

QUESTIONS 2024 #6

QUESTION:

HOW IS IT FAIR THAT A MESSAGE CHRISTIAN GOES IN THE RAPTURE BUT ANY OTHER DENOMINATION DOESN'T?

EXODUS 19:5

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me **above all people: for all the earth is mine:**

DEUTERONOMY 7:6

6 For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

DEUTERONOMY 7:7

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

DEUTERONOMY 7:8

8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

DEUTERONOMY 14:2

2 For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

DEUTERONOMY 26:18

18 And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments;

DEUTERONOMY 26:19

19 And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

TITUS 2:14

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

JOHN 5:3

3 In these lay **a great multitude** of impotent folk, of blind, halt, withered, waiting for the moving of the water.

JOHN 5:4

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

JOHN 5:5

5 And a certain man was there, which had an infirmity thirty and eight years.

JOHN 5:6

6 When Jesus saw him lie, and knew that he had been now **a long time in that case**, he saith unto him, Wilt thou be made whole?

JOHN 5:7

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

JOHN 5:8

8 Jesus saith unto him, Rise, take up thy bed, and walk.

JOHN 5:9

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

MATTHEW 17:1

1 ¶ And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

MARK 5:35

35 ¶ While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?

MARK 5:36

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

MARK 5:37

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

MARK 13:2

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

MARK 13:3

3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

MARK 14:32

32 ¶ And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

MARK 14:33

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

MATTHEW 27:50

50 ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost.

MATTHEW 27:51

51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

MATTHEW 27:52

52 And the graves were opened; **and many bodies of the saints which slept arose,**

MATTHEW 27:53

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

REVELATION 20:4

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

REVELATION 20:5

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

REVELATION 20:6

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

ROMANS 9:7

7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

ROMANS 9:8

8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

ROMANS 9:9

9 For this is the word of promise, At this time will I come, and Sara shall have a son.

ROMANS 9:10

10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac;

ROMANS 9:11

11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

ROMANS 9:12

12 It was said unto her, The elder shall serve the younger.

ROMANS 9:13

13 As it is written, Jacob have I loved, but Esau have I hated.

ROMANS 9:14

14 ¶ What shall we say then? Is there unrighteousness with God? God forbid.

ROMANS 9:15

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

ROMANS 9:16

16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

ROMANS 9:17

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

ROMANS 9:18

18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

ROMANS 9:19

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

ROMANS 9:20

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

ROMANS 9:21

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

ROMANS 9:22

22 What if God, willing to shew his wrath, and to make his

power known, endured with much longsuffering the vessels of wrath fitted to destruction:

ROMANS 9:23

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

QUESTION:

Brother Branham said that if a woman cuts her hair the husband can divorce her. Where is this in the Bible? In today's age, I don't think that cutting hair is dishonoring her husband. The bible says to cut is not the same as shaving of the hair.

I CORINTHIANS 11:3

3 But I would have you know, that the head of every man is Christ; **and the head of the woman is the man;** and the head of Christ is God.

I CORINTHIANS 11:4

4 Every man praying or prophesying, having his head covered, dishonoureth his head.

I CORINTHIANS 11:5

5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.

"SHORN". But if you go back to the original text the word used is the Greek word "keiro". Which means 'cut with shears, remove by cutting'.

I CORINTHIANS 11:6

6 For if the woman be not covered, let her also be shorn: but if it be a **SHAME** for a woman to be shorn or shaven, let her be covered.

The original word used FOR SHAME was the Greek word "aischron" which refers to something that is a disgrace.

It is the neuter form of "aischros" which is translated "FILTHY."

In W.E. Vine's Expository Dictionary of New Testament Words, "aischros" is defined as "that which is opposed to modesty or purity."

I CORINTHIANS 11:7

7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: **but the woman is the glory of the man.**

I CORINTHIANS 11:8

8 For the man is not of the woman; **but the woman of the man.**

I CORINTHIANS 11:9

9 Neither was the man created for the woman; but the woman for the man.

I CORINTHIANS 11:10

10 For this cause ought the woman to have ***POWER** on her head because of the angels.

POWER: GREEK LEXICON -- STRONG'S NUMBER 1849

exousia {ex-oo-see'-ah}

authority, right, jurisdiction, the power of authority (influence)
the power of rule or government (the power of him whose will
and commands must be submitted to by others and obeyed) a
sign of the husband's authority over his wife, the sign of regal
authority, a crown

I CORINTHIANS 11:13

13 Judge in yourselves: is it comely that a woman pray unto
God uncovered?

I CORINTHIANS 11:14

14 Doth not even nature itself teach you, that, if a man
have long hair, it is a shame unto him?

I CORINTHIANS 11:15

15 But if a woman have ***LONG** hair, it is a glory to her: for
her hair is given her for a ***COVERING**.

LONG: GREEK LEXICON -- STRONG'S NUMBER 2863

komao {kom-ah'-o}

to let the hair grow, have long hair

COVERING: GREEK LEXICON -- STRONG'S NUMBER 4018

peribolaion {per-ib-ol'-ah-yon}

vesture, a covering thrown around, a wrapper: a mantle, a veil

PLEASE EXPLAIN PSALM 100:1

PSALM 100:1

1 ¶ A Psalm of praise. Make a joyful ***NOISE** unto the LORD,
all ye lands.

NOISE: HEBREW LEXICON -- STRONG'S NUMBER 7321 ruwa'
{roo-ah'}

to shout, raise a sound, cry out, give a blast, to shout a war-cry/alarm of battle, to sound a signal for war/march, to shout in triumph (over enemies) to shout in applause, to shout (with religious impulse) to shout for joy

PSALM 100:2

2 Serve the LORD with gladness: come before his presence with singing.