

Christ is the Mystery no. 106
The End-Time Chronology of Events

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1 CORINTHIANS 13: 12 *"For now we see through a glass darkly, but then face to face: now I know in part;* (experiential knowing, a knowing by experience. And notice his knowledge is in part. That word was meros in the Greek and it means in part, in portion, as a section, a division, or share. In other words with only an allotted amount of knowledge men could only see things dispensationally of sorts. Such as Luther saw only Justification, Wesley saw only sanctification, but no one until this hour could see the whole picture. So men just guessed at what they saw, sometimes close but other times way out in left field somewhere.) *"For now we see through a glass darkly,* (so what they saw was as though it was seeing in the dark, darkly.) *but* (he says) *then face to face: now I know in part; but then* (when? When we see Him face to face!) *but then shall I know even as I am known."*

This evening I would like to begin a mini series on the chronological events of the end-time, so that we can have a better understanding of what things are to take place in this end-time. Because without knowing the totality of events that are to take place at the end-time, you could actually know what has taken place and even know some of the things that are ordained yet to take place, but without knowing the full picture, you could be missing what he is doing right now.

In his sermon, **God's Only Provided Place of Worship 65-1128.1M 40** Brother Branham said, *"I believe the church is beginning to hear the Message, and beginning to understand. But friends, listen, we've got to lay in the Presence of the Son, we've got to be ripened."*

Now before we go further, I want you to stop and notice how brother Branham is associating our laying in the Presence of the Son with the ripening or maturing of our Faith.

He even says, *"Our faith isn't ripe.* (that means, our faith hasn't come to the place of maturity yet. Then he says,) ***Intellectually we're hearing the Message that God has give us, and seeing the signs that He showed us, and proving it by the Bible as that; but, oh, how the church needs to lay in His Presence till it tenders up in the heart, gets sweet in the Spirit so that it can bathe down.*** Sometimes in speaking the Message, you get harsh, have to break it in like that, because you've got to clinch a nail to make it hold. *But when the Church once gets It, the Elected is called out and separated, (then in the Presence of God), I know it'll be something like the people was there when it takes its Rapture.*

And he is talking about the people he saw beyond the curtain of time. So we see there must come a maturing of our faith, our revelation until we are ready to take on the change of the body.

Now here is the key to understanding this:

He said "***we must lay in the Presence of the Son to become ripened in our Faith***". And He says, once we do and we begin to understand it then something else is going to happen. He says separation is going to take place, (notice his wording here.) *But when the Church once gets It, the Elected is called out and separated, (then in the Presence of God), I know it'll be something like the people was there when it takes its Rapture.*

So what we are seeing here is that our separation will come from the fact we have recognized His Presence, and we come into His Presence, and we begin the ripening or maturing.

That is where we have come to in this process of the Parousia of Christ. we are laying in His presence, and notice he says the presence of the son of God. It is son of God spirit that quickens sons of God to become conformed to the image of the first born son. And in his sermon, Identification brother Branham makes this point very strongly and I want you to notice how he ties it in with our understanding of John 14:12.

Identifications 63-0123, 40 *Now, Jesus gave us the Example of what we ought to be looking at, when He reflected His Life to us through the Word, what we should see. When we look into God's mirror, we should see ourself identified with Him. That is a perfect Example. 41 Now, but we find out that, as we go along through life, that our character molds the image that we are. Each one knows that. You, as you live, so is your character, molds you to what you are. Now, you have seen people that you just love to be around, yet they might not exactly be in your bracket of society. And, again, they might be of a different race, the colored, or the brown, or the yellow. But there's just something about that character, that you just love to be in their presence. Because each person is a little dynamo of their own, and you put out an atmosphere. 42 And then you see people that were noble people, but yet you were always glad to get away from them. It's just they create such an atmosphere around where you are. Nothing against them, they're nice people, but you just don't like that atmosphere. And their character creates whatever they are, makes them what they are.*

Now, I'm going to skip ahead to pp. 58 ***"You cannot, no way, ever produce a Character like that; only, accepting that Character in you. A church cannot do that. A creed cannot do that. A denomination cannot do that. An education cannot do that. It must be a Birth. It's got to be a dying out, and let God in, by the grace of Christ, mold this type of character in you, that you become Him, and your life and His is the same, then you are sons and daughters of God.***

Now, I would like to add here that Paul said the same thing. He said in ***Galatians 2:20 I am crucified with Christ: nevertheless I am living; yet it is not I that is living, but Christ who is living in me: and the life which I now am now living in this flesh that I live in, I am living by the faith (the revelation) of the Son of God, who loved me, and gave himself for me.***

In other words, Jesus Christ died so that we could live, and now God wants for us to die that Jesus Christ might live again in you and in me. So as brother Branham said, ***"It must be a Birth. It's got to be a dying out, and let God in, by the grace of Christ, mold this type of character in you, that you become Him, and your life and His is the same, then you are sons and daughters of God."***

Then in pp. 70 he continues, ***"Now, with our Message, can we stand by the looking glass of God's Word and see Christ reflect in our own lives then? Can we bear such, and the reproach of the Message that we're standing for here? Someone can say something about It, and yet you just don't open your mouth and say nothing about it. He was example, because God was reflecting His character in Him. And then if we're sons and daughters of God, God reflects His character in us, then we become like Him. That's my heart's desire. I think that's every believer's desire, is to become more like Him."***

So it appears to me that what we are looking at here in our coming to the place of the very character of Christ being in us is tested by persecution, and our staying focused on him during the trials and tests that come our way because of the separation the must take place do to the process of Life and ripening Life.

As brother Vayle said in reference to Hebrews 6, that we must be able to go beyond the principles of the doctrine and enter into the very life of the doctrine and that will produce in us a perfection, a maturity that will not fuss over who is right and who is wrong, or as brother Branham said, ***"Who cares if the brother is wrong, help him anyway."***

Then brother Branham continues in pp. 106 ***"Oh, no other nature could do this. No. Cause, He was the molded perfect character of God. 107 For, it was a fallen character that all nature had. All men had a fallen character. Even everything that was under man fell. Everything has got a dying character. 108 And He had a living character, so He expressed it in Christ, and He paid the price. And then because of His obedience, He raised Him up on the third day. See?"***

And I would like to add that the Apostle Paul said in Romans 8:11 "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. 12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."

Now, in getting back to what brother Branham was saying, in pp. 109 ***"And then He gives to us. That gives to us the proof. It gives to us the assurance, that, as long as we're in Him, we're already risen with Him. We won't raise with Christ; we're already raised with Christ. That's right. We are in Christ now. And if Christ be risen from the dead, aren't we raised from the dead with Him? Amen. "Now we're setting together in Heavenly places in Him." Oh, my! That ought to make you Presbyterians shout. Uh-huh. Yeah. Certainly. Expressed images of God, molded after the fashion of Christ, that the***

world can see Him in you. That's the looking glass to look at. 110 No other nature could do it; it was fallen. And God identified. Look. God identified Himself as a Man, and took upon Him the form of sin. Now, well, not sin, but the form of sin, that in order that He might take the sin of the sinner, see, and pay the penalty for it, and give the sinner back the Life that he had before the fall. Oh, my! What love God has expressed to us! See? Think of it. 111 And now remember, after Jesus doing this, when nobody else could do it, we are invited. Now, church, think of this just a minute. We are invited to shape our own character to His, by His grace. We are invited, think of it, to become characters like His. If we are ready to lay our character down, and the molding that we had, "Heady, high-minded, lovers of pleasure more than lovers of God, false accusers, and incontinent, despisers of those that are trying to do right, having a form of godliness and denying the power of the Word." How can God come into a place like that, when they deny the Word? When, He watches over His Word, to vindicate It, to make It come to pass. And the Word is pushed out, how can He identify Himself with something like that? 112 We've got to take the entire, full Gospel. We must. And now, being that we have identified ourselves as full Gospel people, let's mold our character. We're invited to be molded in His Image, that we might reflect His Presence. "And the works that I do, shall you do also. The Life that I live, so shall you." We're invited, by God, to take Him as an Example, and let our character be molded like His. What a thing! My! 113 Then, when we let His character be in us, then we have become sons, by having the mind of Christ, mind, which is His character. Your mind makes your character. "Let the mind," Paul said, "of Christ, this mind that was in Christ, be in you." Let that mind of Christ be in you. It molds the character of a son of God. Now, how... 114 Just listen a minute. How can we have the mind of Christ that was in Him, and then deny the things that He commissioned us to do? How can we place miracles in the past, when the very Christ Himself was God, and God in you. In the Presence of God, there's always miracles. He said, "You call Me 'Lord.' Why call ye Me 'Lord,' and do not the things that I have commanded you to do, I laid out for you to do?" Don't you see where we've gotten to, where the church is drifting? And I find it a whole lot among our Pentecostals, too. We're drifting too far from that Lifeline. We must come back to that, friend, come back, because we're getting big now. 115 I see where the Business Men's publication is the greatest one, as much maybe as what Oral Roberts has got. And I find out that when we go to getting big, then we go to acting big, see, just like Israel did. And we go to acting like we're just compare with the rest of them. Remember, "You are a different people. You are a holy nation, a royal priesthood, a peculiar people." Why, we Pentecostals got so we ain't any more peculiar than any the rest the world. We just dress, act, talk, go do the things they do; run home, watch television, instead of staying for church; and just the same things they do, about. We're trying to compete, trying to be like the Joneses. See? We don't want to do that. 116 We want to be, make this Bible our looking glass, and let ourselves be molded by His character; having His character, His mind, letting the mind that was in Christ be in us. His mind was always... 117 What was His mind to do, the mind that was in Christ? Always to stay with the Father's Word.

*No matter what looked glossy, and what looked this way, it didn't make any difference to Him. The Father's Word is what counted. Everywhere, when He met the devil, He never even used His power to defeat him. **He used the Word**, because that was Him. 118 Did you ever think? He never wrote a book when He was on earth. As far as we know, He never wrote but one time. That was in the sand. Then erased it out, probably, afterwards. Why didn't He write a word? Because He was the Word. See? **He lived the Word**. We don't need so many books, when you become a written epistle of God. See? See? **That's what God wants you to be, images of Him.***

Ok, so we see that we are to lay in the Presence of the son to ripen in our character, to mold our character to be like his glorious character.

Now, then in understanding the reasons for laying in His Presence, or shall I say laying in the atmosphere of His presence, it will cause separation around you because as you are walking in the Light as He is in the Light, you are having fellowship with Him, and those who are walking, but those who have stopped to look back or to look forward, are no longer walking with you.

And never forget that separation is not a bad thing, unless you are separated from His presence. But separation and life go hand in hand. Every time God speaks in the Bible a separation takes place because that is what life is all about. When cells multiply, the process that causes this multiplication comes from a separation first.

The single cell splits in two, forming two cells, one becomes a replica of the first because it is the first. Thus one cell splits making two, then 2 splits making 4, then 4 splits making 8, eight splits making 16, 16 splits making 32, 32 splits making 64, 64 splits making 128, 128 splits making 256, 256 splits making 512, 512 splits making 1024, and by the time that 1 cell has split itself 10 times the multiplication has brought forth over a 1,000 times the first original cell.

Remember in **Genesis 1**: *the first time God speaks, separation takes place between the Light from darkness, the second time God speaks the waters from above are separated from the waters from below. The third time God speaks he speaks forth the law of Life, or what we might call the law of reproduction. "Let every seed bring forth after it's kind"*, and in order for that to take place we see this continual separation of cell life which becomes multiplication of cell life.

So when people think separation is a bad thing, it just means Life is taking place. Out of what looks like chaos in the cell division, comes forth newness of Life.

But what some call separation God calls a gathering. and it all depends on if you are focusing on the negative or the positive aspect of what is happening. The Word becomes revealed to you, you are attracted to the Word. Others hear the same Word but are not attracted to it. They stay where they are, you move with the light. This process brings a separation one from the other. The law of magnetism is the same thing. Like things attract, while opposites repel.

We see this principle in **John 3: 17-21** *For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. 19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. 21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.*

Now I believe **John 3: 17-21** expresses this thought here. And in a fashion it also lays out all the detail for examining what brother Branham told us here in the spoken word is the original seed.

So tonight, I wish to bring forth an aspect of our attraction to the presence of the Son and our ripening of our faith. And I believe it has to do with a separation that takes place as brother Branham states himself.

"we've got to lay in the Presence of the Son, we've got to be ripened. -our faith isn't ripe. Intellectually we're hearing the Message, seeing the signs and proving it by the Bible; but, oh, how the church needs to lay in His.. But when the Church once gets It, the Elected is called out and separated, (then in the Presence of God), I know it'll be something like the people was there when it takes its Rapture."

Now, tonight I want to examine a couple points brother Branham is making here and these are namely: Pt. # 1) *this thought here on separation as it has to do with our faith ripening and coming to a place of*

Pt # 2) our Rapturing Faith.

Because after all, we should all be aware of the many times which brother Branham told us that we haven't hardly enough faith for healing much less for a Rapture to change our mortal bodies. So I would like to focus our thinking tonight on these two thoughts.

Point #1) *Our Faith as it has to do with Separation*
and **Point #2)** *our Faith as it has to do with the Rapture.*

Now in order to better understand this process we must first need to understand the chronology of end-time events. Other wise as these events unfold we will not understand them, or else we will be surprised by the events themselves and most likely miss what God is doing now, and or what he will do next.

Brother Branham said, *"that is why is it that they fail to recognize the Manifestation of the Word in their age?"* He said **God in simplicity 63-0317M P:65** *Many miss Him by the way He reveals Himself. Now, man has their own ideas of what God ought to be and what God is going to do; and as I have made the old statement many times that man still remains man. Man is always giving God praise for what He did do, and always looking forward to what He will do, and ignoring what He's doing. See, see?*

And unless we understand the chronology of events, we are going to miss what God has for us. Because man is man, and "*he is always looking backwards at what God did and praising God for that, and he's always looking forwards to what God is going to do and praising God for that, but he consistently fails to recognize what God is actually doing right now, and it seems there is never any praise for what God is currently doing, only rejection and condemnation of those who do catch the present truth, because the others do not understand the order of events*", and therefore what God is doing now is a mystery to them.

And since men are always praising God for what he has done, they will always lean more to what was. Peter told us that men would return to what they came out of like a dog to its vomit and a hog to its wallow.

II Peter 2:20 *For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. 21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. 22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.*

That is why Hebrews 6 is so condemning, because it speaks of this hour and those who leave the truth going into total apostasy.

Hebrews 6:1 *Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection;* (quit arguing over who is right and who is wrong, and begin to let the character of Christ take over your life.)

4 For it is impossible for those who were once for all enlightened,(that speaks of this hour) *and have tasted of the heavenly gift, and were made partakers* (companions) *of the Holy Ghost, 5 And have tasted the good word of God,*(that's the Message) *and the powers of the world to come,* (that's that millennium character we saw in William Branham, power over animals, weather and nature) *6 having seen all this and falling away, it would be impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.* (You see, that is exactly what they have done in this hour. They failed to see the God-Life that lived in the son of God, also lived itself out in William Branham, and is supposed to live itself out in others sons, you and me. And they are missing this Life for themselves, so they crucify it once again when they do see it in God's prophet and in you and I.)

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: 8 But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned. 9 But, (notice what Paul says next,) *But beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.*

In other words, the world may miss what God is doing but you don't and because you don't God expects from you things that accompany your salvation, better things. A life that is worthy of the Gospel.

10 For God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. 11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: 12 That ye be not slothful, but followers of them who through faith and patience inherit the promises. 13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself, 14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. 15 And so, after he had patiently endured, he obtained the promise.

So the events of the end time began in **1906** the Holy Spirit begins to move once again upon the people in a manner that expresses itself in the individual with the Baptism of the Holy Spirit.

Then 3 short years later the Pillar of Fire returns to earth to watch over the birth of a child that is ordained to reflect the very life and character of the son of God to a generation. And William Branham is born on April 6, 1909.

Then several years later, some time around 1916 that same Pillar of fire changes forms and presents itself in a tree as a small whirlwind and begins tutoring the little child, telling him "*he must never smoke or drink or defile himself in any way for God has a work for him to do*".

Now, the Apostle Paul warns us of the conditions or prevailing atmosphere during the end time, as we read in **2 Timothy 3: 1** *This know also, that in the last days perilous times shall come. 2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, 4 Traitors, heady, highminded, lovers of pleasures more than lovers of God; 5 Having a form of godliness, but denying the power thereof: from such turn away. 6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, 7 Ever learning, and never able to come to the knowledge of the truth. 8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. 9 But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was. 10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, 11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. 12 Yea, and all that will live godly in Christ Jesus shall suffer persecution. 13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.*

There are three basic principles or conditions we need to understand in order to make sense out of the chronology of events pertaining to the end-time.

Condition no. 1) Everything that will happen, every event, every thing will evolve around Christ.

Colossians 1:16-18 *For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist. 18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.*

John 1:3 *All things were made by him; and without him was not any thing made that was made. 4 In him was life; and the life was the light of men.*

Ephesians 1:17-23 *17 That 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: 18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, 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, and set him at his own right hand in the heavenly places, 21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 22 And hath put all things under his feet, and gave him to be the head over all things to the church, 23 Which is his body, the fulness of him that filleth all in all.*

Hebrews 1: 1-3 *God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by his 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 had by himself purged our sins, sat down on the right hand of the Majesty on high;*

2 Thessalonians 2: *1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, 2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. 3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; 4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. 5 Remember ye not, that, when I was yet with you, I told you these things? 6 And now ye know what withholdeth that he might be revealed in his time. 7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. 8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: 9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders, 10 And with all deceivableness of unrighteousness in them that perish; because they*

received not the love of the truth, that they might be saved. 11 And for this cause God shall send them strong delusion, that they should believe a lie: 12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness. 13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: 14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. 15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. 16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, 17 Comfort your hearts, and stablish you in every good word and work.

Since we understand now that all things evolve around Him, then we see the second principle is

Condition no II). All things are subject to Him.

Therefore all things are only a reaction to His action. Our response to His Presence. All things in this hour will either be for Him or against Him. There is no middle ground. Ephesians tells us all things will be manifest by the Light, and certainly the Light has come. So the reaction to Him is either for or against, either gathered to Him or gathered against Him, attracted to Him or rebellious against Him.

1 Peter 3 :18-22 *For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: 19 By which also he went and preached unto the spirits in prison; 20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. 21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: 22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.*

Romans 8:14-39 *14 For as many as are led by the Spirit of God, they are the sons of God. 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 16 The Spirit itself beareth witness with our spirit, that we are the children of God: 17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. 18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.*

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God. 20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, 21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 22 For we know that the whole creation groaneth and travaileth in pain together until

now. 23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. 24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? 25 But if we hope for that we see not, then do we with patience wait for it. 26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. 27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. 28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. 29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. 31 What shall we then say to these things? If God be for us, who can be against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. **9**

Hebrews 12:25-29 25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: 26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. 27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. 28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: 29 For our God is a consuming fire.

Matthew 24: 35 Heaven and earth shall pass away, but my words shall not pass away

2 Peter 3:10 10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

If then all things are subject to Him and all things evolve around Him or in reaction to Him, then that brings us to condition number III)

Condition number III). All the events constituting the end can not begin without His Presence as the catalyst for the end.

We will pick up at this third condition on Sunday morning, as it will begin to get a lot more interesting as we lay out the order of end time events for you.

Let us pray