

#47 Resurrection no 4 The Time and Season

- 1 This morning I would like to continue our examination of the resurrection, and this time we will make our examination concerning the Time and season. for our text we shall read from 1 Thessalonians 4.
- 2 1 Thessalonians 4:13 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.
- 3 Notice the Apostle Paul is speaking of those people who are living at the time where God does three things when His presence comes down in a very certain and peculiar way. Paul calls this the time of the Parousia of Christ which Parousia or presence of Christ entails three things which God does while He is present here among us. We believe this Parousia of Christ is a period of time wherein many things constituting the end-time ministry of Christ takes place. The King James version erred in translating this word Parousia as into the English word coming, and this mistranslation has caused a very big misinterpretation of this Scriptural verse in 1 Thessalonians 4.
- 4 In 1897, J. B. Rotherham of Cincinnati, Ohio, wrote a Bible translation he 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:
- 5 Now, that is what brother Branham also taught. he said that "God interprets His own Word by bringing it to pass" which is exactly what J. B. Rotherham said concerning the Parousia of Christ.
- 6 He continued, "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, Christ is raised as a first fruit, that is one event; He returns and vouchsafes (vindicates) His "Presence," During which time He raises His own, That is another event, However large and prolonged; and finally comes another cluster of events constituting "The End." Hence after all, "Presence" may be the most widely and permanently satisfying translation of the looked for Parousia of the Son of Man."
- 7 Another author, Israel P. Warren DD of Portland Maine, wrote 16 years earlier in 1879 concerning this Parousia of Christ that the Apostle Paul speaks of in 1 Thessalonians 4, in his book was called The Parousia and in paragraph's 12 through 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 It's designation should properly stand by Itself, without any qualifying Epithet other than the article, "The Presence".
- 8 "From this view of the word it is evident, I think, that neither the English word coming, nor the Latin Advent, is the best representative of the word. They do not conform to Its etymology; (in Common English, that means coming and advent do not conform to the derivation (the deriving) of the word.) 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".

9 Therefore in essence there is no more accurate word in the English language to explain or translate the Greek word Parousia than the English equivalent word "Presence".

10 He goes on to say, "In the cases where the translators used the latter, nor is the ratical of them the same. "Coming" and "Advent" give most prominently the conception of an approach to us, motion toward us; "Parousia" however, that of being with us, without reference as to how it began. The force of coming or advent ends with the arrival; but that of Presence begins with the arrival. Coming and advent are words of motion whereas Presence shows rest.

11 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 It's 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 It's 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,"He continued, "The word Parousia became the official term for a visit of a person of high rank, especially Kings & Emperors visiting a province."

12 And why is that? Because the visit of a King entails many things that the King wishes to be done while He is physically present. He doesn't just come and go, but while he is there many events take place. Notice that first of all Rotherham said, "it was still in the future but we would know it by it's coming to pass." This is almost verbatim to what brother Branham said, when he said, "God interprets His Word by bringing it to pass."

13 Also Warren said the Word Parousia or Presence implies rest, and brother Branham taught us, "when the Seventh Seal is opened there is relaxation time," which is rest. And Jesus said in Matthew 11:28, "come unto me and I will give thee rest". So coming to him, and remaining in His Presence entitles us to rest, because He promised it.

14 Warren also said, "if we had understood that this word is not coming but presence it will change our total perception of the Parousia of Christ."

15 And it most certainly does exactly that. Warren also said, "the church would have been taught to speak of the "Presence" of the Lord, as that from which Its hopes were to be realized.

16 From his message called [Unrecognized Presence] 6 - 18 - 64, Brother Branham said, "Working for this one purpose; for you to recognize the Presence of Jesus Christ, See? If He is present then, why everything is settled. He made the Word, He's here to confirm it." And then he said in the same message, "If we could realize He is Appearing to us in these meetings for one purpose and that's to release our desires that we have in Him to us. But we've got to recognize His presence. And how you recognize His presence, is when the promised Word for this age is made manifest."

17 As the church moved closer to the fulfillment of the Parousia ministry of Christ, we see in 1909 that Scofield wrote in His Bible edition that the Word Parousia speaks of Christ's Personal Presence. (see page 1212).

18 Also we find in any other Greek Lexicon the same definition.

19 Brother Branham used the word "Presence" himself quite often in referring to this great Appearing of Christ in this last hour.

20 But as always, there are some who would throw off and say this "Presence" is only some doctrine. But it should not be looked upon as merely a doctrine as it deals with the very Personal presence or person of Christ Himself. It should be referred to as a doctrine only in the same way we would say that "Jesus is the Doctrine". You cannot say that Jesus is only a doctrine, anymore than you could say "His Presence" is only a doctrine?

21 The fact is, God Himself has come down in this last hour in a very special way in which He has not been here for 2,000 years. Br. Branham said in [C.O.D.] 54-0103 pg. 102-263, "Just think, the very Lord Jesus that was back in the days of the Apostles is right here now. And It's just winding up the end of the Gentiles. A great move is going on amongst the Supernatural believers because we believe that God is here."

22 You might ask, "How was He here in the days of the Apostles?" People tend to misunderstand Brother Branham in this area the most. Their thoughts go back immediately to Jesus in His flesh walking the shores of Galilee, not to the One Paul met on the road to Damascus. Yes, Paul did meet the very same One that walked in Galilee, only in another form. Paul met Him in the form of the Pillar of Fire. The same One Br. Branham refers to "as in the days of the Apostles."

23 Now remember, brother Branham did not say "in the days when Jesus walked upon earth in His flesh." But he said, "in the days of the Apostles."

24 People have a tendency to read the Word with their minds already made up by previous learning. Brother Branham is not saying that Jesus is here in His Corporal body. In fact from The Message of Grace PP. 176 Brother Branham said, "There's only one thing different in Him being here this morning than He was amongst the people at Galilee, that would be His own body of flesh."

25 In fact he said in, Spiritual Food In Due Season pp. 167 "Now, if He Appeared here as a physical body, looked just exactly like Hoffman's head of Christ at 33, and blood running out his hand, and so forth, nail scars all over Him, I wouldn't accept it." He goes on to say, "we don't believe these cults and clans. We believe God is the Word." So This presence does not have to do with the physical body of the Lord Jesus Christ, but all to do with the presence of God who is the Word.

26 Again from his message entitled The Trial 4-27-64, brother Branham said, "We don't look for nail scars, we look for the Word made manifest." He continued, "The Life of Christ returns in the form of the Holy Ghost, not a nail scar. The corporal Body's sitting at the right hand of God to make intercession. But the Holy Ghost has come to carry on His Work."

27 In fact, from his sermon We would see Jesus 58-0612 P:55 brother Branham said, "Look. When He was here on earth, how many knows that that was the Pillar of Fire that followed the children of Israel in the wilderness, that It was Christ, the Angel of the covenant? All right. And how many knows that that was Jesus in Jesus, that same Spirit? Look, when they questioned Him, Saint John 6, calling your attention to it. They said, "You say you're greater than Abraham?" And said, that, "Why, you're only fifty years old, yet." He said, "Before Abraham was, I AM." I AM was in the burning bush. Is that right? A Pillar of Fire... When He was here on earth, He said, "I came from God, and I go to God." Did He say it? And then, if He came from the Pillar of Fire, He returned back to it again. After His death, burial, and resurrection, Saint Paul was on his road down to Damascus and big bright Light struck in his face and blinded him. None of the rest of them saw It. Paul saw It. It blinded him; he fell

on the ground. What is this Pillar of Fire, again? "Saul, Saul, why persecutest thou Me?" "Who are You, Lord?" "I'm Jesus." Is that right?

28 So we see the same one that led Israel through the wilderness in the form of the Pillar of fire, then went into the son of God, and then appeared again after Jesus was Crucified, The same pillar of fire appeared to Paul on his road to Damascus, and that same Pillar of fire has appeared in this day, and even had its picture taken.

29 Brother Branham even quoted people who were looking for Jesus to come in bodily form and in Hebrews chptr 3, 57-0901m, pp. 99-73 he said, "I thought He was a man, has scarred hands; that they claim is Appearing in meetings now, with nail scars in His hands and His head.' No, No, not that Body, not in that body. See? He's now a light. Saul, when he was here on earth, He said, I come from God I go back to God. He was the Angel that led the children of Israel in this Light through the wilderness. He returned back to that same Light, and Paul saw it out of the Old Testament. He said, 'I am Jesus, the Angel of the covenant.'

30 Now, let's go back to our text for this morning and pick up at verse 16.

31 16 For the Lord Himself (and remember, there is only One Lord and One Faith, and that One Lord is God Himself.

32 So Paul is telling us that it will be God Himself that "shall descend from heaven with a shout, (And brother Branham taught us in his sermon called the Rapture that "The Shout is The Message")

33 Rapture the 65-1204 P:75 Three things happen, a shout, a voice, a trumpet, has to happen before Jesus appears. Now, a shout. Jesus does all three of them when He's descending. A "shout," what is a "shout"? It's the Message going forth first, the living Bread of Life bringing forth the Bride. Now, God has a way of doing things, and He never changes His policy. He never changes His... He's the unchanging God. In Amos 3:7 He said He would do nothing on the earth until first He revealed it to His servants the prophets. And just as certain as He promised it, He'll do it.

34 So we see that one of the three things that God does is to bring down a Message, and there must be a prophet on the scene for that message to be brought forth.

35 Then we continue to read what the Apostle Paul tells us in the second event that will take place during the time of the Parousia of Christ, and he says For the Lord Himself shall descend from heaven with a shout, (that's the first event, and we know that event took place over a 33 year period, and then the second event of the Parousia will be) with the voice of the archangel, (which is the resurrection).

36 Rapture the 65-1204 P:89 A shout, a voice, a trumpet. ... The next thing is a resurrection of the sleeping Bride, the one that's died back in the other ages.

37 And then Paul mentions the third event "and with the trump of God:" (which is the gathering together of the saints that are raised up and those which are still alive, gathered to go and meet the Lord in the air or other dimension)

38 Rapture the 65-1204 P:93 Therefore, the Message calls the Bride together. See? The shout and the trumpet, the same morning with a loud voice He screamed out with that voice and woke Lazarus. With a loud voice He cried, "Lazarus, come forth." See? And the voice wakes up the sleeping Bride, the sleeping dead. And the trumpet, with the sound of the trumpet, and when it does, it calls... Always a trumpet called Israel to the Feast of

the Trumpets (See?), which was the Pentecostal feast, the great feast in the sky and the Feast of the Trumpets... And now, a trumpet denounced a calling together, calling to the feast. And now that is the Lamb's supper in the sky (Now, watch..)the assembling together in the Bride, the Feast of the Trumpets, the Wedding Supper. We have seen it in types.

39 And then Paul says, "and the dead in Christ shall rise first:" (we know that is the order of the resurrection) 17 Then (after the dead in Christ are raised up) 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."

Now, Paul spells out the order of the resurrection so plain I do not know how anyone could misunderstand that. And how can words be of any comfort to us if we don't understand those words. Therefore these words are not for the unbeliever but for they were given for the believer only. And they are not for the so called Christian world in general but they were given for those who follow the Pillar of Fire in this hour. For these Words speak of The Lord Himself, God Almighty coming down with a Shout which brother Branham called the Message. And this Shout is to gather together or unite an elect people to a Message that will get them ready for the Voice of the Resurrection.

40 And if the Resurrection has a Voice, then we must be preparing to hear from that Voice. Therefore, as the shout took a period of time to go forth, the resurrection must also consist of a period of time as well, or God is not consistent. Now, it doesn't have to be as long a period, but it will be an extended period as Rotherham, and Israel P. Warren had pointed out.

41 That is why I believe in a resurrection Ministry where we will have the Tent, and we will assemble there under that tent or as Paul said, " we shall be caught up together with them ".

42 Letting off the pressure 62-0518 P:55 He taught that there was a resurrection of the dead, and one day He would come and would judge the whole world. And one day He went down to the Jordan of death, crossed over the Jordan, come back on the third day bringing the evidence that there is a resurrection of the dead. Hallelujah. He stood and eat fish and bread. He was with them for forty days, showing Himself alive.

43 Greatest news flash in history 61-0424 P:4 I marveled at those great, outstanding, glorious, forty days that our Lord was on earth appearing to His disciples and others after His resurrection.

44 Absolute an 63-1201M P:25 Jesus, when He was on earth, anointed with that that they saw, notice, He said, "I come from God (the Spirit, the Light, the Pillar of Fire), and I return to God." And He was made flesh in order to die for our sins. Then after His death, burial, resurrection, and ascension, after He ascended up; on the forty days, he ascended up; and on the fiftieth day He returned back in a form of a Pillar of Fire among the people,...

45 Now, in three of these quotes we see that there was forty days of resurrection ministry that Jesus participated in with his chosen ones. That was the Alpha resurrection ministry of Christ. And this Alpha Resurrection ministry of Jesus Christ was not for the outsiders, it was not for the world. It was only for those who were His predestined chosen few.

46 And I believe that the Omega Resurrection ministry of Christ in our days, through His prophet William Branham will be the same although I believe the number may be somewhat greater than those days, because brother Branham believed it would be 1 in a million. And with the 2016 world Christian population at 2.2 billion people that would mean perhaps 2,200 people in that tent.

47 Leadership 65-1207 P:108 While we have our heads bowed, our eyes closed, and please bow your heart at the same time, will you? I want to ask you a question. Do you really look at yourself to God? And do you feel that you're not where you ought to be at this hour? 'Cause the rapture could come at any time. See, it'll come. There'd only be, if that statement I made awhile ago is true, there'll only be about five hundred people in the rapture, that's living will be changed. Why, taking all Christendom together, Catholic and all, there's only five hundred million people (See?) claims Christianity. And one out of a million, be five hundred people. There's that many people missing every day across the world, that we can't even account for them. See, it'll come, and you won't even know it. People'll go on preaching, and saying... See, and it'll all be past.

48 Now, fortunately for us the population of the world has increased more than double, and the number of Christians in the world has increased to 2.2 billion people claiming to be Christians by 2010. I am not sure what 2016 brings. So if one in a million holds fast, then we are looking at only 2,200 people in the rapture. Now, that does not count all those who have followed this message that have already passed over, but 2,200 is still a very small number considering I've personally taught more than 3,500 ministers the doctrine of Christ all over this earth. But I'm certain there are not that many who received it and are walking in the Light as He is in the light. So press in my brothers and sisters because Jesus said in Matthew 7:14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

49 Jesus also said in Matthew 20:16 So the last shall be first, and the first last: for many be called, but few chosen. And again Jesus said in Matthew 22:14 For many are called (invited), but few are chosen. (Elect)

50 So we are looking at the timing for the time and the season for the resurrection, and we have seen by Scripture that it will be during the time of the Parousia of Christ. And since the Shout which is the first event of the Parousia of Christ has already taken place we then must wait for the Voice Itself that follows the Shout, and we know that the voice is the next event to take place which will be the resurrection. And we are living in that generation where it must come to pass.

51 Now, we know the Time and Season for the resurrection to take place is during the Parousia Presence of Christ. But I am sure we would all like to know more specifically from the Bible if there is more definitive information in the Bible that will hone us in more specifically what part of that season we are now in, and how soon it will take place.

52 Now, I cannot tell you the day or the hour, because God said in His Word that no man would know the day or the hour. But the Bible doesn't say anything about not knowing the week, the month or year. And I believe there is Bible enough that we can get close to knowing the precise month if not the very week when the resurrection will begin to take place.

53 Five junctions of time 56-0122 P:32 And all churches, in a measure, wants to say that they're a part of Pentecost, because there's where it began. And the word "Pentecost" is the word "fifty," where the outgoing of the first-fruits of the harvest is brought together. It was a feast time of the early harvest, means "fifty," which was after the cleansing of the sanctuary. And in forty days then they had Pentecost. And many of you Bible scholars wouldn't have to tear that down, because you understand it. And as Christians, perhaps, have heard your well-trained pastors preach those things. Well, after this great thing had happened... It had happened in a way that they didn't understand it. They couldn't understand it. They was all looking for the coming of the Christ. We're aware of that. But the way He come was so different from the way they had figured out, till it just turned them around. They didn't know. God usually does that at every junction station of His time. He's did that.

54 Revelation chapter 4 pt 1 60-1231 P:88 John, called and summoned by the Lord Jesus, promised by God back there that he'd see the coming of the Son of man. Peter, James, and John, and them standing present, when

Jesus spoke to them and said, "There's some standing here will not taste of death until they see the Son of man coming." He didn't say "all" that was standing there, but "some." And they went a few days after that, and saw the order of the resurrection rehearsed, and the coming of the Lord. Moses represented the dead saints, and being resurrected. Elijah represented the translated. But remember, Moses was first, and then Elijah. Elijah was to be the messenger of the last day, that with him and his group would come the resurrection; would come the... Well, it would come the rapture, I mean. Moses brought in the resurrection, and Elijah brought in the raptured group. And there, both of them was represented right there.

55 Ok, so we see that we have already been shown the order of the resurrection, the dead saints come up first as Moses was seen first with Jesus, then those which are part of the end-time followers of the Elijah prophet are to be the Raptured saints, who receive their change while living. Now, I am sure that many of you have already understood this order, but it is nice to know that God already previewed it for us. Then we know we have the right interpretation.

56 So let's turn in our Bibles to Matthew 17:1 "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, 2 And was trans-figured before them: and his face did shine as the sun, and his raiment was white as the light. 3 And, behold, there appeared unto them Moses and Elijah talking with him. 4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. 5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, "This is my beloved Son, in whom I am well pleased; hear ye him." 6 And when the disciples heard it, they fell on their face, and were sore afraid. 7 And Jesus came and touched them, and said, Arise, and be not afraid. 8 And when they had lifted up their eyes, they saw no man, save Jesus only. 9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. 10 And his disciples asked him, saying, Why then say the scribes that Elijah must first come? 11 And Jesus answered and said unto them, Elijah truly shall first come, and restore all things. 12 But I say unto you, That Elijah is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. 13 Then the disciples understood that he spake unto them of John the Baptist.

57 Now, let's go to brother Branham's sermon Uncertain sound 60-1218 P:152 to see what God's vindicated prophet had to say about what we just read in this Scripture.

58 "Well, what did He do here when He was transfigured? The Greek says, "He changed His fashion." Oh, look at the order of the resurrection. That's what struck me just then. Notice. What appeared first? He, back over here in the next chapter, the 16th chapter, He told them, "Some standing there should not die until they seen the Kingdom of God coming in power." In other words, what would they do, they'd see the foretaste of the Kingdom of God, they'd know the order of the resurrection and the coming of God. See, in the 16th chapter. Now, here He goes up there, and He... What happened, His fashion was changed. In other words, He was revealed in another way. Do you follow me? 153 What did we find the revelation was the other night in the apocalypse, the apocalypse means? A sculptor, it was done down here, making something; and then what he does, he just takes the curtain out, said, "There it is." What was He redoing here? He was revealing Himself in another fashion? What was He in? A glorified, transfigured condition, His coming, the way He's coming: a glorified Christ, transformed. His raiment shined like the sun. My. Oh, He stood in the cloud; and He's coming in the clouds of glory. Overshadowed by a cloud; not a little white thunderhead up yonder, but the cloud that He comes in is a cloud of glory, all these Angels with Him. Hallelujah. My, that's the way He's coming, coming in a cloud of glory. 154 Now, notice, when they seen Him standing there. And before that, there appeared to Him, Moses and Elijah. Watch that. What did Moses meant? Moses represented the ones that had died and was sleeping in the grave, 'cause Moses died and was buried; nobody know where he was buried at. But he represented the ones that were asleep when He come. And Elijah represented the translated ones, who didn't have to die. See? There you are.

And Peter, James, and John represented that remnant of Israel standing there saying, "Lo, that's our God Whom we believed on." There's your hundred and forty-four thousand. (Where you at, Brother Wood? That's it.) See, there you are; Peter, James, and John: three, a witness to give when He returns back. 155 What was the first thing? The resurrection, Moses and (conjunction) Elijah appeared to Him. See, the resurrection of the dead, and the ones that don't have to die was changed, and was standing there in His Presence.

59 And I would like to add, notice they were standing there in His Presence, There's your Parousia.

60 "Oh, my. And there He stood, glorified. And there was Peter, James, and John; the remnant of the Jews, looking, saying, "That's Him. That's Him." That's the order of the coming of the Lord. See it? There it is, the resurrection. There they was. Oh, isn't it wonderful? 156 Now notice, only thing He done, He took off His mask of humanity and become in a glorified state. See, He changed His fashion....

61 Now, one other thing. Brother Branham said Christ will come in a cloud of glory, and from brother Branham's sermon Seven church ages 54-0512 P:37 His great, glorious Presence shall strike the earth. (Let me just add, that His Great Parousia Presence) "He cometh in clouds." Oh, I love that. "Clouds," there will be wave after wave of His glory will come across the earth, and the resurrection of the saints shall come. When that blessed Holy Spirit that's lived in their hearts, and they died with their corpses laying there, and the tear stains over their cheeks, and things like that, they're placed out here in a graveyard. A great wave of that same Spirit, and a "whoossh," wave after wave. "He that was last will be first, and he that was first will be last." How can it be that way? 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 of this. And every generation will come successfully, right as it went down. "They which were last will be first." Sure, it has to be. See? I'll know my people. The next fellow, my dad will know his people; his grandfather, his people, on down like that. Wave after wave, after wave, after wave, and the saints arising from everywhere, won't that be wonderful. Amen. That makes the old people feel young again. Yes. Now, notice closely. All right.... comes in the clouds; and every eye shall see him... (No matter how far back they died; they'll still see him.)... and they also which pierced Him: and all the kindreds of the earth shall wail because of him. Even so, Amen.

62 Notice, he comes in clouds, and the Apostle Paul tells us what those clouds are.

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

64 And as brother Branham said those witnesses were as brother Branham said, "Oh, He stood in the cloud; and He's coming in the clouds of glory. Overshadowed by a cloud; not a little white thunderhead up yonder, but the cloud that He comes in is a cloud of glory, all these Angels with Him. Hallelujah. My, that's the way He's coming, coming in a cloud of glory.

65 And we have the picture of His personal Presence in the clouds of Glory where His head has hair like snow, and his Head is surrounded by the angels making up his hair. And you know what Paul called the hair on your heads sisters? He calls it your glory. 1 Corinthians 11:15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

66 Now, your long hair represents your glory, because it shows outwardly your obedience to the Glory of God, his Doxa, His values, His opinions, His judgments. And you are wearing your open subjection to his values and opinions right on your head as your crown, in fact it represents your crown of glory.

67 Proverbs 16:31 The hoary head is a crown of glory, if it be found in the way of righteousness. In other words, the white haired old person who is righteous or rightly wise his white hair crowns his head, and it is a crown of glory if it is upon a mind that is righteous. So we see the association here again with the hair and the crown of glory.

68 Proverbs 4:9 7 Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. 8 Exalt her, and she shall promote thee: she shall bring thee to honor, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

69 Again we see that the white hair is associated with wisdom, and a crown of glory.

70 Isaiah 62:3 1 For Zion's sake (and brother Branham said when you read in the Scripture about Zion, it speaks of the Bride.) will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. 2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name. 3 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

71 Future home 64-0802 P:177 Listen, let's just read it. Look here. And in that day seven women shall take ahold of one man saying, We'll eat our own bread,... wear our own apparel: only let us be called by thy name, to take away our reproach... (That's the end time where we're living now: marriage, divorce, and prostitution, and whatevermore.) In that day shall the branch of the LORD be beautiful and glorious,... the fruit of the earth shall be excellent and comely... them that... escaped of Israel... (How that you escaped all that damnation. See?) And it shall come to pass, that he that is left in Zion, and he that's a remnant in Jerusalem, shall... (Let's see)... in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: (See?) Wherein the Lord shall have washed away the filth of the daughter of Zion,... (Remember that's always the Bride. See?)... and shall have purified the blood of Jerusalem... (That's the remnant of the Jews plus the Bride. See?)... and in the midst thereof with the spirit of judgment,... (Fire, that's always God's judgment. When He makes His final judgment, calls you, justifies you, and brings you to redemption, then His judgment breaks forth upon you, and the Holy Ghost and Fire cleanses away the sin. Then you're His. Same thing He does to the earth when He purges it with fire.)... and by the spirit of burning. (Now look listen, are you ready?) And the LORD will create upon every dwelling place of mount Zion, and upon her assembly, a cloud of smoke by day, and a shining of... fire by night: for upon all the glory shall be a defence.

72 Spoken word original seed 62-0318E P:186 Jesus came and had the Mount Transfiguration showdown. This forerunner of the last days will sow for the former rain. Jesus will be the showdown between denominations and creeds (which is His Word). When He comes, the showdown, the rapture of His Bride... The first was Mount Carmel; the second was Mount Transfiguration; the third will be Mount Zion. Glory.

73 So we see the Bible speaks of Him "coming with clouds and every eye shall see him". And Paul teaches us in 2 Thessalonians 1 that this is the hour that "He comes to be glorified IN his saints".

74 And so we see the promise in the book of Isaiah 28:5 In that day (that's this day, the day of His Parousia) shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,

75 And finally in 1 Peter 5:4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

76 So sisters, wear your glory with all humility, for it represents your bringing your body into subjection to Him

who is our glory. And remember, Jesus said we become one with the father as he was one with the father because he has given us the glory the father gave him, the doxa, the same opinions and values, and judgments making us one with the Father even as Jesus the firstborn son was one with the Father.

77 Now, let me read a few more quotes about the order of the resurrection before we look closer at the season. from brother Branham's sermon, Testimony 63-1128M P:4 "The trumpet of God shall sound; the dead in Christ shall rise first; then we which are alive and remain..." Did you notice the order of the resurrection, "Shall be caught up together with them." We meet each other before we meet Him. "Be caught up together to with them, to meet the Lord in the air. See, He's God, and then when He wants to be worshipped, that's what His very nature is, is to be worshipped, because He's God. And He knows if we were there, be looking out of the corner of your eyes, see if the other one's there, but, and then it wouldn't be the complete way of free worship. When we stand there, and we know we've met each other first, and greeted each other, and then to stand by Him Who caused it all, and sing the songs of redemption.

78 Jehovah Jireh part 1 62-0705 P:6 And then, remember, if we go before He comes, we will be up and in His Presence, or raised before the others are changed. "The trumpet of the Lord shall sound, the dead in Christ shall rise first. Then we which alive and remain shall be changed in a moment, in a twinkling of an eye, and be caught up together with them to meet the Lord in the air." Look at the order of the resurrection. See, God knows that we long to see our loved ones. And if we got there to meet Him first, we'd be looking around to see if mother or dad and the rest of them was there. But see how, the Holy Spirit in His wisdom? We meet one another first, and then when we get there and sing "Amazing Grace," that's when there's going to be a time of worship. You think I act funny now, watch me up there. It's going to be a wonderful time for me and all of us when we get there.

79 Be not afraid 61-0311 P:90 We think of that great day. How You have arranged it. "I would not have you ignorant, brethren, concerning those that are asleep, that you sorrow not, even as others that have no hope. For if we believe that Christ died and rose again the third day. Even so, those that sleep in Christ will God bring with Him. For we say this to you in the commandment of the Lord." That we will not be as hindered. It won't hinder us when we are sleeping. And we watch the order of the resurrection. The first thing, we get together, not until we get together will we go together to meet Him. Mothers and fathers will meet one another. Children and loved ones will meet one another, and then be caught up in the air to meet the Lord.

80 Condolences to Stadskev family 60-0924 P:17 Then them which are asleep shall not prevent those which are awake at the coming of the Lord. "For the trumpet of God shall sound, and the dead in Christ shall rise first. And we'll be caught up together with them to meet the Lord in the air." You notice the order of the resurrection? "We which are alive and remain to the coming of the Lord (I Thessalonians, I believe about the 4th chapter) shall not prevent (or hinder) those that are asleep. The trumpet shall sound, and the dead in Christ shall rise first." And notice the next, "Then we which are alive and remain, shall be caught up together with them." See, we meet them first. Now, I wonder, how God in His great mercy, when He'd be worshipped perfectly there, and when... He knew that. He knew that if we got there first to worship Him, and then we'll go to look around, wonder where baby is, and where mother is, and where this one or that one; but (You see?) He lets us meet one another first. So when you go up to worship before the Lord on that day, she'll be with you. See?

81 Condolences to Stadskev family 60-0924 P:16 I know how I felt when I gave up my little girl. Not long after that, I saw a vision of her. And you who have... You'll read it in my life story. And I'll be with her again some glorious day when the family's gathered together. And then together we'll meet, wherever we are, scattered across the world. If you notice, the order of the resurrection: They which are asleep (and that's dead). Christians don't die, you know. But saying in our way: dead. "Dead" means "separation." "Death," rather, means "separation."

82 Now in closing let's look one more time to the season and may the ord help us to see the Alpha time of the resurrection so we can get a view as to the Omega time of the resurrection.

83 Curtain of time 55-0302 P:32 Brother, botany don't only mean flowers and things, it means resurrection too in that case. Amen. Just as the springtime, when the Easter flowers are blooming, everything's so pretty, a very type of nature; resurrection has to come in the spring. That's the reason the resurrection is in springtime. Resurrection of everything, and surely the King of nature resurrected, the Creator of nature, resurrected with the rest of the resurrection of nature.

Recognizing your day 64-0726M P:18 Now, we noticed last Sunday there was--preaching the feast days... And there was a feast of Pentecost. And between the feast of Pentecost and the feast of Trumpets there was a long period of time, exactly fifty days between Pentecost and the feast of the Trumpets. And fifty days, which Pentecost means "fifty"; and it was the sheaf-waving, or the in-gathering, the first-fruits of the harvest was brought in. And we see that it was in type back there with the natural first-fruits, representing the first-fruits of the Holy Spirit to be poured out upon the people. And we find out then that them fifty days was received by the Gentiles, which God called from the Gentiles a people for His Name--the feast of the Pentecost. And we have been going through that long feast of Pentecost. Now, actually from the fifty days would be exactly seven sabbaths. And seven sabbaths represented the seven church ages to be called in the time of the Pentecostal--feast of Pentecost, to call a people from the Gentiles for His Name. Now, at the end of these seven Sabbaths which has been, there was to be the Day of Atonement, which was the Seven Trumpets. And the Seven Trumpets was to call a day of mourning back for the sacrifice or the atonement. And we find out then that Israel--the Seven Trumpets pertained only to Israel.

84 Let us pray...