. Tell me, where do the dead rise if not here on earth? Then He has to be here on earth if they’re going to be raised.

7. Again 1 Th 3:13. [1 Th 4:15] Let's take a good look at this one. This deserves some derision when mis-apprehended by translation.

- (15) For this we say unto you by the word of the Lord, that we which
are alive and remain unto the (presence) of the Lord shall not (go
before) them which are asleep.

Now, It doesn't say coming. It says presence.

- (16) For the Lord himself shall descend from heaven with a shout,...

Now, I'm going to tell you something. What if I was up here in midair or somewhere, hanging on the corner up here, and I descended. Would you say I descended if I came down this far? You'd have to qualify and say, "Well, he descended part way." There is no part way here. It says, "Descended."

The same people understand the Holy Ghost did not come part way down. But It says, "He that ascended, what is it that He also descended, speaking of the Holy Ghost."

I want to ask you a question. Is the Holy Ghost up there, or did He come down here to indwell men? If you can see that He came down here to indwell men, you've got to concede that Somebody's got to come down here on this earth. Because descended is descended. See?

- (16) For the Lord himself shall **descend**...

That tells you what the Parousia is. See? Never mind 'Who's' there; let's understand 'What' is there. And I'm not going to define the 'what' till later on. Well, it already tells you, "the Lord Himself." [1 Th 3:13]

- (13) To the end he may stablish your hearts unblameable in the holiness
before God, even our Father at the (presence) of our Lord Jesus Christ.

You mean to tell me our **hearts are got to be in that** condition when we get up there? Let me tell you flat: our hearts are already in that condition to get up there. And how are you going to put the Parousia in a Rapture? Because It says right here:

- (13) To the end he may stablish your hearts unblamable in holiness before
God, even our Father at the (presence) of our Lord Jesus Christ. (See?)

Something is going to transpire at that Presence.

8. 1 Thessalonians 5:23.

- (23) And the very God of peace sanctify you wholly; and I pray God your
whole spirit and soul and body be preserved blameless unto the
(presence) of our Lord Jesus Christ.

What's he talking about? He talking about the individual who is living. As he says in 1 Th 4:13:

- (13) ...I would have you ignorant, concerning them which are asleep, (you)
sorrow not, even as others which have no hope.

In other words, there's coming a time when the dead must rise and mingle with the living. And he's talking to the living here as in 1 Th 3:13 and 23. God would sanctify you body, soul and spirit at the presence of the Lord. And you know as well as I do, though we have a sanctified body by virtue of the

Holy Ghost, that body is not in a state of immortality. So, the body at this time will be in a position at His Presence to receive immortality the same as those come out of the ground.

9. 2 Thessalonians 2:1.

- (1) Now we beseech you, brethren, by the (presence) of (the) Lord Jesus Christ, and by our gathering together unto him.

And brother, that word is 'assembling', and so therefore there is an assembling unto him Who is Present. And Bro. Branham categorically said, "*That was the Message*," which indeed It is, the same as he said categorically, "*The Shout is the Message*," which indeed It is.

And also we'll show you later on in Ephesians that that is a revelation; so therefore, the Message is a Revelation. See, the whole thing begins to dovetail.

10. James 5:7-8. Here we get another beautiful picture.

- (7) Be patient therefore, brethren, unto the presence of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.
- (8) Be ye also patient; stablish your hearts: for the coming of the Lord...(the presence of the Lord) draws nigh.

Now, he's telling you right there, that there cannot be a Resurrection for the precious fruit of the earth are the bodies. That's why the Blood dropped upon the ground in order to sanctify, so the bodies could come out of those graves. See?

Now, they were already marked by the Holy Ghost, having been born again. Each one of those cells was touched by the Holy Spirit. And if that body goes back even to gases, as Bro. Branham said, "God will raise that Body completely changed and glorified."

Now, It says here, He is waiting for His Presence to get the fruit out of the ground. That's exactly what It says in 1 Corinthians 15. It's what It says in 1 Thessalonians 4. It's what It says here in every single place you will find it takes the Presence of God to raise the dead.

Now, if you're getting a little bit scattered tonight in your thinking, remember what I taught you formerly; "There is One God and His Name is One with His Son." There is One God Who has a Son, and the Son, per se, is not God, but He's got the same Name. So therefore, when you see Lord Jesus Christ, and here Lord Jesus Christ, you've got to know the doctrine or you'll be confused every single time.

11. It's just like if I had a son and his name was Lee Vayle, and every time you talked about and used the name Lee Vayle you'd say, "Which one are you talking about?" Unless you understood as it were doctrine concerning each one. So therefore, when we use the Scripture here many times, "Lord Jesus Christ," let me assure you the Name of Almighty God is Lord Jesus Christ. And the Man sitting on the Throne now, Melchisedec, is Lord Jesus Christ. And unless you know exactly what the Scripture says by divine revelation, you'll never, ever understand the Word of God. That's why the world today is outside the pale of safety. Because they don't even know what the Scriptures say, and they don't want to know. That's right.

Remember there's one Name. You look a little puzzled. Just think it over. You'll get there. You're alive, and you're not going to die. When It bursts upon you, as It burst upon me, you'll begin to feel a whole lot better about the whole Word of God. Another thing, that same man can be worshipped, because God said so. Don't feel bad about saying, "Praise You Jesus," and worship him. You take him by the

feet, it's perfectly legitimate, because God said, "All the angels worship him." And He's given him every Name, that every tongue must confess, and every knee must bow to the glory of Almighty God." [Rom 14:11] And you look at him as God Himself. And God smiles down, and He says, "He's worthy, hallelujah, just pour it on." **Amen.** (I'm going to start screaming.) I feel good about Jesus, not about myself. Forget it. But about him I can feel good.

12. 2 Peter 1:16, talking about the Mount of Transfiguration which was a period of time, and Jesus was there present. It says in verse 16 here:

- (16) For we have not followed cunningly devised fables, when we made known unto you the power and (presence)...

Not coming of Jesus; He was there. He took them with him there. The Scripture said, when he 'took them up the mountain' in the Greek means He literally 'raised them in His arms to the pinnacle'.

- (16) ...but were eyewitnesses of his majesty.

2 Peter 3:4:

- (4) (Let's say), Where is the promise of his (parousia) of his (presence) for since the fathers fell asleep, all things continue as they were from the beginning...

Now, you notice right here that these men understood something that's been veiled to the world. And they spoke of His Presence. They weren't talking about a Rapture. That goes without saying. They weren't even talking about the Resurrection. That goes without saying. They were talking about His Presence. And remember; who can abide His Presence? That was the question asked concerning that Messenger of the Covenant. Who can abide it? The fact that we can literally abide in His Presence, because of the High Priesthood of Jesus Christ, shows there is no limit to His saving power from grace to grace.

13. Again, in 2 Peter 3:12, It says here:

- (12) Looking...and hasting unto the coming of the day of God, where the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

There again, you have the very same thing, because positively it's the same understanding: present. In other words, there's always a time when God Himself will do certain things. He will be there to do them.

14. We go also to 1 Jn 2:28. We're talking of the Person, the Godhead. Now, we must understand this.

- (28) And now, little children abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his (presence.)

Notice the very same thing here. Appearing is Presence. John defines it. How in the world would you be ashamed when you're caught up to the Wedding Supper? If the buttons would ever pop off your royal garments, they'd pop off then. You'd say, "I've made it." Elation, the joy would overcome any. How can there be a thought of dissatisfaction, even with ourselves, when we know He is the One who's done it, see?

So you see, here:

- (28) ...little children abide in him; that, when he shall appear... (It tells you the Appearing is the Presence.) ...(we may) not be ashamed before him...

Now that sounds very strange. But Bro. Branham said the same thing about a woman whose hair is not long. *"That she should be ashamed in the presence of the angels, the messengers,"* he said. *"Why,"* he said, *"A messenger would have to come in and say, 'woman, you're entirely out of order with your hair the way you are.'"* See?

So therefore, at this particular time will the church...let's ask the question, will the Church however be ashamed in His Presence? You bet it will be. Now I'll prove it to you.

15. In Revelation 3, Right here It says about the end-time church.

- (17) Because (you say, you're) rich, and increased (in) goods, and need of nothing; and (know) not (you're) wretched, miserable, and poor, blind, and naked:

That church was in a horrible mess. Certainly at the end time we would be ashamed in His Presence. But the point is, His Message came with such grace... Now John was hoping they wouldn't be ashamed. John like Paul understood that there'd be a falling away. These men could not be anointed of God and one man anointed above another man. The one man could say, "Well, there's going to be a falling away."

And the next man say, "Well, I think maybe there's going to be a falling away."

And the third fellow saying, "Well, I'm praying to God there won't be."

Now, you can pray to God all there won't be, there's going to be a falling away. Now, John was hoping here that that first Church Age, though he knew it would happen down the road, (because he wrote the Book of Revelation... He knew it was going to happen.) hoping that somehow that they'd be there prepared for His Presence.

16. I want to ask you a question. Who was prepared when He came? If you believe He really came, which He did start down there in the river, and this is actually Ohio and Indiana history in Kentucky. It's more Kentuckian than Indiana-ian, there's Ohio. But remember; the Ohio River has the Ohio name on it. Down the Ohio River, 1933, July 11th. That's when the first intimation come.

And I was talking to Sis. Branham the other day, and I even forgot to ask her more questions than I did, and we talked about it. I said, "Sis. Branham, when you were there, did you see that Pillar of Fire?"

And she said, "No Bro. Vayle. Bro. Branham told us to bow our heads and close our eyes," and she said, "I was used to obeying. So, I closed my eyes and bowed my head." But she said, "I went afterward and I said, "Bill, that was your voice I heard say, 'As John the Baptist foreran...'"

And I said, "Meda, it had to be."

And I took her to 1Thessalonians 4, and showed her that the voice is not said to be the voice of God. No way it's somebody else's voice.

And he said, *I was just a voice standing near when He used me.* See, she caught it. She didn't understand it at that particular point. He just looked at her and just kind of nodded his head and went on. But he knew that he was that voice.

17. Now, we're going to read what the authorities and Greeks say about this word 'parousia'. Rotherham and Vine. So, here we go. This is by Dr. Rotherham and I'm going to read quite a bit of it.

In this edition the word 'parousia', it is uniformly rendered 'presence', coming as a representative of the word, as a representative of this word being set aside. (He said, "In no way will I use the word 'coming', because that's not what it means.") The original term occurs twenty-four times in the New Testament. (And he names them. Which I've named only those that have to do with the actual presence of God.) The sense of 'presence' is so plainly shown by the contrast with 'absence' implied in 2 Cor 10:10 and expressed in Phil 2:12.

So, let's go to 2 Corinthians just to make sure we know what we're talking about, and we'll read It where It says, 2 Cor 10:10. All right.

(10) For his letters, (they say) are weighty and powerful; but his bodily presence is weak, and his speech contemptible.

Now, that's Presence. That was properly translated.

18. Okay, over here in Phil 2:12:

(12) Wherefore, my beloved, as (you) always obeyed, not as in my presence only, but now much more in my absence,...

Notice, presence as contrasted with absence the word must be translated 'presence', because it has nothing to do with the event itself of the coming of the person, it has to do with the person having come being there. As when Martha did not know that Jesus was already in Bethany, and suddenly he's there. But she didn't know he was coming, and there he looms before her. So that we understand the word the word 'presence'. Okay.

The question naturally arises, why not always so render it? (That is Presence.)

The more so in as much as there is in 2 Pet 1:16, also (we read it) a peculiar fitness in our English word 'presence'. This passage it will be remembered relates to our Lord's transformation upon the Mount. The wonderful manifestation there made, was a display and sample of 'presence', rather than 'coming'. The Lord was already there. And being there He was transformed and the majesty of His glorified person was then disclosed.

(I'm going to leave some out here.)

The 'parousia' in any case is still in the future, and may therefore being enshrouded in a measure of obscurity which only fulfillment can clear away.

Now, that guy was the best man I've ever heard, because Bro. Branham a prophet said, "*God reveals His Word by manifesting It, bringing It to pass.*"

It may in fine or fact, be both a period, more or less extended (It certainly is) during which certain things shall happen and an event coming on and passing away as one of a series of divine interposition.

And that's exactly right. He does come down here, He does bring us the Word, He does gather the living, He does raise the dead, He does change those that are here into immortality. He does catch us away to a Marriage Supper, ain't nobody knows the difference.

Bro. Branham said, they're going to look around and say, "Wasn't so and so to happen?" That's exactly right and you missed it. Now that's what we're up against. Okay.

19. Let me read to you what Dr. Vine said.

'Parousia', literally a 'presence'. (And he describes it, two words.) 'Para - with' and 'ousia - from 'amo, to be', denotes both 'an arrival', and a 'consequent presence with.'

In other words, the person couldn't be present unless he had come. See, that's what he's trying to tell you here.

Its usual translation 'coming' is misleading. For 'parousia' always where it occurs, refers to a period of time more or less extended. It is the word 'erkermine' (?) that fixes the attention on the journey to and the arrival at a place. While 'parousia' fixes it on the stay, that follows the arrival there. It is preferable therefore, to transliterate the word, rather than translate it. That is use 'parousia' rather than 'coming' where reference is made to the Lord, where 'parousia' is used of the Lord, it refers to a defined period of time. (As in 2 Pet 1:16.)

Now, here's what he said. Rotherham says, "That word is so peculiar, why don't we wait until we find out what it is when God reveals it?"

Vine said, "Why don't you just leave the word parousia in the Bible? A little foot note: A little foot note there."

And every time you see that word you say, "That's parousia." It means 'a certain thing', it means 'a presence'. What would that do for you? It would get you mechanically instructed, so that you would know something lies there.

Look; you know how it is if you didn't know that there's a rattlesnake lying there, you take an awful good chance of being bit. And if you didn't know a diamond was lying there, you take an awful good chance of losing a treasure. And that's all these men are saying. So you understand when we use the word 'parousia', and this is the repeat of some of the things we've gone over before on purpose.

20. Now, as we view the Presence in the light of Scriptural authority we immediately see that even as both Vine and Rotherham say, there is coming a time when the personal presence of God will be here on earth for an indefinite period of time, and in such a way as He is not present with the saints by rebirth or divine favor, but actually among the elect in a distinct and known way of His Own Person.

In other words, I want to say this, over in Matthew It says, "I'll never leave you, nor forsake you." Verses like that in the Old Testament...the one in Matthew 28, "I'll be with you even to the end of the ages."

Okay, that has nothing to do with this verse--nothing at all. It has literally to do with a present which will be at some date. And that date fixes it definitely at the time of the Resurrection. No way can you get away from that One. It is absolutely the time of the Resurrection. So therefore, if anybody can fix by Scripture the time of the Resurrection, you know that's the time that He's got to be here, whether you see Him or not. Absolutely, He has got to be here.

21. All right now. In Jn 14:23, which we go and take a look at for a second... Now, remember; I want to pass this on to you again. Make sure when you read the New Testament, even the Gospels, don't you dare read this Book any other way than written right for this hour. Because the First Church Age should've seen a Rapture. But it didn't; sin crept in. Age number seven finishes It, where the tide is turned back, and we start where Age number one left off.

Therefore, categorically, there are not Seven Church Ages; there are Six Church Ages, which should be right because man has six; God takes seven. The seven is only because God winds everything up under seven--the only reason. But you see what I'm trying to tell you? You chop Age number one and

two where it belongs, then you bring us back to where it is, and you've got a perfect Age. That's why Bro. Branham said, "*It doesn't matter what's in the middle exactly, always watch the ends.*"

And that's what I've always said, "If a board is ash at both ends, it is an ash board. Don't worry about the middle." Of course, today people might want to mess things up. I'm talking about that which you take a tree and phfft, run it right through, not some junk some people bring to get it.

22. Now, I'm not saying there aren't Seven Ages. I'm just trying to tell you this: "That when it comes to man, there is actually only the six on the grounds that one and seven literally belong to each other."

Or if you want to put it this way, you took a part out of one, and you take a part out of seven, you come up with seven. It won't matter to me. I'm just trying to show you something here, that you cannot read your Bible in the light of a gap in between and you're looking down the corridor of time. Even Jesus did not look down the corridor of time when this Gospel was written. No way! No way is anything future. You read your Bible as the present now, or you'll be confounded, because everything He talks about as a generation, this and that, and you don't put it in the present now, you'll be looking down the road and say, "Hey, this could happen there, this could happen there, this could happen there. Forget it! It's all happening right now, or the Seventh Seal has not opened or the Seventh Seal is not in progress, because when the Seven Seal is in progress there's nothing stops anything. She just goes clean into eternity. We'll discuss that later on--not tonight.

23. Okay, I was going to read Jn 14:23.

- (23) Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

Now, we have here a very certain promise, and this is not the individual as the temple of the Holy Ghost, but He is speaking to a segment of the Bride. To the individual He says, "But you know Him, for He dwelleth with you, and shall be in you." But down here He says, "We'll make our abode with." Now He's talking about a segment.

It's just the very same thing that Bro. Branham used over here in Jn 14:12.

- (12) ...He that believeth on me, the works that I do shall he do, and greater works, because I go (to) my Father.

He put that right in this hour. He never put It back in the First Age; He put It in this Age. So therefore, you read your Bible as of the moment, as of this hour. It'll begin to open up to you. Otherwise, you'll have a lot of problems.

So, there's a promise here that there is going to be a time when the segment of the Bride will have the very presence of God, very God. Everything that ever was in the Father and dwelt in the Son, the whole thing comes right down into this hour, or whatever **hour that is which we** believe is this hour.

24. Now, the assured and prophesied presence of God should not be strange to our ears, though indeed it is. Now I said, "The assured and prophesied presence of God should not be strange to our ears, though it is strange to our ears."

We go back to Eccl 3:14-15 to see this.

- (14) I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.

- (15) That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

Now, It lets you know here that God plus His ways never change.

So, if this is the case, if we go to the Old Testament and prove the presence of Almighty God, and I mean the literal, absolute presence of God in the Old Testament amongst the people, then it cannot be gainsaid, that that can happen in this hour because, “He’s the same yesterday, today, and forever,” and what He does, He does not change.

25. All right. We’re going to look at the word ‘presence’ in the Old Testament. And this word ‘presence’ comes from the root word ‘face’. Now, you don’t have a person there without a face. And you don’t have a face without a person. It comes from the word ‘face’, which means ‘to appear’, which means ‘presence’.

Okay. We’re going to start right off in the Book of Genesis, and we’re going to see the presence of God, then we’re going to see that the very same word describes the presence of man. So, we’re going to make a comparison so somebody can’t say, “Well, hey, you’re getting out of your depth there, bud, because you’re trying to take a word for presence of God here, and a presence of man here, and they’re two different words.”

No, they’re not! No, they’re not. It’s the same word because I checked it through in the Hebrew.

26. Okay. Genesis 3:8. And we can pretty well guess this one.

- (8) And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

So, there was the presence of the Lord in the Garden, and that Presence was so defined and present that they literally hid in the trees. So therefore, He wasn’t out someplace outside the Garden; He wasn’t someplace up in heaven; He wasn’t someplace under the earth. He was right there in the Garden. And the Presence was known. Now, how they knew It, don’t ask me. That’s God’s business and their business, because we don’t have the answer to every single question. But we do have the answer right here, “God is Present, and they were present before God.”

Just like It says in the Book of Acts, when Cornelius said, “We are all here present before you and God to hear the good story.”

27. Okay. [Genesis] 4:16. Now here we see a good one here.

- (16) And Cain went out from the presence of the LORD...

Now, God must’ve been there, because Cain couldn’t have gone out. So, God is present.

Okay, let’s go to [Gen]16:12. This will deal with man this time.

- (12) And he will be a wild man; his hand will be against every man, and every man’s hand against him; and he shall dwell in the presence of all his brethren.

Now, how are you going to dwell in the presence of your brethren if they are not somewhere near and you’re near, where you can actually have a kinship and a relationship to by presence, because they’re not

up there, and they're not down here; they're out here somewhere. So therefore, they likely were neighbors, and they were neighbors. He's going to be in the presence of his brethren.

In other words, "Cain, you can be there and nobody is going to hurt you. You can go right in through their houses. You can go right through their lands and nobody is going to touch you."

28. Okay, [Gen] 27:30. Same word; no difference.

- (30) And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau came in from hunting.

Now, where was this fellow Isaac and Jacob? They were in each other's presence. Same word; no difference.

29. Okay, we go to [Gen] 41:46, I think it is.

- (46) And Joseph was thirty years old when he stood before Pharaoh king of Egypt. (Now, that tells you pretty flat what that it's all about.) And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

Now, there you see what we're talking about: it's the word that refers to a literal face-to-face. Now you know, that's what the Scripture tells you. There's going to be a face-to-face confrontation at the end time according to 1 Corinthians 13, "We're are going to know as we're known." The presence of God is vouchsafed to us.

30. Okay. Let's look at the Scripture now where God has vouchsafed His Presence to mankind. Now, these won't be that perfect at this point. We're going to go to Job to begin. And then, when we get past Job, we go to the Psalms. Job 1:12. This is a good one.

- (12) ...the LORD said unto Satan, Behold, all that he (has) is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

Now, Satan and God were talking.

Okay, we go now to Job 2:7.

- (7) So Satan went forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.

31. All right. Now, let's get in Psalms. We're going to get to the ones we're interested in now, to catch up again with God present with man. Psalms 16:8-11.

- (8) I have set the LORD always before me: because he is at my right hand, I shall not be moved.
- (9) Therefore my heart is glad, and my glory rejoiceth: my (soul) also shall rest in hope.
- (10) For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

- (11) Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand pleasures for evermore.

Now, that's fulfilled in Christ the High Priest--the word 'present'. John saw one upon the Throne. In Revelation 4, John saw one in the midst of the Throne, having gone off the Mercy Seat, to come to His Father's Throne in Revelation 5.

32. Okay, we now go on to Psalm 68; read the whole thing.

- (1) Let God arise, let his enemies be scattered: let them also that hate him flee before him.
- (2) As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God.

Now, that's as It tells you is going to happen over there in 2 Thessalonians at the very end time, when the divorce is over, finalized, the Bride is caught away. It's says in Revelation 19, and I think also in Isaiah 66 and chapter 28. I just forget some of the other passages now--the very time. Now:

- (3) But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.

Now, you got the thought here as in Malachi. "I'm going to send fire on the earth. But I'm also going to send Elijah to you. I'm going to come and destroy with fire. I'm going to come and arise upon you with healing in my wings."

- (4) Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, (I guess really Yahweh they call Him. There's no vowels in there.) and rejoice before him.
- (5) A father of the fatherless, and a judge of the widows, is God (of) (the) holy habitation.
- (6) God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land.
- (7) O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:
- (8) The earth shook, the heavens also dropped at the presence of God: Sinai itself was moved at the presence of God, the God of Israel.
- (9) Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.

Now, you know that those are historical factors of the presence of God, which you can bring right to this very moment which is going to happen in our day. And by the presence of God, there are those that are blessed by His Presence, and those who will be destroyed by the very same Presence of the time when it is time for destruction.

33. ...because we don't need to take a lot of time on this--reading the whole thing. [Psalm 95]

- (1) O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation.

- (2) Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.
- (3) For the LORD is a great God, and a great King above all gods.
- (4) In his hand are the deep places of the earth: the strength of the hills is (also his.)
- (5) The sea is his, and he made it: and his hands formed the dry land.
- (6) O come, let us worship and bow down: let us kneel before the LORD our maker.
- (7) For he is our (Lord); ...we are the people of his pasture, and the sheep of his hand, (Now listen,) To day if (you) will hear his voice,
- (8) Harden not your heart, as in the provocation, ...as in the day of temptation in the wilderness:
- (9) When your fathers tempted me, proved me, and saw my works.

Now, you know that that refers to the Exodus wherein we are going at the same time, and there is a today that, if we harden our hearts, there is left no more room for repentance.

- (10) (Now for) forty years long (as) I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways:
- (11) Unto whom I swear in my wrath that they should not enter into my rest.

Now, when you talk about wrath you know immediately you are talking about a form of hyper punishment which took place with Israel when God destroyed in the wilderness, which took place at the time of the flood when sin had filled its cup up, which took place under Titus, because they had done despite to Almighty God, and which will take place in our day as the Great Tribulation.

34. So, every single time you see the word 'wrath', you do not refer to the White Throne Judgment. And you'll notice that every single time there was a Presence in every one of these. There was a Presence. And you've got a Presence right here at the end time because this is the hour when the fire is going to come. And remember; fire did not come at any other time. We had a flood that did it. Then we had a mini tribulation under Titus. But when you look at this hour, there is going to be fire at the end of the Great Tribulation. Now he said:

- (7) ...To day if (you) will hear his voice,

Now, notice in there they were in His Presence. Now, he says here, [Psalm 95:]

- (2) (Enter) come before his presence with thanksgiving, and make a joyful noise unto him with psalms.
- (3) For the LORD is a great God, and a great King above all gods.

Then you can tie It into the Book of Malachi very easily there, and see again as I said, the day of the great Judgment of God is coming, and He is going to be there to destroy. But there's another time when He is there and He does not destroy.

Now, It says, "Today if you will hear his voice."

What happens? The actual rejection of His Presence.

35. Now, I brought you that and read you where Bro. Branham said concerning this presence of the Lord Jesus Christ. He said here in "Discerning of Spirits" - [Phoenix Az 60-0308]

Now watch and see...where the gates of hell is against. (Not 'what', but 'where', in other words, what hour we're in.) It's not against denominations. The government recognizes that (It's not. That we're) recognize denominations all of them. We have the right, each one of us as American citizens, we have the right (to) denomination which is fine. We appreciate that. But that's not what the gates of hell is against. (It is a) spiritual revelation of Christ being here now, (and) the same yesterday, today, and forever. That's what it's against. The gates of hell shall be against it, but it shall never prevail.

So, the revelation of His Presence ending in rejection is going to bring on the Great Tribulation and the wrath of Almighty God.

36. Now, Psalm 100, also reading, is a short one.

- (1) Make a joyful noise unto the LORD, all ye lands.
- (2) Serve the LORD with gladness: come before his presence with singing.
- (3) Know ye that the LORD he is God: it is he that hath made us, not we ourselves; (but) we are his people, the sheep of his pasture.

Now, you've got the same thing over here in verse 7. [Psalm 95:] "For he is our God; and we are the people of his pasture, and the sheep of his hand."

- (4) Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.
- (5) For the LORD is good; (and) his mercy is everlasting; his truth endureth to all generations.

Well, do you know there comes a time when the end generation is taken? and that's our time here? So there again, we see the presence of God to be manifested.

37. And Psalm 114:1-8:

- (1) When Israel went out of Egypt, the house of Jacob from a people of strange language;
- (2) Judah was his sanctuary, and Israel his dominion.
- (3) The sea saw it, and fled: Jordan was driven back.
- (4) The mountains skipped like rams, and the little hills like lambs.
- (5) What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?
- (6) Ye mountains, that ye skipped like rams; and ye little hills, like lambs?

- (7) Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;
- (8) Which turned the rock into a standing water, the flint into a fountain of waters.

And you will notice in here that at this particular time the presence of God was there for the squeeze. And Bro. Branham mentioned the squeeze coming down, and I would believe absolutely that that is what we're having in our day, too.

38. Psalm 139:

- (1) O lord, thou hast searched me, and known me.
- (2) Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.
- (3) (You) compassed my path and my lying down, and art acquainted with all my ways.
- (4) For there is not a word in my tongue, but, lo, O LORD, thou knowest it (all) altogether.
- (5) (For) Thou hast beset me behind and before, and laid thine hand upon me.
- (6) Such knowledge is too wonderful for me; it is high, I cannot attain (to) it.
- (7) Whither shall I go from thy spirit? or whither shall I flee from thy presence?
- (8) If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.
- (9) If I take the wings of the morning, and dwell in the uttermost parts of the sea;
- (10) Even there shall thy hand lead me, and thy right hand shall hold me.
- (11) If I say, ...darkness shall cover me; even the night shall be light about me.
- (12) Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.
- (13) For thou hast possessed my reins: thou hast covered me in my mother's womb.

39. Now, let's go back to Heb 4:12-13.

- (12) For the word of God is quick, and powerful, and sharper than any twoedged sword, (and) piercing even to the dividing asunder soul and spirit, and of the joints and marrow, discerns the thoughts and intents of the heart.

- (13) Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

Now, that, absolutely, as far as I can see, is what this is all about for the end time, the very presence of Almighty God. Now, notice what It says, “The Word of God is quick and powerful.” [Heb 4:12] “In the beginning was the Word, and the Word was with God.” [Jn 1:1] But in verse 13, “Neither is any creature that is not manifest in his sight:” Doesn’t say ‘its sight’; It says ‘His sight’.

So, God the Word, the Logos, at the end time is what you’re looking at has visited the land as you saw in the ministry of Bro. Branham when he said, *“I take every spirit under my control for the glory of God in the name of the Lord Jesus Christ.”* And nobody could hide. There was no way that person could hide whatsoever.

40. That also is what I see over here in 1 Cor 13:11.

- (11) When I was a child, I spake as a child, I understood as a child...when I became a man, I put away childish things.
- (12) (But) now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known,

There again we find the presence of God, where Bro. Branham said, *“That which is perfect has come, which is God Himself.”*

41. Now, going on to Psalm 140.

- (1) Deliver me, (O God) O LORD, from the evil man: preserve me from the violent man;
- (2) Which imagine mischiefs in their heart; continually are they gathered together for war.
- (3) They have sharpened their tongues like a serpent; adders’ poison is under their lips.
- (4) Keep me, O LORD, from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings.
- (5) The proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins for me.
- (6) I said unto the LORD, Thou art my God: hear the voice of my supplications, O LORD.
- (7) O GOD the Lord, the strength of my salvation, thou hast covered my head in the day of battle.

Now, you know that this is the age of the mind, the *“mind age”*, as Bro. Branham said, and therefore, it is a time of repentance and a time when the mind must come under the Word of Almighty God. And this is where we have the helmet of salvation, which is so important.

- (8) Grant not, O LORD, the desires of the wicked: further not his wicked device; lest they exalt themselves.

- (9) As for the head of those that compass me about, let the mischief of their own lips cover them.
- (10) Let burning coals fall upon them: let them be cast into the fire; into deep pits, they rise not up again. (Always when fire is there, there's tribulation. Great Tribulation.)
- (11) Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow him.
- (12) I know that the LORD will maintain the cause of the afflicted, and the right of the poor.
- (13) Surely the righteous shall give thanks unto thy name: (and) the upright shall dwell in thy presence.

We see here at the end time, in my understanding here, we're right at the time of the presence of Almighty God, the goodness of God.

42. And I'm just doing these quickly. Isaiah 63:1.

- (1) Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.
- (2) Wherefore art thou red in thine apparel, thy garments like him that treadeth in the winefat?
- (3) I have trodden the winepress alone; and of the people there was none with me: (and) I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

Now, you notice there again: the day of vengeance.

- (4) For the day of vengeance is in mine heart, the (day) of my redeemed is come.

See, right in there. The same Presence that is redeeming us is the same Presence that is bringing Judgment.

- (5) And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.
- (6) And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to earth. (Now,)
- (7) I will mention the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.

- (8) For he said, Surely they are my people, children that will not lie: so he was their Saviour.
- (9) In all their affliction he was afflicted, and the angel of his presence saved them: (and) in his love and his pity he redeemed them; and he bare them, and carried them all the days of old.
- (10) (And) they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them.
- (11) Then he remembered the days of old, Moses, and his people, (Where he brought them up out of the sea...)

Now, what I want you to see here particularly is in this last day, because it always runs in a parallel. It never fails, God always does the same thing. We're in an Exodus now. And in verse 9, he said, "The angel of His Presence saved them." Now the Angel of His Presence, the Angel of the Covenant is one and the same. It is God Himself the Logos the Holy Spirit. And His love pitied them. He redeemed them. And "He bare them and carried them all the days of old." [Isa 63:9]

Now, listen. In verse 10, "But they rebelled, and vexed his holy Spirit:" Then what is the Angel of the Covenant? What is the Messenger? The Holy Spirit Himself. See, the Holy Spirit Himself is the One that comes down in His Presence.

43. Now, you can see that the Presence has been all through the Old Testament. Nahum way back there in the minor prophets... Nahemiah 1:1-6.

- (1) The burden of Nineveh. The book of the vision of Nahum the Elkoshite.
- (2) God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies.

Now, you know that's not the White Throne.

- (3) The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.
- (4) He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.
- (5) The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.
- (6) Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.
- (7) The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him.

Now, there again you've got the same parallel as over there in the Book of Malachi. "The great day of the Lord is coming when the whole earth is going to burn as oven; all that do wicked shall be burnt up,

but unto you call upon His Name shall He arise with healing in His wings and go forth as calves of the stall.”

44. Zephaniah also 1:1-8.

- (1) The word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, (and so on.)
- (2) I will utterly consume all things from off the land, saith the LORD.
- (3) I will consume man and beast; I will consume the fowls of the heaven, fish of the sea, and the stumblingblocks with the wicked: and I will cut off man from off the land, saith the LORD.
- (4) I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests;
- (5) And them that worship the host of heaven upon the housetops; and them that worship and that swear by the LORD, and that swear by Malcham;
- (6) And them that are turned back from the LORD; and those that have not sought the LORD, nor enquired (of) him.

Now see, them that are turned back from the Lord and those that have not sought the Lord, nor inquired of Him. Now, He’s got to be there if there’s an inquire.

- (7) Hold thy peace at the presence of the Lord GOD: for the day of the LORD is at hand: for the LORD hath prepared a sacrifice, he hath bid his guests.

You’ve got the same as Malachi here. The parallel is identical. The Appearing and the Coming. There is no difference.

- (8) And (it’ll) come to pass in the day of the LORD’s sacrifice, that I will punish the princes, and the king’s children, and all such as are clothed with strange apparel.

“Leaving them neither root nor branch.” [Mal 4:1]

- (9) In the same day also will I punish all those that leap on the threshold, which fill their masters’ houses with violence and deceit.
- (10) ...(it’ll) come to pass in that day, saith the LORD, that there shall be the noise of a cry from the fish gate... and a great crashing from the hills. (And so on.)

Now, that’s Scripture. I’ve not taken them all, but there’s sufficient evidence in the Old Testament which I will go into, even a little more later on, on the presence of the Lord, that He absolutely was there in the Presence of the people. And though the people could not look upon Him face-to-face, He was absolutely there.

45. The next word that we’re going to look at is the word ‘midst’, m-i-d-s-t. Now, that’s simply what it means. Like a segment and something divided and there He is right in there, in the word ‘midst’.

So, we go back to the Book of Numbers to get our first Scripture, and that's in Num 5:3.

- (3) Both male and female shall (be) put out, without the camp (you'll) put them; that they defile not their camps, in the midst whereof I dwell.

Now, right there God says, He's dwelling in the midst of the camp. Okay. Now, that's a physical thing he's talking about. Now, if He was just up in Heaven, you'd have a different situation come up. It would be something entirely different there.

46. Psalm 22:22.

- (22) I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

Okay, Psalm 46:4-5.

- (4) There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.
- (5) God is in the midst of her; she shall not be moved: God shall help her, and that right early.

Now, as I say, everybody is always willing to consider that God is in the Millennium, or God is in the heaven, God someplace. But they don't want to consider that God can come right down here and be in the midst of the people. You get people into a rut. And what I'm trying to do tonight, and I think you've caught on, is to show you by numerous Scripture that the presence of God is nothing to be stumbled at, that, absolutely, God can be here, period. See? That's the thing we've got to see.

But you're not going to convince by a jug full, the fundamentalist. There's no way that you'll even convince the Pentecostal. There's no way, because they're so absolutely inured by their own understanding, "Oh, the Parousia, that's the Rapture."

The Parousia is not the Rapture. It's only a part of the Parousia. Oh, let's face it, the floor is a part of this building, but the floor is not the building. Now, we're talking about the Parousia. The parousia has different parts to it. The main thing is the Presence. And It's the Presence here that starts the ball rolling. We've talked about that before. We'll go more and more into It.

Tonight, I just want to show you in the Word, that we've got a good ground tonight to believe what we believe. Not that we have to go to the Bible and prove every single point that Bro. Branham brought us, but look, when you see what he taught in the Bible, you know what you're doing? You're just right beside him preaching his Message. Because that's where he got It, was out of the Bible.

47. Okay. Jeremiah 14:8-9.

- (8) O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?
- (9) Why shouldest thou be as a man (astonished), as a mighty man that cannot save? yet thou, O LORD, art in the midst of us, and we are called by thy name; leave us not.

Now, this prophet understood something, that God was there and He was treated just like a guy passing through the land. Like I've said many a time here in this pulpit and every place I've preached the

Message like this with you along this line, I said, "Look, two thousand years ago at least we spit in His face, pulled out His beard, plucked His head, ran a spear in His side, but today they won't even spit on Him. Oh, but they sure can praise His Name." Nobody's got time for God that's Present.

Now, God that's afar off, He said, "Hey," he said, "**You're not a awat,**" the prophet is trying to tell the folk here. God stands back. He's astonished like a...say, "What is this all about? Don't they appreciate anything? Don't they understand? Are they ever going to learn?"

Now, he said, "We're called by Your Name, and You're in the midst of us." So, you can see the situation back there was a very desperate situation. And a disparate situation at the same time.

48. Let's go to Ezek 43:9.

- (9) Now let them put away their whoredom, and the carcases of their kings, far from me, and I will dwell in the midst of them for ever

Now, did He mean It, or didn't He mean It? "Oh, that was just a nice thought that God had. What He really meant was, "If you did a certain thing He'd kind of look down."

That's not what He meant. It had nothing to do with the predisposition of God toward people. It had to do with the disposition of God Himself amongst the people. And that's the thing we've got to understand: something has happened. And the signs tell you what has happened, that He is here. See?

49. Okay, now we go further. We go to Zeph 3:4-5.

- (4) Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law.
- (5) The just LORD is in the midst thereof; (What do you think of that? Right here in the middle of the land. Just as rotten as can be.) he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame.

In other words, He said, I manifest and prove myself and it's day-by-day I've done It.

How many years was Bro. Branham with us, from 1933 until 1965. Thirty-two solid years and a little bit longer. Absolutely shown the presence of God, but It didn't make any difference. No one is going to listen anyway. See? Verse 15.

- (15) The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the LORD, is in the midst of thee: thou shalt not see evil any more.

And what is it? The same One Who is going to take us right on with His Presence until It ends up in New Jerusalem. We will never be away from the goodness of the Lord once this thing breaks. And It has broken already.

50. Zechariah 2:10.

- (10) (Sing and a rise.) Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD.

- (11) And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.
- (12) And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.
- (13) Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.

There again, you see God Almighty has not relegated Himself a simple privilege of just making statements and saying, “Well, I’m this way, I’m that way, but I’m really not there.” You just can’t buy it. He has come down to visit His people.

51. Let’s go to Jn 20:26. It says:

- (26) And after eight days his disciples were within, Thomas came, then Jesus came, the doors being shut, and stood in the midst, and said, Peace be unto you.

Well, was He there, or wasn’t He there?

Acts 2:22:

- (22) Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as (you) yourselves also know:

Well, was He there, or wasn’t He there?

52. Hebrews 2:12:

- (12) Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

Does anyone dare to disbelieve that Jesus is going to be in the midst of the entire aggregation of the elect of Almighty God? Or is He just saying, “Well, I’m going to be there, but you really won’t see me.”

See, when you begin to play with words, you’ve got to go all the way. As Bro. Branham said, “*Change one, change all.*”

All right again... He’s been in the midst of us by the Holy Spirit. Has He then changed His will at the end time that He cannot appear again in the Holy Spirit as He did in the First Age, Alpha being Omega? No way can you say It cannot happen.

53. Now, let us further consider a most known and notable event concerning the presence of God. We’re going to go to Ezekiel 1. Remember; he said, “I saw visions of God.” He didn’t say he had visions ‘from’ God, he had visions ‘of’ God. Now, here’s what you can see of God.

- (4) (I’ve) looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding (within)itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. (That’s a Pillar of Fire.)
- (5) (And) out of (it) came the living creatures...(and so on, and so on.)

Then, let's get on down here, in verse 24.

- (24) And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: (and) when they stood, they let down their wings.
- (25) And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.
- (26) And above the firmament that was over their heads was the likeness of a throne, (now watch,) as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above it.

Now, the closest glimpse you'll ever get to God is what this man saw here. It looked like a man, but It wasn't a man.

- (27) (Now) I saw as the colour of amber, (Now he's got the various colors in here, and this is your Pillar of Fire.) as the appearance of fire round about within it, from the appearance of his loins even upward, and the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.
- (28) As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. (And) his was the appearance of the likeness of the glory of (God.) And when I saw it, I fell upon my face, and I heard a voice of one that (spoke.)

Now, this is what he looked at. This is what he saw. He was in the presence of God, and this is the most definitive description in the whole Bible as far as I am concerned.

54. Okay, compare that with Ezek 10:1.

- (1) Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne. (Same thing you saw before.)
- (2) And he spake unto the man clothed with linen, said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city. And he went in in(to) my sight.
- (3) Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court.
- (4) Then the glory of the LORD went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the (God's) glory. (Same thing he said in chapter 1.)
- (5) And the sound of the cherubims' wings was heard even to the outer court, as the voice of the Almighty God when he speaketh. (Now, he's talking about the temple.)

- (6) And it came to pass, that when he had commanded the man with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.
- (7) And one cherub stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen: who took it, and went out.
- (8) And there appeared in the cherubims the form of a man's hand under their wings.
- (9) And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another...by another cherub: and the appearance of the wheels was as the colour of a beryl stone.
- (10) And as for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.
- (11) When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.
- (12) And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had.
- (13) As for the wheels, it was cried unto them (with) in my hearing, O wheel.
- (14) And every one had four faces: the first face was the face of a cherub, and the second...of a man, and the third the face of a lion, and the fourth the face of an eagle.
- (15) And the cherubims were lifted up. This is the living creature that I saw by the river of Chebar. (The same thing we saw back there, visions of God.)
- (16) And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.
- (17) When they stood, these stood; and when they were lifted up, these lifted up themselves also: for the spirit of the living creature was in them.
- (18) Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims.

Now, notice the progression here from the temple where God was and He's fully depicted.

- (19) And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them, and every one stood at the door of the east gate of the LORD's house; (the temple) and the glory of the God of Israel was over them above.

- (20) This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims.
- (21) Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings.
- (22) And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

What I'm trying to show you here is the fact that God literally went into that temple, and then He went out when He wanted to go. So, when people try to tell us no way could God come down here and do what He is doing in this age, they don't know what they're talking about. Not only because God can do anything He wants, but this is the pattern of what God does, because "He's the same yesterday, and today, and forever," and His ways do not change.

55. Now, let's go back to Genesis 18.... We won't have to read this whole thing here, but you'll notice that God comes flanked by two others who looked just like He looks like which were men. "*Theophanies*," as Bro. Branham would say. God manifested in human form came and stood at that particular time and talked to Abraham.

Then the two angels went down to Sodom and Gomorrah while God stayed behind in the form of a man and addressed Abraham. Okay, we understand that.

56. Now, we go back to Gen 14:17-20, and we see Abraham dealing with Melchisedec.

- (17) And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.
- (18) And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.
- (19) And he blessed him, and said, Blessed be (Abraham) of the most high God, possessor of heaven and earth:
- (20) And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.
- (22) And the king of Sodom said unto (Abraham... and so on.)

57. Now, let's go back to the Book of Hebrews, because here is where we see the Logos again as described to us. Heb 5:5-10.

- (5) So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. (That's the day of the Resurrection,)
- (6) As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.
- (7) Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

- (8) Though he were a Son, yet learned he obedience by the things which he suffered;
- (9) And being made perfect, he became the author of eternal salvation unto all them that obey him;
- (10) Called of God (saluted of God) an high priest after the order of Melchisedec.

Now, Bro. Branham brought to our attention here that the Logos, the same One that was made flesh, God, "In the beginning was the Word, the word was with God, and the Word was God," that same One Who made all things. That One came down here and was in the human form of a king.

58. Now, let's look at this picture here. Do you think for one minute that This man suddenly appeared on the land, and everybody said, "I've known him for hundred years, or fifty years, or twenty." No! He could've been absolutely veiled in a type of human flesh, or in that which looked exactly like human flesh, but was not human flesh literally. And then again, could've been; I don't know. Eating and drinking and ministering just the same as Jesus did, and he could've been of earth with a retinue and with a palace and with armies, everything God Himself put there, and it could've been there five years, ten years, twenty years. Who's to say?

Now, you tell me that in Jesus the Holy Spirit couldn't be here tonight from 1933 to 19.. I just say, "Have your head examined." First of all, better have your heart examined, because it wouldn't matter if it was in your head anyway; it wouldn't do you any good. That's tough preaching, but I'm a tough preacher. I hang tough because here tonight, you can see by Scripture there, it's incontrovertibly correct. That no man can rise up and say, "This couldn't happen." Because It has happened.

59. Now, let's go and prove It. Ephesians 1, you know that this is one of my favorite portions of Scripture right here. After verses 13 and 14, where he tells them he knows that they are born again, where they have been full of the Holy Ghost and their bodies are going to be redeemed at this future date, he said, "Because of this, because you're Bride, after I heard of your faith unto all the saints..."

- (16) Cease not to give thanks for you, making mention of you in my prayers;
(What?)
- (17) That the God of our Lord Jesus Christ,...

Now, he's identifying the God and what God is, the God of the Lord Jesus Christ. Whoever Jesus Christ is, He's got a God. Now, let's get that down flat, because that's the truth, see? Now It says here,

- (17) ...(that God) is the Father of glory, (which we told you about the other day, a few Sunday's ago,) may give unto you the spirit of wisdom and revelation in the knowledge of him:

Now 1 Corinthians 2, unequivocally are you told that no man knows the things of God, say the Spirit of God. So therefore, God Himself, Holy Ghost, must reveal in the way He has allowed Himself to reveal Himself to that people. To what end?

- (18) ...eyes of (the heart) being enlightened; may know the hope of his (not yours, but His) calling, the riches of (His) glory of his inheritance in the saints,...

That's the first thing, which is a definitive revelation and purpose of God in the hour. Now, how does He do it? "For the Lord Himself shall descend there with a Shout, with the Voice of the archangel, trump of God." [1Th 4:16] Okay fine. Now secondly,

(19) And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

(20) Which he wrought in Christ, when he raised him from the dead,...

If that took place brother/sister, the dead would come out of the ground. That power is here, but potential. First of all comes the Revelation, right? Then comes Resurrection. Right? Then to the right hand is Rapture. Okay, "The Lord descends with a Shout." What Shout? Voice, Trumpet. What is He going to do? Reveal, Message, Resurrection, Rapture. Show me where the prophet went wrong. Who's going to do it? Holy Ghost. Now let's face it, why is the world in the mess it's in? Because they rejected God the Holy Ghost veiled in the Word. That's the trouble with it? See?

Now, that is identically... Oh I'll get you out of here, just five minutes late that's not bad at all. I'm a better boy then I thought I was. Just put a mark on the wall, so don't make it so that it can't be rubbed off.

62. Listen. Revelation 10:

(1) ...I saw another mighty (messenger) come down from heaven, (come down from heaven, stepping on land and sea...)

"Well, that's only figurative. He's up there somewhere."

Shooooeh, brother. You know what? I would sooner be a spiritist.

When I was twenty years of age about, there was some friends of mine up in Canada went to hear a spiritist. I didn't bother because I knew it's too fluky and too flakey. ...wouldn't go. But they came back and told me that this spiritist had it all figured out that Jerusalem was your belly. I'd just as soon believe that--sooner believe that Jerusalem is my belly--than to believe where people say, "Well, he really didn't put His foot on land and sea. He's up there somewhere."

Well, that fellow that said, "Jerusalem was the belly had..."

Look he's got, even in my books, far better right than the guys that pervert this.

(3) And cried with a loud voice, as when a lion roareth...

Now, when did the lion roar? In the First Church Age. But It doesn't say it's the lion roaring here. It's as when the lion roared. So, it's the Last Church Age. We'll show in a minute. It's an eagle.

(3) ...seven thunders uttered their voices.

Where? Not in heaven, upon earth.

(4) ...the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. (So there's your Seven Thunders are absolutely sealed up.)

At the time the One puts His foot on the land and sea when God Himself comes down. Because He's got the rainbow. Now who had the rainbow in Revelation 4? God. Same One Ezekiel saw. Now,

(5) ...the angel... lifted up his hand...

(6) And sware by him that liveth for ever...

Now, nobody can swear by God but God. Nobody! Then he said:

(6) ... time (will go) no longer: (But notice:)

(7) But in the days of the voice of the seventh (messenger),...

Now, he's talking about the Church Age; he's talking about the Seals. The whole thing is there before us. What's he talking about? The Seventh Messenger. How many messengers are there? There are seven.
[Recording ends]