

#12 Presence

1 Shall we pray. Heavenly Father again we thank You for the privilege of being in this Thy house Lord, standing in Your Presence, knowing grace, and goodness, and mercy as never previously known It Lord, and we thank You for It. And also for revelation as we never have previously known, and then with an assurance oh God, as we have not known before, knowing therefore that this is true where we're walking in a realm of faith, that all things has not been known, and we thank You for that precious wonderful reality this morning Lord, that we are a part of that great Revelation.

This in indeed wondrous Lord, It is marvelous in our eyes, we know we cannot fully apprehend It Lord, we believe we're going to really begin to appreciate It more and more from this moment in time going on oh Lord, for we are committed to Your Word. We know Lord, that this a small thing indeed in our part, because You've shown that You are committed to Your Word oh God. So how little It is to just recognize It Lord, that we should be committed to It, is nothing else. Then we are tonight Lord, only we expect a greater commitment then ever before.

Help us in the study tonight, in Jesus' Name we pray. Amen. You may be seated.

[Bro. Vayle goes through some local announcements]

Now, tonight this is Presence # 12, and it's called 'Indexing Words in Scripture'. Now, it's our purpose tonight to provide a system whereby you may trace through the New Testament, and only the New Testament at this point, the words that relate to the Presence of Christ. However, before we mark the verses in our Bibles we want to make some comments about them to refresh your memories, and first of all we are keenly aware that the word 'Parousia' is grossly mistranslated in the King James Version. Out of twenty four times It is used in the New Testament It is erroneously mistranslated as 'coming', when It should be translated 'presence'.

That this is a horrible mistreatment of Scripture from the technical viewpoint is admitted, but the horror lies not only in the fact that it is wrong as to the letter, but it conveys an absolutely wrong understanding of the truth of this doctrine. The mistranslation constantly throws the reality of the meaning into the future, when the Word definitely speaks of what is actually there already.

2 So, we're going to read Rotherham again, and also Dr. Vine. This time I'm going to read all of Rotherham.

In this edition, (and he's talking about his translation of the entire Bible,) the word 'parousia', is uniformly rendered 'presence'. Coming as a representative of this word, (that's the word 'coming', the translation 'coming',) as a representative of this word being set aside. (In other words, he does not want to use that word coming at all.) The original term occurs twenty four times in the New Testament. (He names them, which we will name later on.)

The sense of 'presence' is so plainly shown by the contrast with 'absence' implied in 2 Cor 10:10, and expressed in Phil 2:12, (we went over that with you,) that the question naturally arises, why not always so render it? (That is rendering Parousia as Presence.)

The more so in as much as there is in 2 Pet 1:16, also a (peculiar) fitness in our English word 'presence'. This passage it will be remembered relates to our Lord's transformation word upon the Mount.

The wonderful manifestation there made, was the display and sample of 'presence', rather than 'coming'. The Lord was already there. And being there He was transformed (Compare Mt 17:2,) and the majesty of His glorified person then disclosed.

3 Now, here's something I usually left out, but I'm going to read it to you.

His bodily presence was one which implied and exerted power, so that power and 'presence' go excellently well together. The power befitting such a 'presence' and the three favorite disciples were at one, and the same time witnesses of both. The difficulty expressed in the notes to the second edition of this new translation, or New Testament in the way of so yielding to this weight of evidence as to render 'parousia' always by 'presence', lay in the seeming and incongruity of regarding 'presence' as an event which would happen at a particular time, which would fall into rank as is one of the series of events as 1 Cor 15:23 especially, appeared to require. The translator still feels the force of this objection. But is withdrawn from taking his stand upon it any longer by the reflection, that after all the difficulty may be imaginary.

4 Now, what he's found here is a conflict in his thinking concerning that word, but he's going to put it to one side.

Now, (he said,) the 'parousia' in any way is still in the future. (Now, here's what I like what he says here.) And may therefore being shrouded in measure of obscurity which only fulfillment can clear away. In fine may be both a period, more or less extended during which certain things shall happen and an event coming on and passing away as one of the series divine interposition.

(Then he says,) Christ is raised as a first fruit. (That took place of course.) That is one event. He returns and vouchsafes His 'presence'. During which He raises His Own.

Now you notice what he's saying here. Now you see, he's cutting his own throat as a fundamentalist. Because every fundamentalist puts this Presence in the Rapture, and the dead are raised on earth. Because he admits here, this guy, He raises His Own that is another event. And he's talking about the word 'presence', however large and prolonged.

And finally comes another cluster of events constituting the end. Hence after all, 'presence' maybe the most widely and permanently satisfying translation of the look for 'parousia' of the Son of man.

5 So he's defending his stand that under all conditions that he able to assess by reason of his ability as a student, especially in the Greek, that 'coming' should not be used at all. But the word 'presence' should be used, and he finds himself to believe that actually it will not be simply one event, but it will be a part of a series, or a whole series itself. Now Vine:

'Parousia', literally a 'presence'. Para - with' and 'ousia - from 'amo, to be', denotes both 'an arrival', and a 'consequence presence with.'

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

He says the same thing that Rotherham said in 2Pet 1:16. Now, here's his own thinking:

During the 'parousia' of the Lord in the air with His people, Paul expected to give account of his stewardship.

I think that lines pretty well with, not exactly with Bro. Branham. Where Bro. Branham had to give an account in the sense of answering to responsibility it was before. Then he says,

The 'parousia' of the Lord Jesus Christ is thus a period with a beginning a course and a conclusion.

6 Well, that's your better... student on that particular subject of what the word actually is. Now, there are only two places, 2 Cor:10:10, and Phil 2:12 where this word is correctly translated in the King James Version.

In the other twenty two incorrect places are, Mt 24:3,27,37,39. In other words, the 24th chapter, 3rd verse, 27th verse, 37th verse, 39th verse.

1 Cor 15:23rd verse. 1 Cor 16: 17th verse. 2 Cor 7:6. - 2 Cor 7:7. - Phil 1:26. - 1Th 2:19. - 3:19. - 4:15. - 5:23. - 2 Th 2:1,8,9. - Jas 5:7,8. - 2 Pet 1:16. - 2 Pet 3:4,12. - and 1 Jn 2:28.

Now, of course this church its teaching differs I suppose from 99.99% from all Christian churches on the understanding of the Parousia doctrine.

Now, rightly so, they of the majority called 'the parousia' the 'appearing'. But they make the 'Appearing' the 'Rapture' which is unfortunate. The reason they do this is because they're absolutely convinced that the Parousia has to be and verily is to them the physical person of Jesus Christ in the flesh. And the first place that flesh appears to us is the Rapture. Now you understand what I'm saying?

7 We differ. And the reason we differ is because, they want the Parousia to be concerned with the glorified flesh of Jesus. And it is true that the first place that the glorified flesh comes into contact with, the glorified flesh of the Bride of the New Testament will be in the Rapture in clouds of glory and at the Wedding Supper.

Now we agree emphatically that the first place the flesh is amongst us is in clouds of glory caught up to meet Him in the air. But, we do not agree that Parousia and Appearing is of the flesh only, but is one of the Spirit also, and embodies the Elijah ministry of Mal 4:1-6, which you're all acquainted with.

8 Now, that we can go back to that for just a second, where the prophet says, [Malachi 4:]

(1) For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day cometh shall burn them up, saith the Lord of hosts, it shall leave them neither root nor branch. that

(2) But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and (you) shall go forth, and grow up as calves of the stall. calves

Now, you'll notice here, that this One is going to rise upon the people with healing in His wings. And It says, "You shall go forth and grow up as calves of the stall, and tread down the wicked."

Now, the growing up does not necessarily mean for one second that this has to be the Rapture. Because you will find that the growing up in the Scripture is in Ephesians and speaks of the Church growing up unto Christ. This would therefore have to precede the Rapture.

So the Malachi ministry is definitely set forth to be a ministry of One who rises with healing in His wings, and He's called the Son of righteousness and that can be only One Person, the One that we know as Messiah the Lord Jesus Christ. And that can be only according to the Holy Spirit and not be according to the flesh.

9 Now in Mt 24:24-42, we're well aware of those, I don't think we need to read them all. And also in Lk 17:22-30, of which we're also well aware. And also we know from Acts 3, reading from the middle of the verse 19 to 26. In those particular portions of Scripture we see Him revealed which is the Apokalupsis, which is His Appearing, which is by Jn 1:18.

(18) No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he (has exegeted him or) declared him.

10 Now, we can just go back and check those Scriptures out again. Matthew 24.

(24) ...false prophets, false Christs... great signs and wonders... deceive (all but) the very elect.

And the constant cry will be to get your attention that, "He's here, He's here, He's here." When the fact of the matter is He is not there, He is already there and revealed Himself.

(27) (Where)...as lightening cometh out of the (eastern) and (shining) west; so shall also the (Presence) of the Son of man be.

(28) (Wherever) the carcass is, there will the eagles be gathered together.

And It speaks of the tribulation. And It speaks of the last Elect being gathered together, 144,000, all of them being brought together.

Then He talks of the parable of the fig tree, and He says it's at that time when Israel is in her home land, that generation shall not pass away. Heaven and earth is going to pass away, that is everything as we know it in this hour is going to shaken down and pass away. But It says,

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

(37) But (It says,) as the days of Noe where, so shall also (be) the (Presence) of the Son of man.

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

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

Now then It says,

(40) ...two will be in the field; one taken, one left.

Now, you've got to understand there, in the one place He says, "All of these things got to come to pass, heaven and earth will pass away, but My Words won't."

II Then He says, "Of that day and hour knoweth no man." He describes the condition, but then He says,

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

According to chronology the present has to precede the literal, and is not just precede, but is a part of the literal dividing of the Elect from non elect, which is what verse 40 is. "

(40) Two (people) be in the field; one taken, one left.

(41) Two women at the mill: (two grinding, one) left.

(42) Watch therefore: (you don't) know (the) hour (when) your Lord (cometh.)

(43) (He said, if the thief that the man had known the thief was coming he) would have watched...

(44) (So) therefore be (constantly watching especially at this particular time.) be (you) ready for such an hour as (you) think not the Son of man cometh.

(45) Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

And you will notice at that particular period of time the people are to be fed. They're given meat.

(46) Blessed is that servant, whom his lord when he cometh shall (so find) doing.

In other words, feeding the people of God. Then It says,

(47) Verily... he shall make him rule over all his goods.

(48) But and if that evil servant say in his heart, My lord (delays) his coming;

(49) And shall begin to smite his fellowservants, and to eat and drink; with the drunken;

(50) (Of) the lord of that servant shall come in a day he looketh not for him, an hour that he is not aware of,

(51) And cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth. (Now, the Great Tribulation.) that's

So, in one place He says here, "You've got to be aware." In another place He says, "No way you can be aware." So you're looking at a series of events that are laid down in this Word here, wherein you can positively be aware of the time of the very Presence of Almighty God, which is going to separate Bride from non-bride. And at that period of time a teaching ministry absolutely has to go on. And at that particular time people are going to be tested as to whether they will be ready at the time of the Resurrection and the Rapture. And if they're not, they go plumb go to the tribulation. You see, you're not looking at a simplified form here, as your fundamentalist would like to tell you. He's got it all down very nice as far as he is concerned, but it doesn't hold water.

12 Now, Lk 17:22. Now he says,

(22) ...unto the disciples, The days will come, (you'll) desire to see one of the days of the Son of man, (you won't) see it.

(23) And (they'll) say, See here: or, see there: go not after them, that follow them. (And then He says,)

(24) ...as the lightning, lighteneth out of one part, shineth unto the other part; so shall the Son of man be in his day.

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

Now notice, He's combining the two periods of the Son of man, because there's two periods of Son of man here. One period of the Son of man was going on then, and would end with His rejection and with His death. But there would be another period of time, "As when lightning comes out of one part and shines under...so shall the Son of man be in His day."

Then It says,

(26) ...as it was in the days of Noe, so (it'll) be in the days of the Son of man.

(27) ...(eating and drinking, and so on.)

And then It says,

(30) Even thus shall it be in the day when the Son of man is revealed. (Apokalyptic.)

That's now, you'll notice in there, that's the Apocalypse, or the Apokalupsis and it means 'revelation'. So it tells you there in that very hour, that the Son of man is Present, He is going to be revealed. Now, I want to ask you a question. How can He be revealed and not be known by somebody? You see?

Now, here is where the fundamentalist does not come to grips with Scripture. He won't come to grips with It. He wants to put it all in the flesh, and there is no way that you can put this all in the flesh. It isn't going to work.

13 Now, let's go over here in the Book of Acts also. I didn't read the rest of that right down to about 40, let me

see, where did that take us? It takes us right down to about 37. [Matthew 24:]

(42) Two...grinding at the mill; one taken, one left.

(41) ...two in the field; one taken, one left.

And they said, "Were lord?"

"Wheresoever the body is, there the eagles be gathered together. [Mt 24:28]

You notice right there, why that refers right back to the place where they're being fed. The gathering together. One feeding on the wrong thing, one feeding on the right thing. And you'll notice that there's an absolute difference between the two. And you'll also notice, if that is the difference between the two, then those that are running around being, what you might say enticed into, looking for Him, when He's already been made visible, there's a difference between the two groups. One is eating and one isn't eating. Now, we'll go more into this as time goes on, but I just want to show you that tonight.

14 In Act 3:

(19) ...when times of refreshing shall come from the presence of the Lord;

(20) (Even) he shall send Jesus Christ, which (was appointed) unto you:

(21) Whom the heaven(s) must receive until the times of (restoration) of all things, which God hath spoken by the mouth of all holy prophets since the world began. the

Now, It tells you that what has got to be restored. See? In order to bring Him back. Now that's the question. It isn't everything being restored, got to be a new heaven, got to be a new world, got to have this, got to have that. It's what is going to bring Him back. What does it take to bring Him back? What was lost? Now that's what you've got to find out, and when you find out what that is you'll begin to know what to look for.

Now, It says here,

(21) ...spoken by the mouth of all his holy prophets...

(22) For Moses truly said unto the fathers, A prophet shall the LORD your God (be) raised up unto you of your brethren, like unto me; him
shall (you) hear in all things whatsoever he shall say unto you.

Now, let's watch that carefully,

(23) And it shall come to pass, that every soul, which will not hear that prophet shall be destroyed from among the people.

Now, It says here something has got to be restored, and if it isn't restored, then there is going to be a destruction that it absolutely will annihilate everybody.

15 Now, look, that's Malachi 4 chapter. "I'm going to come with healing in My wings and you won't be

destroyed. I Am going to come and nothing will stop Me from destroying."

Now, He's telling you flat here, that there is a place where people are not going to be destroyed. And there is a place where they are going to be destroyed. And It tells you those two people are different, because somebody's looking for what's already here, and they're still looking, because they don't know He's here, they haven't seen Him. They're being taught in a certain way that the rest aren't being taught in a certain way, they're eating certain things.

Now, what has to be restored? Well, we know one thing is got to be restored; the Bride has got to be restored. But the strange thing is people don't connect Rev 3:20, that Christ has got to be restored, because He's outside. "Bring back the King." [2 Sam 19:12] Now, how are you going to bring Him back? That's the whole thing.

Now, He's already here standing outside of the church. Now He's standing out there to separate, "one taken and one left". Right?

"Behold, I stand at the door, and knock: (and) if any man hear my voice..." [Rev 3:20] then it's a Message, that's going to restore both Christ in a Bride. And those that aren't in It are going to get destroyed. Now you do what you want with It.

See, I tell you once you see this Message and you stand up here without even knowing it preaching It backward, forward, inside out. "I had no more thought I was going to say these things tonight than ain't nothing." No way can you get by the Scripture just living, breathing. I don't care if the world does. I'm not interested. I'm just glad I've come to grips with you over there as a people, because I'm getting awful fussy with you and that's over now. ...?...

You're not my kind of people, thank God, because I'm too rough. There if you become my kind, I'm going to bat you over the head to line you up and smarten you up. Now, I'm not kidding you. But I've got something in me that's different since the Lord talked to me. Now, I believe we're part of something together right or wrong. I never try to tell anybody I'm right. To me I am, but ...?...

16 Now, It tells you that when you don't hear that One, and only One that's got the power of life and death is God, you'll be destroyed. Now that's the Presence of the Lord previous to the flesh. That's what we're talking about. The flesh can't count, until that hour, and that demands a Presence, so the fundamentalists have bypassed the Presence of the Holy Ghost. And I'll tell you why they bypassed It, because there is no way they can reconcile the Presence of the Holy Ghost with Matthew 28, "Lo, I am with you always, even to the ends of the world." And they don't understand that's a different thing entirely. See?

Now, all the prophets from Samuel, notice where he starts, and those who follow after. "As many as spoken likewise foretold these days," to therefore you hit Moses, then you hit Samuel. Then you go right along to Elijah. Then you go right on to Jesus. You put them together and you'll have the Spirit at the end time. Then It says, "Unto you first God having raised up His Son, sent Him to bless you and turning away every one of you from his iniquity," and they turned It down.

But, according to Rom 11: 9 to chapter 11, they're blinded, and they're not lost, the election is coming in. But this said, up here, when this happened, see there is no way that anybody is going to be able to cope with it. There'll be a destruction.

Now, if He was raised up first to the Jew in turning away the iniquities, I want to ask you a question, who is He raised up second to, to turn away the iniquity? Because at the end time the whole church is bloto.(?) "I'm

outside the door. I'm outside the body. I don't have a thing to do you unless there's a change.

Now, who's going to turn the iniquities away? There's no way it can be done, except He is raised up Himself to do it. Because it took God in the Garden of Eden, it took God to be His Own Mediator and everything down the flesh. It's going to take Him to do it again to turn the whole thing right around and back. See? So, there're missing that point.

17 Now, this is why only a tiny group will not be deceived, because the Parousia and the Apokalupsis starts right down here on earth. That explains why we're so careful to deal with 1Jn 3:2.

(2) Beloved, now are we the sons of God, and it doth not yet appear
(it has never yet come into existence) what we shall be:..

In other words, it has never truly manifested itself in it's true character what we're going to be, but we know that when He shall manifest Himself in His true character,

(2) ...we shall be like him, for we shall see him as he is.

18 Now, It tells you right there the secret of the Rapture is the ability at the time of the Presence to behold Him, and to see Him in His true character. Therefore, somewhere down the line Christ lost His revealed character, not that He lost it, the Church lost it. Now that's got to be restored.

Now, for the record here, we quote the prophet.

[85] And (today) He's standing amongst us in the Person of the Holy (Spirit) manifesting (Himself) more and more, (Notice he used the word, 'manifest', perfect with the coming into His Church making (Himself known.) [Trying to Do God a Service - Greek,)
65-0718]

[24] The Son of man has already come from glory and is revealing Himself for the past few years to his Church in mercy, showing them His great Presence, (How?) doing the same things He did when He was on earth, (right here that's Act 3:19b) revealing Himself like He did to Abraham. Before the destruction, He has come now in mercy revealing Himself to the Church. The next time He reveals (Himself) it'll be in judgment on the world, and nations that forgot God... [Called Out - 58-01-09]

Now, I'm not going to read anymore, but that's a hundred percent with Malachi the 4th chapter.

19 Now, all right, we...could go on and on, but we want to make some marks in our Bibles. So, and to do so we're going to take four major words starting with the word. Parousia, which is the Presence.

So we'll go ahead and we'll tell you how to do it. Now if you've got your pen with you, you can take your Bible like I've got it right here.

And I've written in there, Parousia, number one. P-a-r-o-u-s-i-a. Parousia. Put in brackets (Presence.)
Capital P-r-e-s-e-n-c-e.

Then beside it Mt 24:3 and put a large capital P. That's signifies the code by which you're going to go.

20 All right, Parousia, Presence, Mt 24:3 capital P. So please turn to Mt 24:3.

(3) And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when these things (shall) be? and what shall be the sign of thy coming... (P)

Underline the word coming, and put a capital P beside it. And where it fits in write Mt 24:27. Over on 27 the 27th verse.

(27) For as the lightning cometh out of the east, and shineth even unto the west: so shall also the coming... (P)

Underline coming, and beside it put a capital P.

And as near as you can so you can understand what you've written put Mt 24:37.... See when you get to the last one in Matthew we'll put whatever the next Book is there. All right verse 37.

(37) But as the days of Noe were, so shall also the coming... (P)

Underline coming and put a capital P. Then write, Mt 24:39.

(39) ...so shall also the coming...(P)

Under line and put a capital P.

21 Now, with that you have you have to change your legend. 1Cor 15:23. All the way over, and you all know what we're looking at right there.

(23) ...they that are Christ's at his coming. (P)

(The last word in the 23rd verse)

Underline it and put a capital P. And beside It, put 1 Cor 16:17.

(17) I am glad of the coming (P) of Stephanas...

Underline coming and put a capital P.

Beside it write it in somewhere 2 Cor 7:6. Underline coming, capital P "of Titus."

And then beside it 7:7. Because the next verse also, "not only by his coming." (P)

That takes a capital P also.

And beside it, 2 Cor 10:10. There it is translated correctly "presence", (P) put a capital P beside it.

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

Presence, underline capital P.

Okay, the next one should be Phil 1:26.

(26) That your rejoicing may be more abundant in Jesus Christ by my coming (P) to you again.

By my presence with you again is what it should be. Actually denoting his presence with them not the fact that he was going to come and did arrive, but the fact that he would literally be there.

P, capital P and underline coming.

Beside it write Phil 2:12. This time It is translated correctly, presence.

(12) ...as ye have always obeyed, in my presence only...

22 With this you change your legend. 1Th 2:19.

(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? (P)

Underline coming. The last word in verse 19 capital P.

Beside it, write 1Th 3:13. That's the second to the last (line) of verse 13,

(13) ...at the coming (P) of our Lord Jesus Christ with all his saints.

That is, Parousia, that's Presence. And with it, 1Th 4:15,

(17) ...that we which are alive and remain unto the coming... (P)

Underling coming.

Beside it 1Th 5:23. And notice the word 'coming' (P) in the bottom of verse 23. Put a capital P.

23 With this you change your legend. 2Th 2:1.

(1) Now we beseech you, brethren, by the coming... (P)

Underline coming capital P.

2Th 2:8. And that's the last word, very last word in the 8th verse, "coming:"... (P)

Underline it, capital P.

And the next verse 2 Th 2:9, and right below it, is another word "coming", (P)

Which is also capital P. Same word 'Parousia'.

24 And beside it change your legend. Jas 5:7-8. Which where you'll see the Resurrection.

(7) ...coming (P) of the Lord...

(8) ...coming (P) of the Lord...

Underline both, put a capital P.

(7) ...be patient (everyone) unto the coming (P) of the Lord...

Underline them.

(8) Be also patient; stablish your hearts: for the coming (P) of the Lord...

25 Change your legend. 2 Pet 1:16. That 's the one the...everybody talked about in our study.

(16) For we have not followed cunningly devised fables, when we made known unto you the power and [coming] (presence) (P) Jesus Christ...

of our Lord

Presence, underline it and put a capital P.

Then 3:4, signifying 2 Pet 3:4.

(4) ...Where is the promise of his [coming] (presence)...(P)

2 Pet 3:12,

(12) Looking for and hasting unto the [coming] (presence)... (P)

26 Change your legend. 1 Jn 2:28. And that's the last word,

(28) ...before him at his [coming] (presence.) (P)

All right, that takes care of the word, 'Parousia'. Not too many.

27 All right, the second word is 'Revelation', or revealed. Which means 'to uncover, or to unveil. The noun is used eighteen times in the New Testament, and is translated as such fifteen times. But four times, four other words are used.

Now I'm putting this on tape for you so that you can have it if you want it. It doesn't matter if you want to make notes or not, it's there.

Lk 2:32.

(32) A light to lighten the Gentiles,...

To lighten really has the root word 'reveal'. A light to reveal to the Gentiles.

Rom 8:19.

(19) ...manifestation of the sons of God.

Should be revelation of the sons of God.

1 Cor 1:7.

(7) ...waiting for the coming of the Lord...

It should be the Apokalupsis, or the revelation.

1 Pet 1:7.

(7) ...glory at the appearing of Jesus Christ:

Would be the revelation.

Now, those are the four places, other words he used rather than the word 'revelation'.

Now the other verses are: and this is for the benefit mostly for you on the tape, get it from there.

Rom 16:25 - 1 Cor 14:6, 14:26 - 2 Cor 12:1,7 - Gal 1:12, 2:2 - Eph 1:17, 3:3 - 2 Th 1:7, and it would be in the revelation of this, what the translation should be. 1 Pet 1:13, 4:13 - Rev 1:1.

The verb, 'apokalypto' is found twenty six times in the New Testament, and is translated consistently as 'reveal' or 'revealed'. Now, I'm not putting these in the Bible for you. We'll get these others in a little while, mark them. But I want you to have them, because you can use them if you ever want to run the whole line through.

But here's where they are: Mt 10:26, 11:25,27, 16:17 - Lk 2:35, 10:21,22, 12:2, 17:30. Jn 12:38 - Rom 1:17,18, 8:18 - 1 Cor 2:10, 3:13, 14:30 - Gal 1:16, 3:23 - Eph 3:5 - Phil 3:15 2 Th 2:3,6,8 - 1 Pet 1:5,12, - 1 Pet 5:1.

28 Now I want you to notice, we do not say that apokalupsis and apokalypto belong only on earth at the earthly Presence, but we say that some of the time it does, and must not be overlooked. See, that's what... this is what we're striving to get across in our study. They have missed out the fact that it starts here with the living. You see, they forget the fact,

"In the beginning was the Word and the Word was with God, and the Word was God, [Jn 1:1] and the Word became flesh." [Jn 1:14]

And they're forgetting "He's the same yesterday, and today, and forever." [Heb 13:8] And if He's going to become flesh, He's got to do it the same way. See, they're all confused. And what He did to prove it's got to be done again. And He can't be raised up the second to Israel, He was raised up the first time to Israel. So who is He going to come to? The Gentiles! How are we going to get Him back? They've been preaching, "Bring back the king." Oh, that's a favorite Pentecostal text. How many times I've heard it, I don't know. You know. "Bring back David the King." Wonderful, but there's Scripture laid out. Most people never found the Scripture.

29 Okay, we go to the front of the Bible. Number two: Apokalupsis. A-p-o-k-a-l-u-p-s-i-s, means 'revelation'.

The first place we see it is Lk 2:32 and put a great big capital A beside it. So we go to Lk 2:32. Now,

(32) A light to lighten (A)...

Underline to lighten, and put a great big A there.

Rom 2:5. Now, some of these won't be too relevant, but it's alright, we're going to get them anyway,

(5) But (at) thy hardness and impenitent (of) heart treasurest up unto thyself wrath against the day of wrath and revelation... (A)

Underline revelation, capital A. And put [Rom] 8:19 there.

(19) For the earnest expectation of the creature waiteth for the manifestation (A)

Underline manifestation and you put the big A there also. And put beside it 16:25, signifying Rom 16:25.

(25) Now to him that is of power to stablish according to my gospel, and the preaching of Jesus Christ, according to the revelation...(A)

Capital A, underline revelation.

1 Cor 1:7. This is the one we really liked, you know, remember that one?

(7) So that ye come behind in not gift; waiting for the [coming] (A) (apokalupsis the revelation of the) Lord Jesus Christ:

Now, you want to mark these carefully if you can, because we're going to find ourselves with putting a double little underline and another letter wording in some of these. It just happens that we're going...sometimes it takes...there's is going to be two words. Okay.

Underline coming, capital A, signifying 1 Cor 14:6. That's in the gift, but it's alright, let's take a look at It anyway.

(6) ...I shall speak to you either by revelation (A) or by knowledge,...

Underline revelation, capital A. And go to 14:26.

(26) ...hath a tongue, hath a revelation,... (A)

Underline revelation, capital A.

30 Change the legend, 2 Cor 12:1. And the last line of verse 1,

(1) ...revelations... (A)

Put a capital A, underline it.

Then put 12:7, referring to the same chapter, verse 7. (Right in the very middle.)

(7) ...the abundance of the revelations,... (A)

Capital A, underlining revelations.

31 Changing the legend, Gal 1:12. The 12 verse, the very last, the very bottom line of the 12 verse.

(12) ...revelation... (A)

Capital A, underline revelation. And put 2:2, signifying Gal 2:2, and that's the top line the first part.

(2) And I went up by revelation... (A)

Underline it, capital A.319.

32 Change the legend to Eph 1:17. Now we sure know where that is.

(17) ...the spirit of wisdom and revelation... (A)

Capital A, apokalupsis.

And we go to Eph 3:3, first line of that 3rd verse.

(3) How that by revelation... (A)

Underline it, capital A. And put 2 Th 1:7.

(7) And to you who are troubled rest with us, when the Lord Jesus shall be revealed (A) from heaven with his mighty angels,

"Shall be in the revelation there." Okay, underline it, capital A.

33 Change the legend to] 1 Pet 1:7. Sometimes you got to draw a line like I do to where your legend is. And that's,

(7) ...be found unto praise and honour and glory at the appearing... (A)
(That's revelation of our) Lord Jesus Christ.

And that will take you to 1 Pet 1:13, so you simply put 1:13.

(13) ...for the grace that is to be brought unto you at the revelation... (A)
(the unveiling of the (Lord) Jesus Christ;

And that takes you to 1 Pet 4:13.

(13) ...when his glory shall be revealed,... (A)

Underline revealed, capital A.

Then you change your legend, Rev 1:1.

(1) The revelation of Jesus Christ,... (As simple as ABC.)

That's takes care of them.

34 Now, the third word is 'appear', and is phaneroo....(I make it a 'u' sound, I suppose it's a 'oo' as they do in Europe,) it should more appropriately be translated 'manifested', with the understanding that manifest means far more then to simply appear. A person may appear in a false disguise, or without a disclosure of what he truly is. To be manifested is to be revealed in one's true character. And this is especially the meaning of phaneroo.

Now, especially take this to 1 Jn 3:2. That's the one I like to quote all the time.

(2) Beloved, now are we the sons of God, and it (hath not yet come into existence, it is never come into the manifestation of truly what will be.) but we know that, when he shall (be truly character, we're going to be like him, we'll) revealing be revealed in His true see him as he is.

Now, how can you place that in the Rapture and not here on earth? There's no way.

35 Now 'phaneroo' is used forty nine times in the New Testament in forty three different Scriptural verses. Meaning the same word is used more than once some times.

Now, it is used thirteen times as 'appear'. Thirty times as 'manifest'. Five times as 'show', and one as 'declare'. You can get this off the tape.

Now, you see, thirty times as 'manifest' is not a bad record of the proper translation. See? So, we can record these in the Bible, and remember, when you see this it always means 'manifest', but not just manifested as we use the word casually. It means to 'absolutely identify and reveal the character'. The true character. Now, just always keep that in mind. Okay.

36 Phaneroo. P-h-a-n-e-r-o-o. p-h-a-n-e-r-o-o. In brackets (appear), also 'manifest in true character'. Now this will be a capital (Ph).

And you start in the Book of Mk 4:22. ...run through all of them.

(22) For there (should be) nothing hid, which shall not be manifested; (Ph)

Underline manifested and put Ph. Okay, beside it we'll read Mk 16:12.

(12) After that he appeared (Ph) in another form...

Underline appeared, Ph. And put Mk 16:14.

(14) Afterward he appeared... (Ph)

Underline appeared and put Ph. And put Jn 1:31.

(31) ...I knew him not: but that he should be made manifest... (Ph)

Underline should be made manifest Ph. It's all part of the same word. Jn 2:11.

(11) This beginning of miracles did Jesus in Cana of Galilee, and manifested forth... (Ph)

Underline manifested forth and put a Ph. Then put Jn 3:21.

(21) But he that doeth truth cometh to the light, that his deeds may be made manifest... (Ph)

Made manifest, underline made manifest, Ph. Jn 7:4... (The last sentence.)

(4) ...If thou do these things, show ... (Ph)

Now, you can understand why the word manifested in His true character absolutely has to go there. See?

Now, Jn 9:3. (Almost the last phrase of the 3rd verse.)

(3) ...should be made manifest... (Ph)

Underline should be made manifest. Ph. Then you go to Jn 17:6, same Book.

Underline, "have manifested" Ph. Then Jn 21:1.

(1) After these things Jesus showed himself... (Ph)

Then right after... the same verse says,

(1) ...on this wise showed himself. (Ph)

Then beside it, write Jn 21:14.

(14) This is now the third time that Jesus showed himself... (Ph)

Underline showed and write Ph. Rom 1:19.

(19) Because that which may be known of God is manifest in them; for God hath showed... (Ph)

Underline showed. Not manifest, underline showed. Ph. And write Rom 3:21.

(21) ...without the law is manifested... (Ph)

Underline manifested. Ph. Rom 16:26. (That's the last chapter.)

(26) But now is made manifest... (Ph)

Underline made manifest, Ph. Then write 1 Cor 4:5.

(5) ...and will make manifest (Ph) the counsels of the hearts:

Underline will make manifest. Ph (All three words.)

37 And beside it, change the legend. 2 Cor 2:14.

(14) Now thanks be (to) God, which always causeth us to triumph in Christ, and maketh manifest... (Ph)

Underline maketh manifest. Ph. (Two words go together.) Right beside it, put 2 Cor 3:3.

(3) Forasmuch as ye are manifestly declared... (Ph)

Manifestly declared are both underlined. Ph. And you go to 2 Cor 4:10. and in there almost the last few words.

(10) ...might be made manifest... (Ph)

Might being made manifest. Ph. And put 2 Cor 4:11 and write underneath It,

(11) ...might be made manifest... (Ph)

Underline, Ph in both places. And beside It put 2 Cor 5:10.

(10) For we must all appear (Ph) before the judgment seat of Christ;

Appear. Ph - 2 Cor 5:11

(11) Knowing therefore the terror of the Lord, we persuade men; but we are made manifest. (Ph)

Are made manifest. Ph. Beside It, 2 Cor 7:12. (Almost the last words there.)

(12) ...might appear... (Ph)

Underline might appear. Ph. And put 2 Cor 11:6.

(6) ...but we have been throughly made manifest... (Ph)

Made manifest, two words are underlined. Ph.

38 Then you change your legend to Eph 5:13. Now you've got to real underlining here to do. Two of them.

(13) But all things that are reprov'd are made manifest ... (Ph)

Now underline made manifest Ph. And here's the big one,

(13) ...whatsoever doth make manifest... (Ph)

That's all to be included. Whatsoever doth make manifest, you've got two Ph's there.

39 Then you change your legend and you go to Col 1:26. And toward the end of the verse.

(26) ...made manifest... (Ph)

Or is made manifest....you can underline is made manifest. Ph. And put Col 3:4. Now,

(4) When Christ, who is our life, shall appear... (Ph) ...ye also (shall) appear... (Ph)

Underline shall appear. Ph. Shall appear, you underline the two words, miss 'ye also', but put 'shall appear'. Underline the two and put Ph. See it's twice in one verse there. [in (4) above]

Then you put Col 4:4.

(4) That I may make it manifest,... (Ph)

40 Change of legend, 1 Tim 3:16.

(16) ...God was manifest... (Ph)

Underline was manifest. Ph. - 2 Tim 1:10.

(10) But is now made manifest... (Ph)

Underline made manifest. Ph. - And we got Titus 1:3.

(3) But hath in due times manifested... (Ph)

You should really underline hath and manifested , because it's part of the same word. Got a Ph there.

41 Change of legend, Heb 9:8.

(8) The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest,... (Ph)

Underline made manifest and put a Ph there. And put Heb 9:26.

(26) ...but once in the end of the world hath appeared... (Ph)

Hath appeared, underline them both. Ph. -

42 Change your legend. 1 Pet 1:20. Almost the last phrase of verse 20.

(20) ...was manifest... (Ph)

Underline was manifest. Put a Ph. - And then put your 1 Pet 5:4.

(4) And when the chief Shepherd shall appear... (Ph)

That goes to 1 Jn 1:2.

(2) For the life was manifested... (Ph)

And in the same verse, ...was manifested...(Ph) (right below.)

(2) ...the life was manifested, (Ph) which was with the Father was manifested unto us.

Ph in both cases. Then you put 1 Jn 2:19.

(19) ...that they might be made manifest... (Ph)

Might be made manifest, one phrase, Ph. Then 1 Jn 2:28

(28) And now little children abide in him; that, when he shall appear... (Ph)

Shall appear. Ph. - 1 Jn 3:2.

(2) (And) now are we the sons of God, and it doth not yet appear what (he) shall appear... (Ph)

They're both the same. Appear and appear. Ph. - And we go to 1 Jn 3:5, which is right below it.

(5) And (you) know that he was manifested. (Ph)

And that goes to 1 Jn 3:8.

(8) ...For this purpose the Son of God was manifested... (Ph)

Was manifested. Ph. And that goes to 1 Jn 4:9.

(9) In this was manifested... (Ph)

Underline was manifested. Ph. That goes to Rev 3:18.

(18) ...the shame of thy nakedness do not appear;... (Ph)

Do not appear. Ph. That goes to Rev 15:4. (The very last two words.)

(4) ...judgments are made manifest. (Ph)

Made manifest. Ph (That's it for that.) All right.

43 The last word to look at is 'epiphania'. (We'll spell it later.) Which is translated as 'appearing', and 'brightness'. It is found only six times in the New Testament. Only in 2 Th 2:8 is It called 'brightness'. The other five are 'appearing'.

Vine says, "A shining forth was used of the appearance of a God come in, (that be God command, the real God,) or of an enemy to an army in the field, (and a separate, different meanings they used, that's back there in Classic Greek I guess or the ...?..., I don't know.) the fundamentalists uses this word to strengthen Mt 24:27 as the

Rapture."

Now, we know 24:27,

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

And I don't understand that, because if that's going to be so monumental like lightning where people can see it, how can the Rapture be secret? That would have to be the actual coming back to earth, when He's going to burn everything up. But they like to strengthen it, see?

44 Now, as to 'epiphania'. Let us take first of all four verses, that's all there are of Scripture on 'epathano' (?) from which the 'epiphania' comes.

Now, those four verses are Lk 1:79. - Acts 27:20. - Titus 2:11. - Titus 3:4. So we'll just take a look at those, we're not going to line them up in the Bible. We're just going to look at them.

Lk 1:79,

(79) To give light to them that sit in darkness and in the shadow of death, to guide our feet (in) the way of peace.

Now, that's to give light. So you can see what this light is really all about, this bright shining. That's hardly like a streak of lightning, "Wham, wham."

Acts 27:20. We can be getting a little bit into a higher bracket here...

(20) And when neither sun nor stars in many days appeared,...

Appeared, in other words, they didn't shine. "When neither sun nor stars in many days shone, or gave light."

Titus 2:11.

(11) For the grace of God that bringeth salvation hath appeared...

He brought light, because it's supposed to bring light, bring to light. Titus 3:4.

(4) But after the kindness and love of God our Saviour toward man appeared,

See, they're using the word 'appeared', when actually It's speaking of the giving forth of a light. That's fine, we just looked at them.

45 Now, we'll go into the other six. We'll line them up pretty soon. But before we do, those words that we're going to look at as the 'epiphania', we want to go to 2 Tim 1:10. Now, Paul is speaking in verse 9,

(9) Who hath saved us, and called us, with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

(10) But is now made manifest... (Now, that's your 'phaneroo' by the appearing, that the 'epiphania',) of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to through the gospel: light

Now, you'll notice that the majority of people are going to put that in the life of Jesus on earth. I can't buy it, because that's not the Jesus that Paul knew. He saw Him as One born out of due season.

46 Now, let's go and take a look at the Jesus that Paul is talking about, and we can do so by going first of all to the Book of Acts 2:32-36.

(32) This Jesus hath God raised up, whereof we all are witnesses.

(33) Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath this, which (you) now see and hear. shed forth

(34) For David is not ascended into the heavens: (David himself had not ascended into heaven,) but he saith himself, The Lord said unto Sit thou on my right hand, my Lord,

(35) Until I make thy foes thy footstool.

(36) (Let) therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom (you) have crucified, both Lord and Christ.

Now, in the 3rd chapter, he tells what this Risen One has done, you see. Now, let's go to Acts 26:13, where Paul has his interview. Now he's preaching on what happened. Starting at verse 13.

(13) At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

(14) And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. (Now notice, Light spoke.) the

(15) And I said, Who art thou, Lord? And he said, I am Jesus whom (you) persecute.

(16) But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things thou hast seen, (Now, he saw a lot of things of course, and he Saints, but this is what he really saw.) and those things unto thee; which tried to kill the in the which I will appear

(17) Delivering thee from the people, and from the Gentiles, unto whom

now I send thee, (even from the Gentiles.)

(18) To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith (that's) in me.

47 Now, that was the Risen Christ. That's what he's talking about.

(19) Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

(20) But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

(21) For these causes the Jews caught me in the temple, and went about to kill me.

(22) Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: (Well, that's sure a ministry eh?)

(23) That Christ should suffer, and that he should be the first that should rise from the dead, and should show (a) light unto the people, and to the Gentiles.

(24) And as he thus spoke for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

(25) (And) he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

(26) For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

Now, you notice right here, what we're looking at is the Holy Spirit that Paul knew Him not after his flesh, but knew Him after the Resurrection as the Son of God according to the Spirit of God that raised Him from the dead. And here is what He was and is and will be. That is, this One that is both Lord and Christ and risen, and actually now, living His Life here in the Spirit.

Now, as we read the rest we see the Light of 2 Tim 1:10, what we saw. Well let's go back to 2 Tim 1:10, because that's what we're pointing out, you might as well go back and read It to get the idea what I'm talking about. Now,

(10) But is now made manifest by the appearing of our (Lord) Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel:

See, what I'm looking here, is not that I believe that Jesus died in order to do this, but that Jesus did die and

rose again and is doing this. See?

Now, He was made manifest, that's where we have in here the phaneroo, where He absolutely came forth, or where absolutely rather, that He's identified in His true character. And now the shining forth is this One Who rose, and through It. And if He hadn't risen, He could not of abolished death. So, they're talking about the Risen One. You see? Now, when you talk about that Risen One you're throwing the 'epiphanea' into an entirely different light than what you would throw it into on the grounds of His flesh.

48 In other words, there can be a distinct illumination of Him by the Spirit as there was then and is going on at all times, but the re-illumination of Him, the 're-', bringing forth is what we're looking forth at the end-time. And that's why I say this verse here going back to the days when He first came on the scene as the Risen One, is a basic verse to us, to let us realize that there can be, and well might be, and we believe there is an epiphania at this time, as well as other verses that show that same shining forth comes forth in other events.

Say again, I want to advise you what we do in our studies here. We do not try to make everything absolutely right here on earth. But what our study is showing that Bro. Branham was a prophet of God knew something that nobody else knew, because It was revealed to him. And we're taking that same revelation and showing you the Scripture bears It out, that nobody's got a right to turn It by and say, "Well hey, I believe It this way." We'll take a look at It this way, is all that I'm trying to say. Okay, now this here what we see this 'shining forth', It shone forth in the days of His flesh, absolutely proved it.

49 Now, over here after His Resurrection the same shining forth proves it. Now the same thing goes on, I believe right at this hour, and we see the same verse in 2 Th 2:8. Now, that's what I'm looking at here.

(8) ...then shall that Wicked be revealed, whom the Lord shall consume
with the spirit of his mouth, and shall destroy with the (epiphania) of
his (presence.)

Now, nobody is going to deny for one minute that Jesus will not be bodily there absolutely in power and glory and showing Who He is when He takes that antichrist by the back of the neck and shakes him over the pit of hell. Nobody's going to deny that, not for one minute, see? But what they do, they deny that could happen here on earth in a sense of a shining forth. They don't want verses like Mt 24:27, and those verses anyplace but somewhere up in the heavens and here and there. But Bro. Branham said, "As the light travels from the east to the west, that's the same at the end-time and that's down here on earth."

50 So what we're going to do then you see, it look at these verses, and then let this little...let's go clean over here to 2 Tim 4:1 now. And let's watch this:

(1) I charge thee therefore before God, the Lord Jesus Christ, who
shall judge the quick and the dead at his (epiphania even) his kingdom;
(you might say., and his kingdom.)

Well all right, when is that judgment going to take place? Well is the judgment taking place right now in a separation? That's what revelation is all about. But this can take Him right clean to the White Throne Judgment. Sure it will, because after the White Throne Judgment, He'll be available Who is...absolutely Who is King of kings and Lord of lords, because He'll cast him in the Lake of Fire. They're going to try to rush Him, and rush the holy encampment .

So, what I'm trying to show you these verses. But that Light has shone, and does shine, and will ever do so in

continuing manifestation. In other words, It started back there, and It's come to a new manifestation at this time.

51 So, we're going to go to Scripture now, and mark these in Scripture.

Okay, it's the 'epiphania'. E-p-i-p-h-a-n-i-a. Meaning 'appearing and brightness' E. The word actually has to do with brightness.

You can put a capital E there. And you put 2 Th 2:8, that's your starter. Now, we'll go over this other time with you again until we get so able to go back and forth in Scripture and we won't have a bit of trouble. Okay. 2 Th 2:8. And we showed you that that word,

(8) ...shall (be destroyed) with the brightness... (Epiphania, E.)

I Tim 6:14. All right, that's almost the last phrase.

(14) ...until the appearing (E) of the Lord...

That word is epiphania, E. - 2 Tim 1:10.

(10) But is now made manifest by the appearing... (E)

Underline appearing capital E. - 2 Tim 4:1. Almost the last word there.

(1) ...his appearing... (E)

Underline appearing and put capital E. - And put 2 Tim 4:8. And the very last word.

(8) ...his appearing. (E)

Underline it and put capital E. - Now, these are here...now you can study these words yourself.

52 Beside it, change your legend. Titus 2:13.

(13) Looking for the blessed hope, and glorious appearing... E. (Epiphania.)

That's got it.

Now, we won't make these in, but you can note them as I have already said. Lk 1:79. - Acts 27:20. - Titus 2:11. - Titus 3:4.

53 Now in concluding our study, we do not contend that all verses using these words deal with His Presence on earth. Nor do we pretend that we have all the answers on this subject, and have placed all words correctly.

What we are saying is, that the fundamentalist's approach is missing part of it, by obviating His Presence with the living as a special descent and visitation of the Holy Spirit, the fullness of the Holy Spirit or God Himself to the Church as is clearly seen in 1 Th 4:13. Now we go back to that.

(13) ...I would not have you to be ignorant, brethren, concerning them which are asleep, that (you) sorrow not, even as others which have

no

hope. (Now, he talking to the living about the dead.)

(14) If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring (forth) with him.

54 Now, you know very well that Paul the apostle in 1 Cor 15:10 says, "We shall not all sleep." So therefore, there's going to be people standing here that are living according to verse 13, while verse 14 takes place that God resurrects them, and they're going to be absolutely walking in the presence of each. The dead will be walking in the presence of the Bride, and the Bride will see them, and the Bride will be walking in the presence of the resurrected ones and see them.

(15) (Now) for this we say unto you by the word of the Lord, that we which are alive and remain unto the (presence) of the Lord...

Now notice, "Shall not take preeminence over them which are asleep."

In other words, in no way is there any difference whatsoever. In other words, what difference was it in His Presence the first fruits came up and at the same time, He changes those that are living? Tell me the difference? Do you think the ones living are going to have a better body? Or a better status? No means! No way!

In other words, He's telling the people look, "You are going to absolutely have a Presence that the rest cannot possible have. But don't let yourself get puffed-up as though you're somebody, is going to do something special for you."

You know, when it comes to the Resurrection, because you see, that's what they're talking about. Now, if you want to by-pass the Resurrection and go strictly to the fact of His Presence here, then let's face it. John's epistles tell us, that there's something going to happen that has never yet been manifested and remains a secret it's a mystery. That's that special manifestation of a character, see? An understanding that there never was before. And it says at that time that He, Himself Jesus is revealed in His true character, this other thing of true character is going to come to pass. Oh, what is he talking about? That's talking about your change. When a bunch of people get changed at one time.

55 Now, [1 Thessalonians 4:]

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

All right, the point is, how far is He going to descend? Now if you're going to descend from heaven, there is a heaven of heavens, and there is a heaven of the atmosphere. Stratosphere maybe, there's a heaven of the atmosphere is clouds. Now, they're all heavens, so He's got to come below it. So if He's going to come below the clouds, there is only one place He can come, is down here. So He's got to come down here.

Now, Who is going to come down here? Not the one is physical flesh. Paul says, "We used to know Jesus after the flesh: now henceforth know we him no more after the flesh. [2 Cor 5:16] So, the Logos Himself, God Himself that lead Israel that Rock has got to come down.

Now, there will be a Shout, a Voice and a Trump. Then It says,

(16) ...and the dead in Christ shall rise first: (They'll take off.)

(17) Then we which are alive and remain shall be caught up together with them...

Now, the point is, Who is doing all of this? Jesus the Holy Spirit is doing of this when He descends. So therefore, what He does there is a Shout, there is a Voice, there is a Trumpet. And the whole thing means whatever is taking place here on earth, then they all go up in the Rapture and there He becomes incarnated. So we're looking at that.

56 Now, we've already told you that this is corroborated by 1 Cor 15:22-23. It says here, because It's the same Scripture.

(22) For as in Adam all die, even so in Christ shall all be made alive.

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

All right, what presence is that? Rotherham picks it right up. Picked it right up. Well, the question is, "Where do the dead appear? Right on earth!" And all right, where is He going to appear? Right on earth. See, that's what we're looking at that the prophet was able to bring us, that nobody else could.

57 Then in verse 51, [1 Corinthians 15:]

(51) Behold, I shew you a mystery; We shall not all sleep, (we're all going to) be changed,

"My brethren I would not have you ignorant concerning them which are asleep." [1Th 4:13]

Don't worry God is going to bring them out of the ground. Then God is going to change you, and you're both going to stand there, and you're going to rise to the Wedding Supper. See, there it is. It's no difference between the two, see?

(52) ...the dead (in Christ raised incorruptible...

(54) (Then) this (corruptibility is going to) put on (incorruptibility)...

Tells you right there, not difference between 1 Corinthians 15, and 1 Thessalonians 4. One dovetails with the other. One helps you to understand. And at that time It says,

(54) ...Death is swallowed up in victory.

Now, that explains over here in 1 Corinthians 15, what begins to happen in the Presence. The Presence which brings about a Resurrection. That same Presence which put He Jesus the man on the Throne. Starting God's great movement that work amongst us. See we... what we're still slack in the Presence is the human mind whether of our own fault, because we simply won't give them over to God, or because the moment hasn't arrived as it should arrive. It is difficult to apprehend the realization that something is going on now and falling into an alignment that is done by God, and the whole thing to me is a secret. But I believe positively that I see earmarks and signs of everything coming into subjection which is the divine military order of God that takes His Bride off the earth.

And we're starting with the king-pin, the crown gear... (have I got that right)... the main gear anyway, you get

that main gear and you establish the Presence and all the other little cogs and gears, especially the 'gearest', of all assembled at this particular point are being assembled, or let us say, they're manufactured. The last one is coming in and being child trained.

58 Now, what we're looking at is where this whole thing could come into alignment. And there's only One that can align it. I can't align myself, because, "The gifts and callings of God are without repentance." [Rom 11:29] See? And not only are they without repentance, but God has called everyone of us to a certain place. And the only way that place is going to be made manifest to us in the sense of alignment, see, get the picture of alignment. I'm not taking you back to Pentecost, I'm not taking you back to these other things way out here that look for a manifestation where these other preachers are preaching, I am not doing it, because in conscience I cannot do it. I can't do it.

I'm looking at something that God Himself is aligning each one to Him. And if is each one is being aligned to Him, then each one is being aligned to each other. And this is the vertical into the horizontal.

59 Now, that's why that Spirit is going to come into the Church before the Resurrection. See? And there will be no striving, it's going to be something that is so unique, that it'll be absolutely what the prophet taught. He said, "The Bride will have the Word, and they'll know what to do with It."

Now, I'm going to stand here and make bold, if God knocks my head off, or the devil takes over and spills my guts in front of you, I know from experience what I'm talking about. Now you say, "Oh well, cruddy dirty old Vayle."

I agree with you, but the prophet said, "This thing is not to get you closer to God." It is not fruit. Are you people following? You better follow me, because I'm not fooling. It doesn't get you closer to God, it is not character, it is not fruit, it is not power. Then what is it? Then what is it? He said, "When She knows Her place, She'll be gone." Not it is something brother/sister. It is something that you can try hard as you want, and you can protest all you want, if you're not part of that revelation, ain't going to work.

60 Now, you see what we're preaching here in this pulpit. Now follow it, and you open your hearts and minds. I want to tell you something, it's later than you think. We have been looking at the wrong signs. I'm going to keep drilling you, you've been looking at the wrong signs with Lee Vayle. The signs are not out there. The signs are in the Bride. I want to ask you, what is happened to you?

Now don't look for manifestations. You say, "Well, I got to be something like Bro. Vayle. I've got to hear things and watch them pan out. Nope! I may have a unique ministry, I don't know. It is kind of funny, because I'm a very funny bird. But what God's got is not funny, it's very unique. So you see, the thing is, what God does doesn't have a thing to do the vessel per se, so you don't look at those things that lie in a vessel, you've got to look what lies in the Word, and what God said He will do, and what the prophet said that he would do. That Bride would have that Word and would use It.

Now, to get a Word and to hold steady and watch what God will do. I know a lot of folk are talking about. "Oh, yeah, we're not going to say a thing." But say, "Hey, well, let's see now, well let me see now, oh yes..." That cliff we're just going to fall off within three feet. I don't believe that's it. I believe they had that in Pentecost for years and years. I believe we're dealing with something absolutely strange that lies in the realm of what the prophet himself had. But we're not going to be replicas, we're not going to duplicate.

61 Well, I want to tell you something, what I'm trying to get across to you is this, here we are looking too far out here. All those signs, when is the pope going to come out of America? I at this point care less. For all of my

jokes and humor about it, that I didn't pick very good marksmen, they didn't get him. Now if they don't give us a pope in a hurry I'm going to circulate a petition... ..?... that all jokes, because I've been looking...because I believe it's going to come. But that to me is not it anymore.

It is believing this Word and something is happening. There is an alignment going on regardless. Something is moving. The Holy Spirit is moving. And I don't look for this Bride to be here very long. I'm not concerned as I used to be, maybe about looking down the road, whether we could, you and I could stand, or whether we'd fall. Or whether this pressure would come. It doesn't interest me anymore. It's taken a new turn. You say, "Bro. Vayle, you may preach a year here and come up and give us another turn." Nah, it's the last turn. Not that I wouldn't want to preach something different, wouldn't hurt my feelings, but I'm not...I can't deviate from this.

Because you see it all hinges on the Presence, and today we have the irresistible force that is shaking down everything but what He spoke in this Message. So therefore, it isn't sensible for me to look outside the Message, but to keep looking in the Message and what's indicated out there, it doesn't really matter. It's what's to come in [Bro. Vayle taps somewhere] here. Say, "What's He's going to do for us."

62 Now Sunday morning I know you missed it. Or did you? Does anybody know when I said, "That God looked down upon Abraham, changed his body and he ran down to Egypt and got messed up with his wife, "He's the same yesterday, and today, and forever."

Tell me what was I saying? Anybody, tell me what I was trying to get across to you? Anybody really know? Let me tell you, you're just as rotten as Abraham. You can no more bring forth that one back in flesh than nothing. And as Abraham changed in his mortal body, went down there and loused-up, the same God that took up a loused-up man and said, "That's my prophet, you keep your hands off of him is the same yesterday, and today, and forever."

It is election, and the food identifies the Elected. The same one Balak called Balaam, and Balaam went down and said, "I'll have no trouble at all, (he said,) that dirty bunch of seamy bums that called themselves the Elect of God, they're just as loused-up as anybody. They haven't lost their immorality, they haven't lost this, they haven't lost that. In fact they've got progressively worse," He said, "I'll have no trouble, (he said,) I'll just get down here and look at their back parts." And he said, "I'll fix them." And God blessed them. "He's the same yesterday, and today, and forever."

Do you hear what I'm trying to preach? I thought you might of got it Sunday morning. I'm sorry you didn't. I was going to ready to preach a whole sermon and take you through the whole Bible. God came down and saw Eve and knew the serpent had got to her. Knew the whole race turned upside down. He instituted Redemption. "He's the same yesterday, and today, and forever." And that's what I'm looking at today.

63 I'm looking at the kingpin. Not looking at the individuals anymore, but knowing something is going in with the alignment, and if you're hearing me tonight you're seeing what I'm preaching that this lines up as I said over here in 1 Cor 1:7.

(7) ... (they'll) come behind in no gift; waiting for the (apokalupsis) of the Lord Jesus Christ: (Which is at His Presence.)

(8) Who shall also confirm (establish) you unto the end, that (you) maybe (absolutely without guilt...)

"He's the same yesterday, and today, and forever."

And He doesn't do it, because we're more moral, and He doesn't do it, because we're better. And He doesn't do it, because we can manifest it. "Well, bless God, I raised the dead." Like fun you raised the dead. You can't even raise your nose which you've got so high in the air, that if you didn't have an umbrella you'd drown in a rain storm as Bro. Branham said. I'm not talking about you, I'm talking about those guys that make these claims.

Who ever raised the dead? Only God can raise the dead. Who can prophesy and make a thing come to pass. Nobody! Prophecy is not creative power, and indicative power. Prophecy is where God lets a man in on what God's going to do. "I prophesied, I prophesied, hallelujah" [said in a high sarcastic voice] You stupid jerk. When did you ever bring anything to pass, except sin?

Prophecy is simply where God let a man in on it. So Bro. Branham stood there and nobody could understand why this great ministry just wouldn't knock everybody over, raise all the dead, and do the great big things. And Bro. Branham said, "Well." he said, "I want to let you know, I was just a voice standing there." You see what I'm talking about? "He's the same yesterday, and today, and forever." That's what we're talking about. Present. Do you love Him?

Let's rise. Let's sing 'Oh how I love Him'.

[Bro. Vayle prays for someone and makes local announcements]

Heavenly Father, we thank You again for love and mercy which we find in Christ Jesus our Lord. And we thank you Lord that...it's just marvelous Lord. We don't want to develop a carelessness and a casualness, not by any stretch of the imagination. Lord we believe the Word, the high point of Church history. Spiritual Christian history. The things are closing out rapidly, thank God in the realm of this physical mundane. And then Lord, who would care what's out there in the world, what those things are. But we know we're no longer alienated from what's inside. What emanation that soul, I believe the Bride's got a soul in that soul of the Bride. It's heart and core Holy Ghost, and out of Him is emanating that which energizes in His Own way and wants and desires, and how it'll come about. It's going on right now from Him into a Bride that alignment. That divine order, that subjection.

And I feel at home with it Lord. I'm feeling happy with it. We don't look in the mirror anymore of ourselves, we look in the mirror of Him Who is the Word, and it's going to change to His image. Lord God, we can't change from what we believe. We Just thank You Lord, that's all we do. We just thank You Lord and go on.

Now, unto the King Eternal, Immortal, invisible, the Only wise God be all power and honor and glory through Jesus Christ our Lord. Amen. The Lord bless you.

Let's go singing, 'Take the Name of Jesus with you.'