

# Presence #4

May 17, 1981

...for that provision especially, Lord, Your Word at this moment. Teach It to us, Lord; show us Thyself, in Jesus' Name we pray. Amen.

1. Now, we're going to look into the presence of [blank spot on tape] which had to do with [] a great event which is still to come. And that's the great day of the Lord as found in 2 Pet 3:12. So, we'll go to It just to establish our thinking.

(12) *Looking for [the] hasting unto the coming (that's the presence) of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?*

Again, you'll notice the word 'coming' is actually not 'coming'; it is 'parousia'--the actual Presence. So It says:

(12) Looking for and hasting unto the (Presence, the time when that day shall (have) actually arrived and be there.) wherein the heavens being on fire shall be dissolved, the elements melt with (the) fervent heat?

So, you can use that word concerning an actual event. It can also refer to a person, specifically at this time to the antichrist. In 2 Th 2:8:

(8) ... then shall (the) Wicked be revealed, whom the Lord shall consume with the (brightness, I will) destroy with the brightness of his coming:

Now, that one there is the actual brightness of the coming of the Lord. And in verse 9:

(9) ...him, whose (presence) is after the working of Satan with all power, signs and lying wonders,

Now, the antichrist will actually be there doing those things. So, you see, the word 'parousia', or 'presence' refers to Satan himself being marked in that category. And then the other verse that I read leading up to it:

(8) ...then shall that Wicked (That's the antichrist.) be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his (presence)

So therefore, this is that time when Jesus comes back in Revelation 19 after Armageddon and reach that destruction just prior to taking over the earth. So, we have an event wherein the word may be used, we have persons such as 'antichrist' and 'Jesus'. And of course it could refer to the Spirit of God.

2. And we saw that, though the word 'parousia' was not actually used there, we find the presence of the Holy Spirit in Eph 1:17.

(17) ... the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

Then, of course, it can refer to human beings, of course, because here the Spirit will **be present**. You can refer to human beings such as in the case of the apostle Paul, as in Phil 2:12.

- (12) Wherefore, my beloved, as you have always obeyed, not (only) [as] in my (parousia, my presence. You see they use the word 'presence' there correctly.) but [now] much more in my absence,... (That's in contradistinction to Presence, bringing out the proof that the word 'Presence' should be used for 'Parousia', not 'Coming'.) work out your own salvation with fear and trembling.

Now, actually we found names that belong to God that were used with the very same word 'parousia', and/or used to describe divinity.

So, let's take a look at those, beginning in Mt 24:3.

- (3) ...what shall be the sign of thy (parousia, the sign of thy presence?)...

Not the sign that He is going to come, although that could refer to the sign which will come indicating that He will be present, but the understanding of this word here is presence. They are talking to Jesus at that particular time so they want to know what about His Presence.

3. Then in verse 27 [Matthew] It says:

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

Now He's discussing His Own Presence. And He's referring to Himself there as the Son of man. In verse 37,

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

- (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, with that we go to 1 Cor 15:23 you find the very same word used again. And this time It says,

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

Now He's talking about the bringing up of the dead. And the first-fruits, that's the First Resurrection. So Christ is going to be there present when the dead are brought up.

4. Now, with that we go over to 1 Th 3:[13] and again we'll see something brought in here by way of a name referring to deity or Godhead as you want to put it.

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

Now, that would have to be actually after the Resurrection, in the Presence there. And we look at 1 Th 4:15.

- (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.

Then he says:

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

Now, with that we read [1 Th]5:23.

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

And then in 2 Th 2:1:

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

Now, that could be kthe entire gathering or the assembling of everybody, but more particularly Bro. Branham stressed that that gathering was the [] coming together by the Message, or uniting time. Then again, we read in verse 8 already concerning Jesus in chapter 19. This verse here 8, is really the Revelation 19 where He comes and literally binds and takes over the antichrist.

5. Then in Jas 5:7-8:

(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 (presence) of the Lord draweth nigh.*

And in 2 Pet 1:16, this has to do with Jesus being present on the mountain with them when he's glorified.

(16) For we have not followed cunningly devised fables, when we made known unto you the power and (the presence) of our Lord Jesus Christ, but were eyewitnesses of his majesty.

[Then, 1 Pet 4:3:]

(4) And saying, Where is the promise of his (presence)? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

And with that also 1 Jn 2:28:

(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 coming.

Now, you know up here in John's talking about the Son, and in Peter he is talking about the Lord and Savior. So, when you talk about Him, that's the person you are referring to.

6. Now, what I want you to get is that we're not going to argue that these presences referring to God are all one and the same with regards as to whether they are speaking of the Holy Spirit, or about Jesus when He will come in human flesh. It could be both because in one place, where you read in 2 Thessalonians, It destroys the antichrist with the glory of His Presence. That is definitely, as I understand it, Revelation 19 when He comes with His Saints after the battle of Armageddon. But there's other passages of Scripture that's in there, too, that could refer to the fact that this Presence could well be even the Rapture Itself.

Now, so therefore, we could have these references refer to, not only the one event of the Holy Spirit, the Logos, being on earth at this time as we've been talking about so thoroughly, but also that word 'parousia' could refer to the literal Rapture. And also It could perhaps refer to the fact when the Bride is all gathered together at the Wedding Supper, or some other place, in the presence of God.

7. Now, what we know is for sure that, at the last day, God is to be Present among men on earth just before the Resurrection and Rapture and the Great Tribulation. Now, that's one thing we've been looking at, and we really understand.

Now, the reason that I'm dwelling on that this afternoon is because it's my purpose to take with you the Seventh Seal as preached by Bro. Branham and show you why I believe that Rev 10:1-7, absolutely is the Seal that opened and speaks of this period of the definitive Presence for a period of time on earth gathering the Bride, bringing about the Resurrection and the Rapture. And we'll go into that, that myself I am not only vaguely interested in the literal Coming of Jesus Christ for a Bride.

And the reason that I'm only vaguely interested is this...that I prefer to know I've got ten million dollars in the bank before I start writing checks. And when I know that I've got the money in the bank there's no problem whether I'm going to buy a house, a yacht, or will buy a cream-puff. The thing is to know what you have. So therefore, we deal literally exclusively in our teaching on the fact of the Presence of God now, which is the Seventh Seal, which is the spinning, or the turning event from which there is no turning back. See?

8. So, we can further narrow this down concerning the reference of 'parousia' to the Godhead, because we'll leave the events to one side, further and narrow it down to a most definitive understanding since we absolutely know one presence for sure, and that's the Presence of the Son of man.

Now, that's one thing we know absolutely. And if you know that, you've got a spring-board for the relative events that are contingent to this specific period of time before the Resurrection. Once you... Look; [as] soon as the dead come out of the grave and you see them, you've got it made. You don't even need to be changed; you've got it made, because you're going to be one of them. Now, if they come out of the grave and you **don't see, better** start scratching, it's going to be a little too late I'm afraid.

But, if you don't want the first part of what I said about seeing the dead come out of the grave you got it made, let's go one step further. When you are changed, you have got it made, there is no way, no way, actually if you are part of the Bride there is no way you are going to miss the Resurrection. See?

So, we've got a mighty definitive and strong spring-board, but as we view what we're looking at, this is the thing that I decry, that hardly anybody even those that talk this Message they are nowhere near aware that He is here and they care less.

Now, this is why I'm driving these Messages why I am. And I want to say, when I was with Bro. Jack Bell and preached about eight messages, it literally set the church on fire. Everything they talk about now, and everything in their mind that He is here and we're consecrating ourselves to It, and every place they look they see every sign in the Word and what the prophet said, and they keep coming. "Look", he said, "He's here;" he said, "This is what's going on now."

9. And this is what interested me in what I am looking at. So we're going to look at the definite period of the Son of man on earth at this end time, and we start with Matthew 24. Now, it's **always [] go back to** our goodies because we've got no trouble with them. And we start reading with 32-42.

(32) Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, (you) know that summer is nigh: (Now that's the emblem of Israel, and Israel has become a nation, is become fruitful again ...?..)

(33) So likewise (you), when (you) see all these things, know that it is near, even at the door.

(34) (Truly) I say unto you, This generation shall not pass, till all these things be fulfilled.

(35) Heaven and earth shall pass away, but my words shall not pass away.

Now, that's exactly true, because the Word says, "Heaven and earth is going to pass away." And so you know, it's a cinch, this one.

(36) But of that day and (that) hour knoweth no man, no, not the angels of heaven, but my Father only.

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

(38) For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

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

Then now It says,

(40) Then shall two be in the field; the one shall be taken, and the other left.

(41) Two shall be grinding at the mill; [one] taken, and the other left.

(42) (Now,) Watch therefore: for you know not what hour your Lord (cometh.)

10. Now, with this we're going to go to compare this with Lk 17:20-30.

(20) And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

Now, that lets you know flat, that it'll be there and you won't even know it. See? Unless you've got a key to what it is. Then of course you could know.

(21) Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is (in the midst of) you.

Now, it's no use saying, "Come over here, go over there, something has already happened amongst you, so there is no use going anywhere, you're either part of It, or you're not a part of It. And you're seeking It and running It, isn't going to do you any good." It's just like how are you going to add a cubit to your stature?

11. I like...years ago, my wife, she always was disappointed because there's eight boys in the family, (something like that: seven boys and two girls, whatever it was, six boys and two girls,) the boys had it so good, she was always hoping that she could maybe change and be a boy. She could have it good like the boys, sit on horses and gallop around, have a good time.

So, one time, she decided [] it'd be nice if the Lord really did answer prayer like her dad said--she could be changed into boy. So, she went out in the field and prayed to be a boy. That didn't do her any good. Good thing for me it didn't. [some chuckling]

But the fact of the matter is, that's what I'm talking about. This thing here, you could pray yourself blue in the face or anything else. That's not what counts; it's what God's done. Then if you don't get

aware of what God's done, it's "You're out of the picture." And somebody says, "Go here, look there, do this, do that." Forget it! See? That's why I'm so much against all these superficial things that pop-up. Forget it! Look at it. See, it's 'either' or it 'ain't'.

12. (22) (Now,) and he said (to) the disciples, The days will come, when (you) shall desire to see one of the days of the Son of man, and (you'll) not see it.

(23) And they shall say to you, See here; or, see there: go not after them, nor follow them.

The very same thing they say about the Kingdom. In other words, It'll be right there, and there is no use you trying to figure It, there's no use you running around, there's no use you getting ideas. It is or it ain't, see?

Now, he tells you, now this is to be a secret,

(24) For as the lightning, that lighteneth out of the one part (of) heaven, shineth (to) the other part (of) heaven; (as the Logos was in the east, it's going to be in the west.) so shall also the Son of man be in his day.

Now, you know the Logos at this time, of course, is the Word. Now It says here, now I can prove it to you, but he tells you It says:

(25) But first must he suffer many things, and be rejected...

The Logos suffered and was rejected, and the Logos comes again. See? You follow me?

15. (26) (Now,) and as it was (even as it was) in the days of Noe, so shall it (also be) in the days of the Son of man.

Now, He's already described that over there in the Book of Matthew as being the presence of the Son of man. See? And he tells you here, "The kingdom is in the midst of you," and He was in the midst of them. When the King is there, the Kingdom is there. If the Kingdom is there, the King is there. Now, any theologian knows that. That's always been standard. That's why It says over there in Daniel, "It's in the fourth age of the great empire that the Saints of the Most High own the earth." And I explained that to you, "When the Saints stand here glorified, one glorified man owns the whole world." Jesus had to cry for twelve legions of angels. He was simply a man hanging on the cross. But when a man is glorified, he can defuse every atomic bomb, or detonate it, and stand right there and watch the thing go up with a blast; it couldn't touch him.

One man could destroy every army. One glorified man could make every single person go crazy. There's nothing that one glorified man couldn't do. Now, do you understand what I'm talking about? You just let His Presence be there, and that Presence is going to bring forth a Resurrection. And of right now the saints of the Most High God under the Seventh Seal own It already, if they're a part of It. See? Because they have the Tree of Life at their disposal, and they won't even die, because we're in a most momentous thing under high heaven as John said, "That which is going to be has never come into existence." No people have ever walked to the Tree of Life. Never, but that's what's going to happen when He appears and that Word is present. See?

14. All right. Now the kingdom It says here, "Is going to be just it was with the kingdom the first time. He's going to suffer many things."

(26) ...as it was in the days of Noe, (it's going to be) in the days of the Son of man.

Now, listen; He's going to show you right here that they cared no more than nothing about the prophet Noah. They cared no more than nothing about the ark. They didn't give two bits for anything. They just went on doing their own little thing.

(27) ...(and they didn't know until the day came, the) flood came, and destroyed them all.

(28) Likewise in the days of Lot; they (ate), they drank, they bought, they sold, they (buildded,) they (planted);

(29) (And) the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

(30) Even thus (it's going) to be in the day when the Son of man is revealed.

So It tells you right there the Son of man is present, and the Son of man is revealed, and it's going to take a period of time to do it. And it's going to end in the catastrophe of the Great Tribulation, the destruction of Mal 4:5-6. That's exactly what's going to happen, there's no way you are going to change it. You see?

Now, those things we know, the Son of man is to be present for a period of time and revealed for a period of time. His unveiling will require time. The saints will still be on earth. Now we know exactly Who the Son of man is. It is the title Jesus gave himself while on earth. And He said, "The Son of man hath nowhere to lay his head." I believe that's in [Mt] 8:20. And when he asked them who the Son of man was under divine anointing in Matthew 16, Peter told them exactly who the Son of man was, "Thou art the Christ, the Son of the living God."

Now, to place him as Christ is to place him as the anointed one. Now, we're going to take another aspect to the anointed one which we didn't take the other day. So I just want to keep weaving this back and forth, so keep you on your toes and know that there's a whole lot of Scripture about this subject.

15. All right. Deuteronomy 18:15:

(15) The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him (you) shall hearken;

(16) According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

(17) And the LORD said unto me, They have well spoken that which they have spoken.

(18) I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

(19) [And] it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

16. Now, he is that Prophet, or unique Prophet as found in Deuteronomy here and outlined in Heb 1:1-4. Now let's just take a look at that. In Hebrews It tells you:

(1) God, [who] at sundry times and in divers manners spake in time past  
(in the prophets) unto fathers...

(2) (But) hath in these last days spoken unto us (in the) Son, whom he  
hath appointed heir of all things, by whom also he made the worlds;

(3) Who being the brightness (of) his glory, and the express image of his  
person, and upholding all things by the word of his power, when he  
himself purged our sins, sat down on the right hand of the  
on high:

had by  
Majesty

(4) Being made [so] much better than the angels, as he hath by inheritance  
obtained a more excellent name than they.

Now, you'll notice in here, that Jesus is compared to the prophets. But wherein God spoke in various ways in the prophets, through the fathers, (he speaks in the prophets,) now it's the last time this One the great Prophet, the great Anointed One comes on the scene and He is the entire fullness of the Word of God Himself.

17. Now, we're going to back to Jn 6:14, and read what It says there. Now It says here,

(14) Then (these) men, when they had seen the miracle Jesus did, said,  
This is of a truth that prophet that should come into the world.

And they're talking of Duet 18:15 particularly. Now we bring back also reference by going to Gen 49:10, It says:

(10) The sceptre shall not depart from Judah, nor a lawgiver from between  
his feet, until Shiloh come; and unto him shall the gathering of the  
people be.

So therefore, we see now that there is going to come out of Judah a great Prophet and of course he's going to come out from the tribe of David, the root of David, and he is that one for whom the people are looking which is the messiah, which is that prophet.

18. Okay, we go to Jn 10:22, and we begin reading, and It says here:

(22) ...it was at Jerusalem the feast of the dedication, it was winter.

(23) And Jesus walked in the temple in Solomon's porch.

(24) Then came the Jews round about him, and said, How long dost  
thou make us to doubt? If thou be the Christ, tell us plainly.

All right there you are, see? “If you be that prophet, if you be that messiah, if you be that one, you tell us.”

Now you see, they were a little bit in doubt as to that one. But they knew He’d have a lot of qualification.

(25) (And) Jesus (said,) I told you, and (you) believed not: the works that I do in my Father’s name, they bear witness of me (that I am that one.)

That what He’s telling them. So you better include that in there.

(26) But you believe not, because you’re not of my sheep, as I said unto you.

Now, there’s nobody but a sheep that can get a revelation.

(27) My sheep hear my voice, and I know them, and they follow me:

(28) And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

(29) My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand.

(30) I and my Father are one.

Now, that’s true. If you can’t pluck them out of the Father’s hand, His hands, they’ve got to be One.

(31) Then the Jews took up stones again to stone him.

(32) (And) Jesus (said), Many good works have I shewed you from my Father; for which of those works do (you) stone me?

(33) The Jews answered, saying, For a good (works) we (don’t)stone (you); but for blasphemy; because thou, being a man, makest thyself God.

19. Now, notice that. You notice what he said right there. And he said, “Now, listen here; this cannot be that prophet.”

He said, “I am that prophet.” Now, He said, “I do many good works. I do many works in my Father’s Name.” In other words, “I am the Son of God.” He’s letting them know that he is the Christ; he is the Messiah.

And what did they do? They say, “You’re making yourself God. How in the world can you do that?”

(34) (And) Jesus (said,) Is it not written in your law, I said, Ye are gods?

And that's absolutely right. That's exactly what the Psalm said. Now, listen; the explanation:

(35) If he called them gods, unto whom the word of God came, the scripture cannot be broken;

(36) Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, (I'm) the Son of God?

Now, remember; that's absolutely the truth. There's no way you can get around it. That the prophets, absolutely, were gods to the people. Now, here's that prophet, that great one, would have to be God to the people. So now, he identifies himself, "I am the Son of God." See?

In other words, they just said, "You're making yourself too big an authority; you're making yourself too much." Now, he said:

(37) (But) if I do not the works of my Father, believe me not.

Now, he showing his legitimate connection that he is that Son of God, he's the messiah; he's that prophet; he's that one.

(38) But if I do, though (you) believe not me, believe the works: that you may know, and believe, that the Father is in me, and I in him.

(39) Therefore they sought again to take him: but he escaped out of their hand,

(40) And went away again beyond Jordan into the place (baptizing; where) he abode. (Then of course, many people did begin to believe on him later on.)

Now, just to go back to Deuteronomy 18 again, which we did, because this is where that comes from. So, he is that prophet; he is that one; he is the messiah; he is the Christ that came into the world. And of course, did they know right away **that he would be the anointed one? They didn't** understand it all, but they knew that much: there'd be the anointing there.

20. All right. [Deuteronomy] 18:15.

(15) The LORD thy God will raise up unto thee **a Prophet** from the midst of thee, of thy brethren, like unto me; unto him you shall hearken; (and so on.)

Now, you can see here, that what the people did not like was the Logos that Moses would step into, because he stepped into that Cloud which was that burning cloud on the mountain--and also the thunder, which was thundering forth the Word of Almighty God.

Now, what I'm looking at here is in Deuteronomy 18, that Moses was with the Logos, or the Logos was with Moses. But in Jesus' time, the Logos is made flesh and the Logos becomes Jesus. Thus He is indeed the very Christ, the Son of God veiled in a temple of flesh just exactly as He says that He is.

Now, we must carefully discern here, and we ask: Why is he the Son of man? He is the Son of man, because he is the Christ. In other words, he is that anointed one. See there had to be one of the brethren

come into the world. Now, if you're going to be one of the brethren, you've got to be born in Israel, and you'd have to be a prophet. So therefore, that is why he is called the Son of man, because he was born a man and identified with the tribe. See? Now, he wasn't born of David in the sense that he ever came out of David's loins. Just the fact is that Mary did; Mary was the incubator; so therefore, that's how He came, so He's given credit for that particular point.

21. Now, it is the Anointing that makes him that Son of man. Now, thus, if the Son of man is present, and is revealed for a period of time, and yet comes to Lk 17:26-30, it can only be the person of the Holy Ghost. Now, what we're trying to get across to you at this point is this: that he is definitely that one that is the anointed messiah. He is called the Son of man; he is called the Christ. And he's called the Christ because he is anointed.

Now, what is the Anointing? The Anointing is the presence of God Himself, is the Holy Spirit. Now, what we're looking in here is: If he is the Son of man--which he was, that living person on earth, anointed of Almighty God proving who he was--and he is presently revealed for a period of time, it would have to be according to the Anointing and not according to the flesh because it was not the flesh that constituted him Christ. It was the Anointing that constituted Him Christ. Yet he had to be flesh because the Anointing will not go anyplace but the flesh. God is not going to anoint a house out here. He's not going to anoint a tree. He's not going to anoint an animal. It's got to be a person. Now he was that person. He's identified according to his birth and all. He came a specific certain way. He is that one. But He still would not be that one without the Anointing. You can't take one without the other. Now, he is that one, because he's anointed.

22. Now we're going to go to Lk 17:26-30.

- (26) And as it was in the days of Noe, so shall it be also in the days of the Son of man.
- (27) They (ate, they did eat,) they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and (took them all away, or) destroyed them all.
- (28) Likewise also as it was in the days of Lot; they did eat, they bought, they sold, they planted, they builded;
- (29) But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, destroyed them all.
- (30) Even thus it shall be in the day when the Son of man is revealed.
- (31) In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: (and so on.)
- (32) Remember Lot's wife.
- (33) Whosoever shall seek to save his life shall lose it; and whosoever life shall preserve it.
- (34) I tell you, in that night there shall be two men in one bed; the one taken, and (one) left.
- (35) Two women shall be grinding together; the one taken, and (one) left.
- (36) Two men shall be in the field; the one taken, and (one) left.

(37) And they answered and said, Where, Lord?...

Now, you notice in here that positively this can only be the spiritual Christ that is being revealed to the people who is doing the same things that He did when He was here in the flesh, because of what we're reading here in these verses, that at that time, that after the revelation of the Son of man, after that period of His Presence among the saints, It distinctly says, "There's going to be a trouble... [blank spot on tape] righteous, this one is unrighteous"

23. So, when the Presence of the Son of man is here, this is the time of the division and the gathering is unto Christ. He said, "By our gathering together" (in 2 Th 2:1) "by the presence of the Lord Jesus Christ, and our gathering together."

That's what Bro. Branham said was the Message *which is gathering the people*. And who is doing the Messaging you might say? The Holy Spirit Himself is revealing Himself, and the revelation is that Message of His Presence of what He is doing. And people are dedicating themselves to It. They're believing It, and they're seeing Him come into view, which is going to bring about the Rapture. Then It says here:

(37) And they answered and said, Where, Lord? And he said, Wheresoever the body is, (soma, there) will the (clean) eagles be gathered together.

24. And He tells you right there what it is: it's the same 2 Th 2:1.

(1) ...we beseech you, by the (presence) of our Lord Jesus Christ, and our gathering together...

(2) (Do not) be shaken in mind...(concerning) that the day of (the Lord.)

[ ] You don't need to worry about the day of the Lord if you're aware of and part of the Presence. What do you care about it? See? Now people fuss and all the time, "Will the Bride go through the tribulation? Will this happen? Will that?"

Well, what is there to talk about? If you're a part of the day of the presence of the Lord, you've got nothing to do with that thing. And Paul said, "Don't be troubled as by letter from us, or by spirit or anything anybody says because," he said, "You're being gathered unto Christ." There's your refuge right there. See? "When the enemy comes in like a flood and the Lord raises up a standard..." [Isa 59:19]

You see, you've got two gatherings. You've got the gathering of the buzzards; you've got the gathering of the eagle. And I wish Bro. Branham had made that very, very plain, because he could have done it. But he didn't do it, so I'm making it very plain because the binding of the tares comes first. There's got to be the image to the beast begins to be erected. There's got to be the ecumenism begin to flow into the land. People got to start coming together, and it's that time the Bride pulls out. "Come out of her my people." So, there's a gathering together.

So therefore, when we talk about the literal Presence of the Lord on earth, no way in the body is it done. Because there's no way He comes to us, we go to Him physically. We go up unto Him spiritually, but physically He does not come here. He goes up there and He stops, then we are taken up to Him. But down here is where it's spiritual, so we got our pictures exactly right.

25. Now we go back to John, the Gospel again. John 1:1-3:

(1) In the beginning was the Word, and the Word was with God, and the Word was God.

(2) The same was in the beginning with God.

(3) All things were made by him; and without him was not any thing made that was made.

Now, that's the Logos. Now, who is the Logos? The Logos is God. Now, It says here:

(14) ...the Word was made flesh, and dwelt among us, (there's a dwelling among us, and He's) full of grace and truth.

Now, that's exactly what we find over here in the Book of Ephesians. We read that this morning, chapter 1. And I keep using these verses because we want you to be tremendously familiar with them, so you know exactly what the prophet said. The prophet said about this One over here in Ephesians, "The spirit of wisdom comes in the Church, to make known to the Church by the revelation of the Holy Ghost."

Now, he lets you know right there that the Spirit doesn't come into the Church, and then lets some pope come in and tell you something. Or let some bunch of preachers come in and tell you something. Or somebody say, "Come over here, come over here, let's go here." The Holy Ghost Himself is going to tell you all about Himself, bringing the Church in, and revealing what day we're living in. Just the same as Gabriel came to Daniel, the Holy Spirit comes to the Church in the last days to reveal these great deep secret things, such as the Thunders and all.

So, Paul is praying here:

(17) That the God of our Lord Jesus Christ, the Father of glory, may give you the spirit of wisdom and revelation in the knowledge of (himself:)  
(Well, only God can do that, you see?)

26. So that is what the Spirit is doing. And you'll notice, as Bro. Branham was there in the water in the foot of Spring Street, Jeffersonville there in the Ohio River, that 'Whirling Light' came down and I was just talking to Sis. Branham about that the other day, and I said, "Meda, were you there what that Pillar of Fire appeared?"

She said, "I was, but I didn't see It because Bro. Branham said, '*Everybody lower your head, close your eyes*.'" She said, "I was used to obeying him, so I did it. But," she said, "I heard the Voice that said, '*As John the Baptist foreran the first coming*,' and when I saw Bill later, I said, 'Bill, that was your voice,' and he just looked at me and didn't say anything."

"Well," I said, "Sis. Branham, that's absolutely the Greek of 1 Th 4:16, 'For the Lord Himself descends from Heaven with a Shout', and the Scripture is definite that that is not the voice of the Lord Himself, it's the voice of somebody else which is there."

So, this is the Holy Spirit in the Church even as Gabriel came to Daniel, which signifies there had to be a Messenger to tell the prophet in order to tell the people. And that's exactly what comes at this hour here, the Logos Himself Appears in the end-time, and uses a prophet in order to reveal Himself to the people. Now, that's identical to Rev 10:1-7, where the Mighty Messenger comes down, the Logos comes down, feet as pillars of fire and He communicates with the prophet of Rev 10:7. which is the last messenger of the last hour. And that is exactly the same as over here in 1 Cor 15:23, where It speaks of Christ with the first-fruits. "And they that are Christ's at His Presence."

27. Now, one of the great mysteries of the Resurrection is the fact that the living are not going to die but be changed. So, you've got your mystery right here. One of the mysteries, then, under Rev 10:1-7, is 1 Cor 15:23 and 51-55, which has to do with the people having their bodies changed.

Now, it is surely this Presence that takes place at this time that we're talking about, see? Now, although our point now is no matter if other Scripture refer to a presence or presences, other than the Logos, (that's what we're talking about,) there's one thing we know for sure that He is here at this time. And that is the One Who indwelt Jesus of Nazareth, is the same Jesus that is here and, "He is the same yesterday, today and forever." And that is the Logos that became flesh, that Spirit that indwelt the flesh of Jesus, now indwells the Word and the Word has Appeared among us, and we beheld Its glory, Its revelation **waiting for It spoken in us.**

So, I'm not going to belabor the point...just that's all we have to worry about this afternoon is this: Then when you use the word 'parousia', there may be places that we cannot exactly place It. There's no doubt about it. I look at the word, and I say: from what I see I say this refers to the Presence here, and I can take everyone of those Scriptures and in my own way, I can assure myself, and I am happy to see that It refers very definitely to the presence of the Holy Spirit here now. But, I'm going to be honest with you, I can't prove it. There's no way I can **prove it everyone refers to that, because** I've already shown you that the word 'parousia', refers to a day, that day coming. Already showed you it refers to the antichrist himself. In all...just that word now--not the word of every event. Let's get that straight. But the word 'parousia' itself can refer to people being present. It can refer to Jesus and the Saints destroying the antichrist after Armageddon we know that. See?

28. Now the other few words in there could literally refer, one or two of them, to the fact of the Saints gathered together in the presence of God, and we're right there with Jesus at the Lord's Supper, that is, the Wedding Supper. I can't find one that actually says that. But I'm not saying there cannot be a reference to that obliquely. But what I am saying, the subject under, not under speculation, but under perusal, that we're really looking at it is what the prophet taught, "*He's here.*"

And what we're trying to say is: "Who is here?"

And what about Him Who is here? What is going on with Him and us when He is here? That's what we're talking about. And that's why we referred very definitely that, if every one of those other places are a little bit vague, now positively there's not concerning Christ and raising the dead, because God does it. Jesus does not do it. It's the Spirit of God that raised Jesus that raises the dead, so therefore, God raised the dead. So therefore, Whoever came down, or comes down in 1 Thessalonians 4, that raises the dead is the same One that Shouts, is the same One that brings about the Rapture. Well, Who raises the dead? Holy Spirit does; God Holy Spirit, does. There's no way--no way--can I find Jesus the man doing it. No way. I can find when we're changed we have the Body of His glory, which is the Body that Jesus rules with. I can understand that.

29. So, we're looking at the subject this afternoon, and I'm trying to finalize this thought with you. You come to the thought of the Son of man, and in there you've got it right in Matthew, and you've got it in Luke, and **He definitely, when the** question came, "What is the sign of Thy Presence?"

And He right away refers to the Son of man's Presence. Three times He specifies. He tells you how It comes, It is going to come by the Logos the Pillar of Fire, the same Fire in the east, is the same Fire in the west. That's how It's going to come. Then He very definitely tells you, "It is a period of time." Then He very definitely tells you, "The same period of time of His Presence, is the same period of time of His Revelation, because the same things happen. Noah's day; Sodom's day. Flood take away; fire take away. So, you've got the picture. Under the Presence is the Revelation.

Now, I haven't dealt with the Revelation. I'm going to take Apokalupsis, see. I'm not here yet. But I'm trying to show you: there's one thing we sure do know and that is the presence of the Son of man.

30. The question comes, "Who is the Son of man?" Well, He told us Who He was. "Who am I the Son of man?"

"Thou art the Christ the Son of the living God."

Who is that Christ? The anointed man that God said that He would send. Like unto Moses, like unto David, every single one. One born of a woman, the Seed of the woman, anointed of Almighty God. Alright now, just a minute, what is that Anointing of God? Turns out to be the Logos. Then listen, what's important? The man or the Logos? The Logos!

You say, "Hold it, the man is important, too."

But hold it. The man did His job. Now, I'm going to give you a little point here. A lot of folk say that the Logos came into Bro. Branham. Brother Branham said, "*The Logos went unto Moses.*" Now, I'll accept that, but how much, I don't know. I can even accept the fullness. I'll tell you why--for this reason: the true Logos, the true Lamb of God was when that Logos which was the Holy Ghost wishing to definitely reveal Himself would build through creation a Pillar of Fire to veil in, felt anew from His Own [end of side one of tape] characteristics that He must manifest in a body. Now the promise...now that body would come forth through a woman.

31. So, the Logos instead of being a Pillar of Fire, or being vast mountains, and vast trees out there producing, He reduced Himself to a sperm and an egg. Put It in the womb of the virgin Mary, tied It in there with those cells and begin drawing the substance of the human body to produce a man.

Now, therefore, that which was born of Mary was the Son of God, period. No way It could be anything else. Then God indwelt him. Now, what I'm trying to show you is this: this was the only one that could be the Lamb of God, the blood of God that took away the sin of the world. But you could put the self-same Logos into Moses, that wouldn't take away the sin of the world, be a revelation. You could put the same Logos in William Branham, neither one would be God. Neither one the Son of God. Neither one the Son of man. No way, no way, shape or form. But they could be carriers. You follow what I'm saying? Because neither one had to die. They were only revealers. So, I'm not against believing that the fullness of the Godhead could be Bodily amongst us in One Person, though I believe that Bro. Branham's statement were more conclusively the fullness of the Godhead bodily as being in the Bride.

Now, you say, "I think it's both ways."

Well, I won't argue. I can see both ways. I got no trouble. You see I got no trouble anywhere seeing these things. I'm not definitive in my conclusion. And I don't even care to be, because I'm definitive with one conclusion that the Son of man is here in Spirit form and proved that He was that One by doing what He did when He was here in the flesh. The Logos has Appeared. This much I know: He is Present. And you can put the Presence any place you want in the future, and I'm telling you this, "If you miss this Presence, forget it!" There's no more worth a plug nickel to you, because I'll read it to you.

32. I'm going to prove it to you. 2 Thessalonians, [1:] It tells you right here:

(8) In flaming fire taking vengeance...(now I told you that does not mean taking vengeance, that's coming in the true sense of discernment of judging,) on them that obey not the (God of the) Christ: a

(9) Who shall be punished with everlasting destruction from the presence of the Lord,...

It tells you right there, you miss this Presence, forget about any other presence. The only presence you'll get is the fire, in Revelation 19.

So okay, that pretty well takes care of our study. Get the point? I don't care how many times you look at the word 'parousia' get this flat: the One I'm dealing with, the One I'm interested in is Him being Present here, and if I am a part of It and ripening in the Son of His Presence I have got it made. And if I am not a part of It, I don't care how I jabber, how I carry on, how I kick up my heels, how charismatic, how wonderful, how this, how that, I've missed It. Now this is what's wrong with the world today.

Bro. Branham said, "*They are going to wake up too late and say, 'Wasn't this to happen?'*" "*Wasn't that...*," he said, "*that ain't, no, you've done missed it.*"

Now, that 's exactly what It says in the Book here. "So shall also, the coming of that One that you say you're looking for. He'll be here and you won't even know it."

33. Now, that is the Seventh Seal as far as I am concerned. And I really don't care this much in comparison to what I've got here after the literal thoughts of Him coming. I don't! Like I said a while ago, you make sure I've got ten million dollars in the bank, I'll start writing checks and I don't care if I want to buy a house, a yacht, a plantation you name it, I'm going to have it. But if I don't have that ten million dollars I miss the whole thing. And if I miss This, I've missed It all. You follow what I'm talking about?

That's why we're dwelling with the Presence now and to understand It, and to know that we're a part of It. Because if you do not see Him and His Appearing which is a part of It, you are not going to be like Him. Don't ever think for one moment that you're going to be changed here, and caught-up and see Him there, because the Word of God **distinctly says, it never yet come into this world, He shall be, "But we know that when He shall appear we shall be like Him,** but we shall see Him as He is." [1 Jn 3:2b]

34. Now, that's the key to the whole thing. And that is the metamorphosis described by Paul, not exclusively, but intensively, that you go from glory to glory until you're in His Image. That's what happened under Luther, under Wesley, under Pentecost, and now "The All in All" is here. And a man looked Him right in the eye proving, and God proving He's here, that He knows us, because that's why Bro. Branham discerns all things **will ...?... will** have to do, the same One says, "Now you're going to know as you're known." That seeing Him now that gives the change, that catches you up there.

Fundamentalism says, "I'm going to be changed. I'm going to get caught-up. I'm going to see Him." That's a lie from the pit of hell because the Bible says opposite.

It says, "You're going to see Him, you're going to get changed, and you'll get caught-up," for that's the Bible.

So, here we are this afternoon, brother/sister, was the best we can do to show you, that this is what we're talking about, that Presence. Other presences are, sure, wonderful, but this Presence is what you and I are concerned with.

So, the Lord bless you now. Wednesday night we're going to go into some more of the same subject, and perhaps Wednesday we're going to take, we'll go into either the 'phaneroo' or the 'epiphania' or the 'apokalupsis'. We've gone into the 'parousia' pretty thoroughly, so we'll go into one of the others.

So, we'll rise and be dismissed at this time.

Heavenly Father, we thank You again for allowing us to come together, short period of time here to sing Your praises and to talk about You, and it is nice, Lord, to know that we can talk about You in a

way that we could never talk about You before. But now, Lord, we want to present to You not just the fact that we know verbally, and we know mentally Your Presence, but this afternoon we extend from our hearts a welcoming spirit to You in our midst. And we praise You Who are in our midst, and we literally do welcome You, and we say, "Come Lord Jesus, be at home in the midst of this church here." And may from this moment on every thought be turned towards You. And every desire Lord, be turned towards You until we can praise Him Who is in the midst of His people, and realize we are fellow companions of His, and fellow partakers, oh God, of this wonderful calling. How wonderful thing that is Lord, that His calling should almost make the dead come forth when the living begin to realize that He is in the midst of the people to take us onward and ever.

Lord, this could shake us free of every one of these other carnal thoughts and schisms and divisions and everything which is actually stupid and in negligible, pitiful, Lord God, in the sight of Your Presence. Help us, Lord, to rise above it and give Thee glory as never before, and to praise Thy Name. Who, just as did Paul said in Scripture, "Who in the form of God thought not a thing to be grasped and retained," but now leaving the presence of eternity comes right down here in the midst of a filthy church—garbage-- calls the people out and consorts with them, washing them by the separating waters of the Word, building up in a new hope and a holiness before God, laying them aside, showing of His wonderful treasures, revealing Himself, wonderful Bridegroom, and then saying, "Come on, time for the Wedding Supper."

Lord, this is too great. It's wonderful Lord. I'm ready to just go home and forget it, because we're so unworthy, Lord, but Father God, You gave us a chance to come in here. You gave us a chance, Lord, and I don't care if we are bums, and dogs on the dung heap. We're coming right in, because you take the bums off the dung heap and put them in Prince's Throne's, Lord. And so, we qualify, Lord, for the dung heap, then we must qualify for the Throne, because You take people off those dung heaps and put them on Throne's.

So, Father God, we thank You that we're in that category, we're not somebody as though we're somebody in ourselves. We're here tonight, Lord, saying, "Lord God, we are wretched, we are of ourselves miserable. We are poor, we are naked, we are blind, we need everything, Lord, that You could possibly do for us." Even with Your Person present, Lord, we're just so undone. Lord, let the full effect of the grace and redemptive power of Jesus come into this Church, Lord, as never before and pervade with a pervasiveness until lives begin to change oh God and bodies, go through metamorphosis to be like Your Own Lord. We believe that, hallelujah. We know It's going to happen. Somebody... Let It happen to us, oh God. Amen. Jesus, may It happen.

So Father, we commend ourselves to You and thank You, oh God, for grace and for glory. And we love You, Lord, and we just pray we're going to love You the way You'd love us to [] love You, Lord, and that's going to satisfy us.

Unto the King eternal, immortal, invisible, the only wise God, be all power and glory and honor through Jesus Christ our Lord. Amen.