

Rising of the Son no. 13
Seed for every season no. 12
Attributes of God Seed pt. 9

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This morning we will look at one more attribute of God-Seed, as we continue in our series on Rising of the Son, and our mini-series within it called a Seed for Every Season, and the Attributes of God Seed.

This morning we will examine another Attribute of God Seed and that is that they will:

Love God's Presence:

2 Timothy 4:8 *Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.* That's His *epiphaneia*, which means manifestation. And He can not manifest without being here, so this is all about loving His Presence.

1Thessalonians 2:19 *For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming (parousia, Presence)?*

Notice that it is His appearing or manifestation of His presence that we love. And why would not that be the case. if you love someone you want to be with them as much as possible. And so we see our hope and crown of rejoicing come by being in his presence at His Parousia.

Now, I know this will be review for some, but for others who were not around 20 to 30 years ago, the word Parousia may be a new term to you. But the word Parousia means *The act of arrival and subsequent Presence.*

The word Parousia was used by the Greeks to show *not only the arrival but the actual stay or subsequent presence.* The focus then should not be upon the arrival itself, but rather the events which follow that arrival.

Israel P. Warren of Portland Maine, wrote a book concerning this word Parousia which the apostle Paul used quite a few times in Scripture concerning the Appearing which is to take place before the actual coming of Christ the second time.

In His book [The Parousia] written in 1879 in pp. 12-15 he said, *"We often speak of the second advent, the second coming, etc., but the Scriptures never speak of a second Parousia.. Whatever was to be its nature, it was something peculiar, having never occurred before and being never to occur again. It was to be a Presence differing from and superior to all other manifestations of Himself to men, so that Its designation should properly stand by Itself, without any qualifying Epithet other than the article, "The Presence".*

He went on to say, *"From this view of the word it is evident, that neither the English word coming, nor the Latin Advent, is the best representative of the word. They do not conform to its etymology; they do not correspond to the idea of the verb from which It is derived; nor could they appropriately be substituted for the more exact word, **"Presence"**. In the cases where the translators used the latter, nor is the radical root of them the same.*

So what he is saying in lay terms is that the word Parousia has its best equivalent in the English as the word Presence.

He then goes on to say, ***"Coming"** and **"Advent"** give most prominently the conception of an approach to us, or motion toward us; **"Parousia"** That of **being with us**, without reference as to how it began. **The force of coming or advent ends with arrival; that of Presence begins with the arrival. Coming and advent are words of motion whereas Presence shows rest.** The space of time covered by the action of coming or advent is limited, it may be momentary; that of Presence is unlimited. Had our translators done with this technical word **"Parousia"** as they did with **"Baptisma"** transferring it unchanged, or if translated using Its exact etymological equivalent, **"Presence"** and had It been well understood, as It then would have been, that **there is no such thing as a second "Presence,"** I believe that the entire doctrine would have been different from what it now is. The phrases, **"second advent,"** and **"Second coming,"** would never have been heard. The church would have been taught to speak of the **"Presence" of the Lord**, as that from which Its hopes were to be realized, whether in the future or at the remotest period, that under which the world was to be made new, A resurrection both Spiritual and corporeal should be attained, and justice and everlasting awards administered,"*

Notice, the believer cannot help to love God's Presence because This Parousia-Presence signifies to the believer, 1) The believer is to be made anew 2) God's presence brings with it a promise of resurrection, **first spiritual**, then **physical** 3) Gods Presence brings with Him, White Throne judgment and finally 4) where Everlasting awards will be administered.

As we examine the scriptural usage of this word Parousia, we should note there are 23 scriptures where this word appears and show the relevancy to the word "Presence" and how the scripture applies to this hour. After all, brother Branham said in **Shalom pp. 223**, *"All the New Testament speaks of this hour."*

Now, I think to save time, I will read the Greek word **Parousia** when we come to it in scripture instead of the English word that the King James version translated that word into. Because we've already established if they had left the word **"Parousia"** un-translated, the entire understanding of these Scriptures would have been understood differently.

We first see this word **"Parousia"** in **Matthew 24:3** *"And as He sat in the mount of Olives, The disciples came unto Him privately, saying, tell us, when shall these things be? And what shall be the sign of Thy **"Parousia"** and of the end of the world?"*

The question asked was what shall be the sign of thy Presence. How will we know you are Present? They did not know of a first coming much less a second coming. They never thought in those terms, but rather they were asking when shall your Presence be made openly known? When will you manifest your Presence among men? This is the very same question that Jesus' own brothers asked Him in **John 7:1-13** but Jesus refused to answer them for they didn't believe Him anyway. He told them to go to the feast by themselves, He then later went secretly, not wanting to show Himself openly.

John 7:1 *After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. 2 Now the Jews' feast of tabernacles was at hand. 3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. 4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. 5 For neither did his brethren believe in him. 6 Then Jesus said unto them, **My time is not yet come:** but your time is alway ready. 7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. 8 Go ye up unto this feast: I go not up yet unto this feast; **for my time is not yet full come.** 9 When he had said these words unto them, **he abode still in Galilee.** 10 **But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.** 11 Then the Jews sought him at the feast, and said, Where is he? 12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. 13 Howbeit no man spake openly of him for fear of the Jews.*

Brother Branham said in his message entitled: **[Revelation of Jesus Christ]** pp. 106 12-04-60 *"Oh, how the last age and the coming of the Lord was covered up to the apostles! They asked the question, but only one lived to have the revelation; and still he didn't understand it, because the history was not yet made."*

So as you can see, it is essential to see the Word manifested in order to receive the correct interpretation of it. Author J. B. Rotherham of Cincinnati, Ohio, wrote a Bible translation called **The Emphasized Bible** In his translation he noted the following , *"In this edition the word Parousia is uniformly rendered "Presence" ("Coming," as a representative of this word being set aside.)"*

He continued *"The Parousia,... is still in the future, and may therefore be enshrouded in a measure of obscurity which only fulfillment can clear away: It may in fine be both a period, more or less extended, during which certain things shall happen, an event, coming on and passing away as one of a series of Divine interposition's."*

Brother Branham also said, *"**God is His own interpreter and He interprets His Word by bringing it to pass.**"* And since we have had a prophet come in this Hour with *"**Thus Saith the Lord**"* and has declared the presence of Christ among us, we can rest in knowing we have the correct interpretation of the Word.

The next Scripture we see this word "**Parousia**" used is in **Matthew 24:27** "*For as the Lightning cometh out of the east and shineth even unto the west; so shall also the **Parousia** of the son of man be.*"

We see here it speaks of His Presence, and not coming. Lightning that cometh is but a flash, but in this example he says it will lighten the whole earth. Not just a quick flash off in the horizon but from east to west representing total enlightenment. The lightning that comes from east and lights up the sky all the way to the west encompasses space and time, as **Presence** not only shows arrival, but a space of time that deals with this **Presence or illumination**.

In fact the word cometh used by the King James scholars was a word that signifies to spread abroad. *Not just a flutter, but a full encompassing light.* Brother Branham said, "*My ministry is to declare Him, that He is here.*" So we are looking at 2 things; a declaration of Christ and notification of His Presence here with us.

This scripture also tells us that Christ's Great Presence will bring forth great light that will lighten the whole earth.

In the Gospel of **John 1:4-5**, we read: "*In Him was Life; and the Life was the Light of men.. And the Light shineth in darkness; and the darkness comprehended it not.*"

So we see that the Presence of Christ at His first coming brought forth illumination, and if, "*He is the same Yesterday, Today and forever*", then the sign of His glorious Parousia-presence here among us again will have to be truly vindicated by an illumination that will be received by those whom it was meant for and rejected by those in darkness.

For more on this illumination please see the [Epiphanaea](#) section.

The next Scripture we see this word Parousia used is in **Matthew 24:37** "*But as the days of Noah were, so shall also the Parousia of the Son of Man be.*"

By speaking in the plural "*days*", Matthew is telling you it will be a period of time more or less extended. Not just the instant of arrival.

What took place in days of Noah that will repeat again? A message of salvation and judgment went forth. Salvation for those who will enter in, and judgment to those who will not.

The next verse of Scripture where the word Parousia is used is in **Matthew 24:39** "*And knew it not until the flood came, and took them all away; so shall also the Parousia of the Son of Man be.*"

Again we see by this example of the floods coming upon the people and the washing away, and we know that this washing away was the result of the forty day period of rain which washing away did not happen at the first sign of rain nor at the first rain drop. This also tells us that they knew it not until it was too late. We know that God had a prophet on the scene preaching a message of Warning then Judgment for nearly 120 years, but which

was rejected by all except only a few, leaving nothing but judgment for those who refused that message. again the word "days" also shows a period extended, not just a specific minute or second. So when he says the floods came, and took them all away this was an extended period of time.

The next Scripture we see this word Parousia used is in **I Corinthians 15:23** "*But every man in his own order: Christ the first-fruits; afterwards they that are Christ's at His Parousia.*"

Here he is speaking of **order**, the first will be last and the last first. *A coming forth by an order.* Therefore, it is not instantaneous but is brought forth through a process of time whether concentrated or extended. Order also signifies authority and headship which are certainly indicated here by this scripture.

We know also that the Parousia involves a shout, a Voice and a Trumpet as we see in **1 Thessalonians 4: 13-18** *But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the **Parousia** of the Lord shall not prevent them which are asleep. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 **Then** we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and **so shall we ever be with the Lord.** 18 Wherefore comfort one another with these words.*

Notice there are many events associated with this Parousia Presence of the Lord, but although it may take an extended period of time to bring in all these phases of His presence, it all ends in His Presence for ever. As we see by the words, "*and **so shall we ever be with the Lord.***" So the good thing to know here is that He comes down manifesting His presence among us, and he never leaves us like he left his first born son to die alone. No, God stays with us right up to the time we are caught away, and then we continue to remain with him always. That gets me excited.

And we are told by brother Branham in the **Rapture** message that *the voice is the resurrection.* And brother Branham taught us that there will be an order to the resurrection.

From the **Seven Church Ages 5/11/54** he said, "*He that was first will be last. ..**That's the order of the resurrection.** I won't know nobody in the generation before me or the generation after me. I'll know those in the generation with me. Every generation will come successively as it went down.*"

The next time we see this word Parousia used in Scripture is in **I Thessalonians 2:19** "*For what is our hope, or joy, or crown of rejoicing? Are not even ye in **the sight** of our Lord Jesus Christ at **His Parousia**.*"

If this scripture means only that we come into His sight, then we must ask ourselves, "*At what point do we enter into His sight?*" Does not "**sight**" indicate "**presence**?"

Now, Presence is not determined in inches or feet, but in "**view of**." I do not have to be touching to be in the presence of, but merely in reach of whether by viewing or hearing. As we come closer together, our sight becomes clearer and clearer and our understanding of what we see becomes more defined. Then from what point does the act of arrival become presence? Either way, deals with space and time.

The next time we see this word Parousia used is in **I Thessalonians 3:13** "*To the end He may establish your hearts unblameable in holiness before God, even our Father, at the **Parousia** of our Lord Jesus Christ with all His saints.*"

Does the establishing of our hearts have to wait for his 2nd coming, when we meet Him bodily in the air? Or is there to be a ministry that will *make ready a prepared people for the Lord*. Do we wait for His 2nd coming to become a holy people or is the process in operation now. If we must wait until the meeting in the air, then we will already have a glorified body before this condition of *holy and blameless* can occur?

If the scripture speaks of our hearts being established, then how can we wait until the meeting in the air. Brother Branham taught us that we take *the condition of our hearts right here into that other dimension*. So our hearts have got to be changed on this side of the resurrection. After all, if this scripture places the establishing of the hearts at the time we meet Christ in the air, then we would have to also place **Malachi 4** where *the hearts of the children are established*, to the same timeframe.

Does one become established *in a moment in the twinkling of an eye*? Or is it a process? Then *being a process it involves a period of time*.

Ephesians 1:4 *According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him:* which means in his presence. **5** *in love Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,* Therefore in order for this to happen, **He predestinates** us to it. In other words, He selected us to it and then prepared the way for it to happen. The whole process of our predestination deals with a space of time which we do not know the length or span thereof. *We see Him as He is*, and we begin to see ourselves for who we really are.

The transforming power of the Light will always bring seed into manifestation of what it Truly is.

We have already read from the next time this word Parousia is used in Scripture as we saw in **I Thessalonians 4:15** *"For this we say unto you by the word of the Lord, that we which are alive and remain unto the **Parousia** of the Lord shall not hinder them which are asleep."*

Now if we take this verse by itself, we leave a big question. How can we hinder those which are asleep. But verse 16 answers our question when it says, *"For the Lord Himself shall descend from Heaven with a shout, with the voice of the Arch Angel, (Chief Messenger), and with the trump of God."* Then the dead shall be raised.

Therefore, the dead are not brought with Him but are raised as a result of the *"voice"* as brother Branham said in **the Rapture** message. There are three things He does during His Parousia. **1: The Shout** which is *the Message*. **2: the Voice** which is *the resurrection*. **3: The Trump of God** which is the literal *catching away* according to a Vindicated prophet of God.

The next time we see the word Parousia used in Scripture is in **I Thessalonians 5:23** *"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 Parousia** of our Lord Jesus Christ."*

Just until His act of arrival only? Or does it say unto *His Presence*. The word *"unto"* here is used the same as *into* and *signifies a preservation that last's right up to and including the time of **the very Presence of Jesus Christ***. *"Until"* would signify that it takes you up to the point of and you go no further, whereas *"unto"* involves *not only up to*, but *"in to"*. So we shall always remain *holy and blameless in His presence*.

The next time we see this word Parousia used in Scripture is in **II Thessalonians 2:1** *"Now we beseech you, brethren, by **the Parousia** of our Lord Jesus Christ, and by our gathering together unto Him."*

Notice we are told that not only of His Presence coming but at that time there will be a gathering together unto Him or unto this presence. Therefore, He must arrive and be present in order for this scripture to make sense. How do we gather unto Him if He is not here. This does not say that we gather together and then He comes. He must first be here and then we gather to Him, otherwise we would be gathering together unto someone or something else and not *unto* Him.

The Parousia does not deal with His act of arrival only, but His Presence. And one of the characteristics of His presence will be this gathering together UNTO HIM.

In **Malachi 3:17** and **Matthew 3:12** we are told that He will do the gathering.

Malachi 3:17 *And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.*

Lamsa Translation: *And they shall be mine, says the Lord of Hosts, on that day when I will assemble the people...*

Matthew 3:12 *Whose fan is in his hand, and he will thoroughly purge his floor, and **gather his wheat into the garner**; but he will burn up the chaff with unquenchable fire.*

Therefore we see there will be a gathering unto Him.

From his sermon **Questions and Answers pg. 243 - 244** brother Branham said, "*The Bride won't be gathered from one place, it'll be gathered from all over the world.*" So one of the identifiable characteristics of His **Parousia** is this gathering together.

Then where will this gathering together be? The Scripture tells us we will be gathered together unto Him. His presence.

Now, I know some don't believe this, they think God can only be in one place at a time. Like if he is here then he can't be in Europe, but that is ridiculous to think that.

Again let's read it, **II Thessalonians 2:1** *Now we beseech you, brethren, by the **PAROUSIA** of our Lord Jesus Christ, and by our gathering together unto Him.*

Now, how are we going to gather together unto Him if he is only in the USA or Germany?

Questions and answers COD 64-0823M P:34 *All right, fifth question: 240. "Will the Bride be gathered together in one place at the rapture, and will it be in the west?" **Nope, don't have to be there.** Yeah, the Bride will be gathered together in one place. That is true, but not until the resurrection. See? "For we which are alive and remain unto the coming of the Lord..." **II Thessalonians the 5th chapter**, I believe it is. "We which are alive and remain unto the coming of the Lord shall not prevent (or hinder) those which are asleep (universally); for the trumpet of God shall sound, and the dead in Christ shall rise, and we shall be caught up together with them to meet the Lord in the air." Therefore, the Bride will all be together when it goes to meet the Lord. See? It will be together, but it don't necessarily mean that they all have to be setting in one place like this; because the Bride is sleeping in the dust of the earth around the world, from the Arctic to the tropics, and from the east to the west, from north to the south.*

Questions and answers COD 64-0830E P:50 396. *Do you believe that sometimes the little living **Bride will gather somewhere together** and have all things in common, as did the first Bride, perhaps just before the coming of the Lord Jesus in the clouds? **Now, they asked me did I believe it.** I can't prove it by the Scriptures, but perhaps there will come a time, maybe, I don't know. There may be just... You see? If it would, it would give identification of His closeness at hand, being so... He said, "**But He comes like a thief in the night.**" See? He comes to... Like that book I read on Juliet--Romeo and Juliet, He comes and--and takes away His Bride at night. She's caught away in a moment in a twinkling of an eye. See? And it's very doubtful whether it'll be that way, because the Bible said, "**There'll be two in a bed; I'll take one and leave one; and two in the field, and I'll take one and leave one.**" See? So they probably... **Across the world, they won't be***

gathered in one place to have things in common. But little groups of them will be scattered all over the earth."

Then later in the same **Questions and Answers** sermon, brother Branham says, **Questions and answers COD 64-0830E P:68 407.** *Will there be, or is there now a place for the Bride to gather together to live, like when Moses led the children of Israel? I'm going to answer that question for you; **it was just revealed to me.** I'm going to tell you the truth. Yes, sir. **There's a place for all the Bride to gather.** You want to know where it's at? **In Christ.** Correct. Just gather in there; we're all together.*

The next place that the word **Parousia** appears in Scripture is in **II Thessalonians 2:8-9** *"And then shall that wicked one be revealed, whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of **His Parousia.** Even him, whose Parousia is after the working of Satan with all power and signs and lying wonders,"*

It is not just the act of arrival that destroys the workings of Satan, but it is the Word of God that defeats him always. Jesus showed this in the wilderness experience where he was tempted by Satan but defeated Satan by the Word. So it is not just the arrival or second coming that does this but Presence of God The Word which renders Satan impotent. As in nature, most life forms that are parasitic in nature cannot take direct light.

Direct sunlight will destroy fungi, bacteria and all sorts of parasitic life forms. Even amongst cancer patients use light or radiation treatment to kill whole areas of infection. Satan is the greatest parasite of all. He does not create but has only perverted down through the ages.

The next place in Scripture where the word **Parousia** appears is in **II Peter 3:4** *"And saying, where is the promise of **His Parousia** for since the fathers fell asleep, all things continue as they were from the beginning of the creation."*

The very fact that this speaks that "**all things continue**" shows it is dealing with a period of time. Another point to consider is that this speaks of a promise that is associated or brought about by the **Parousia**. Not specifically that the Parousia is "the" promise, though we know that it is. But just as Paul say's in **Galatians 2:20** that we "**live by the faith (of) the Son of God.**" So, too, we see here that the scripture says that the scoffers will say, "**where is the promise (of) His Parousia.** They are looking for a bodily Presene and not the Presence of the invisible God.

Therefore, there are definitely promises associated with and are brought about by **the Parousia** of our Lord Jesus Christ.

The next order of occurrence in the Scriptures of the word Parousia is found in **James 5:7-8** *"Be patient therefore, brethren, unto the Parousia of our 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. Be ye patient; stablish your hearts: for **the Parousia** of the Lord draweth nigh."*

Here the scripture is dealing with a harvest condition and speaks of the Lord's personal presence as that of a husbandman waiting for the fruit to mature. Now the question is this, *"if the husbandman is waiting for the fruit to get ripe, why does it yet speak of His Presence as something that must take place in the future"*? The answer is very simple, *"as husbandman you tend the fruit, but you also harvest it."* He's here to harvest his crop of children, Gather His wheat into His garner, and he does so with patience indicating again a period of time more or less extended.

The next scripture we see the word Parousia used is in **I John 2:28** *"And now, little children, abide in Him, that when He shall Appear, we shall have confidence, and not be ashamed before Him at His Parousia."* The Appearing has to do with this presence. This Appearing is a Word which means a great shining forth or a revealing of that which has not been revealed. Hence a Presence bringing forth a disclosure, not merely an act of arrival. You will also notice that this great disclosure brings us into a condition of confidence without shame. Now confidence is something that must build up, it does not come by some magical hocus pocus, but by trial and victory, trial and victory. As brother Branham taught us in the Church Age Book, *"Character is not a gift, character is a victory"*. So too confidence must be learned which again signifies enlightenment and time.

Church Age Book Chapter 4 - The Smyrnaean Church Age P:18 *Why does He stand by? The reason is in Romans 8:17-18, "And if children, then heirs, heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Unless we suffer with Him we cannot reign with Him. You have to suffer to reign. The reason for this is that character simply is never made without suffering. Character is a VICTORY, not a gift. A man without character can't reign because power apart from character is Satanic. But power with character is fit to rule. And since He wants us to share even His throne on the same basis that He overcame and is set down in His Father's throne, then we have to overcome to sit with Him. And the little temporary suffering we go through now is not worthy to be compared to the tremendous glory that will be revealed in us when He comes. Oh, what treasures are laid up for those who are willing to enter into His kingdom through much tribulation.*

The next Scripture we find the word **Parousia** is in **Philippians 2:12** *"Wherefore, my beloved, as ye have always obeyed, not as in my Parousia only, but now much more in my absence, work out your own salvation with fear and trembling."*

Notice the application here. Paul is contrasting his presence with his absence. This scripture shows examples of Parousia as presence so plainly that one would really have to grasp at straws to make the word Parousia anything other than presence.

Again we see the word Parousia used in **II Peter 3:12** "*Looking for and hasting unto the **Parousia** of the day of God, wherein the heavens being on fire shall be dissolved, And the elements shall melt with fervent heat?*"

Notice it will still be the Parousia of Christ when the heaven and earth will be dissolved. But First God takes us with him to go to meet His Son in the air and then he comes back to earth to dissolve the whole thing.

Again this deals with a series of events which constitute more than a mere act of arrival, but a presence bringing forth a series of events. And remember, when the people spurn mercy, there is nothing left but judgment.

From his sermon **Will the Church go Through the Tribulation 1-9-58** brother Branham said, he said, "***He has come now** in mercy, revealing Himself to the church. It's being laughed at and scoffed at. **The next time He reveals Himself**, It'll be in judgment on the world and the nations that forgot God and sinned their day of grace away.*"

And then again we see the word **Parousia** in **II Peter 1:16** "*For we have not followed cunningly devised fables, when we made known unto you the power and **Parousia** of our Lord Jesus Christ, but were eyewitnesses of His majesty.*"

Simply put; Peter, James and John when brought up to the mount with Jesus where Jesus was transfigured before their very eyes, this event was not a coming, but it spoke of witnessing a Presence. And this also shows that power and presence, go hand in hand when concerning the Lord Himself.

In **I Corinthians 16:17** we see a very practical use of the word Parousia where it is used in speaking simply of the presence of a person, this time it is not used concerning the Parousia of Christ but rather the presence of Stephanus. "*I am glad of the **Parousia** of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.*"

Now if he was speaking of their arrival only, what did their arrival supply the people? It was the efforts made while they were there that was able to **supply** or help the people and minister to their needs. The **Parousia** or presence of the Lord on its own will not do one thing for you. It is *the manifestation* or *unveiling of Himself* that "*Supplies all our needs.*"

Over 7 Billion people are on earth today, and what is Gods' presence doing for them? It is no different than at His first coming where *He was in the world and the world was made by Him and the world knew him not.* They grow more ungodly as each day passes.

In **II Corinthians 7:6-7** we see the word Parousia used when Paul says, "*Nevertheless God, that comforteth those that are cast down, comforted us by **the Parousia** of Titus. And not by his Parousia only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your morning, your fervent mind toward me; so that I rejoiced the more.*"

Again we see here that it was not The arrival of Titus but rather his *presence* with the people and His ministering to them while there. In fact Paul said, It is not his presence that brought this comfort but what he did while being present.

In **II Corinthians 10:10** Paul uses the word Parousia again when he says, "*For his letters, say they, are weighty and powerful; But his bodily **Parousia** is weak, and his speech contemptible.*" Here, we see that Paul is saying although His bodily presence may be weak, but if language means anything, how could his bodily coming be weak? That would not make any sense.

Then in **Philippians 1:26** Paul uses the word Parousia again in speaking of His own presence among the people. "*That your rejoicing may be more abundant in Jesus Christ for me by **my Parousia** to you again.*" Notice, Paul is not speaking of his act of arrival only, but his actual presence with the people and what takes place while he is there.

In closing the Apostle Paul speaking of this hour said, **2 Timothy 4:8** *Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that **love his appearing.***

But what about those who don't Love his Appearing? From his sermon **Infallible Word of God 56-0406 P:5** brother Branham said, "*There's going to be a great pressure come one of these days, till **you're going to have to pray.** We don't know what it is to run into a bomb shelter, or go up home and no home there and mother run down the street with a baby in her arms, and it fry with a bomb dropping in the street. And we don't know what those things are. You see? But **it won't be long, we'll know what they are.** And **then, you'll pray then.** And **you'll really seek God;** it won't be a twenty minute, a little pacified, made up sermon about some dignitary somewhere, it'll be the Lord Jesus Christ, **the power of the resurrection and you'll be crying for supernatural and everything else when them times come***

But it will be too late then, you get ready now, there isn't but perhaps a few more months and the bombs will start flying. This administration is pushing Russia as hard as they can, and I've been amazed at the calm and cool of Mr. Putin that he hasn't hit back yet. But its coming, you wait and see, when the 6th vision is fulfilled the 7th visions is immediately following. But we have a promise if we are God's Elect Bride.

From his sermon **Handwriting on the wall 58-0309M P:57** Brother Branham said, "*Before one rocket hits this country, the church will be in the arms of Christ and gone. We're at the end. It can happen any time.*"

Let's just close with **Isaiah 63:9** "*In all their affliction he was afflicted, and the angel of His Presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.*

let us pray...