

WHO IS THE GREAT MULTITUDE?

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I remember a few months before Brother Jackson passed off the scene, he said: there's something coming down the road and we have to be at the point where we know *what we believe* and we know *why we believe it*.

One of the first things is: we can't believe something just because we like the minister, or because the minister has a very jolly personality, a really nice way of speaking, or he just seems easy to get along with and he likes everybody. I mean, if we look at all of that, maybe the pope has us all beat!

But really, when we read about the men who were important in the Bible, they didn't always have the personality that we might want to attribute to them.

Just imagine if somebody were to tell you: oh Brother Jason was talking to a Baptist preacher and a Pentecostal preacher, and in the course of their conversation, he told them both that they were hypocrites. How would we feel about that? How would that sound today?

I know what a lot of people would say. They'd say: well, that's proof right there that Brother Jason is lacking love.

But you know, Jesus Christ did *exactly that*. No, it wasn't a Baptist and a Pentecostal preacher because there were no Baptist or Pentecostal organization yet. It was *the religious leaders of that day*. [Matthew 23:13]

And Jesus's speaking was even – we might say – *calmer* than John the Baptist's. [Matthew 3:7]

So these were two great men – I mean, none is greater than the Lord Jesus Christ – but *the way they spoke*, sometimes it was what we would see as *rough*. But they knew what was needed to get the attention of the people.

And that's what's necessary. Sometimes people need to hear something to ruffle their feathers a little bit to wake them up.

I remember that of Brother Jackson. There were times he would say something, and he said: if you don't like that, there's the door. Don't worry about coming back through it.

Again, that sounds *harsh*, it sounds *difficult*, but it gave *emphasis on the importance*.

There are a lot of things being preached of late and many people just sit and think: wow, I didn't know that. And they just accept it. I'm not talking about the Baptists and the Pentecostals now, but *people we have walked with*.

There are many things that are being taught, but at the end of the day we have to understand: God is going to test those who claim to be the Bride Church.

I said this a few weeks back: I believe that everybody likes truth. Jesus once spoke of a people, he said: *you were willing for a season to rejoice in the light*. [John 5:35] Everybody likes truth. If there is no tension, if there is no controversy, everybody loves to listen and praise the Lord: *thank God for truth*.

The problem is, once something is introduced that is *not truth*, certain ones run after that and some think: well, they're my friends or they're my family, or it's my precious brother or sister I've known for thirty years.

Then human emotions begin to get involved and there begins to be tensions. And the easy way out is: well, it doesn't really matter that much. The important thing is: to know that we are saved. The important thing is: we need to love our brothers and sisters. And now they become *less interested in truth*.

If we ever get to that point, I have to say: we've lost.

But there is a people – thank God – that *loves truth*. They have *a love for the truth*.

And there are times when *truth* is not going to be convenient. There are times when *standing for truth* means: we suffer. But at the end of the day, there is a reward for those who have walked *and continue to walk* in the light of truth.

As Jesus said: *if you continue according to my words, then you are my disciples indeed*. [John 8:31]

He *didn't* say: well praise the Lord, I'm so glad you all believe this message that I've preached today. That would've been the easy thing to do. But he said: *if you continue, then you are truly my disciples*.

A lot of them got angry just hearing that. They didn't even know what he would say in the future but they were already offended because he was not immediately accepting them as his disciples. So already their true colours were beginning to show.

Like I said, a lot of things have been preached lately, especially with respect to the 70th Week of Daniel and the Resurrection – the 1st and the 2nd resurrection – a lot of it contradicts what we learned from Brother Jackson. And I don't say that because: well, if Brother Jackson said it, then we have to go with it.

I thank God that as I heard that man preach for decades, first of all, I never did have the feeling: well, this is Brother Jackson so whatever he is saying today has to be true. But I always had the feeling: *I have to see it in the Word*.

At the same time, if a man of God has a track record like Peter, like Paul, and like John, there should also be a point where we can have some confidence. It wasn't that I was skeptical as in: well, I don't know about this. *I had confidence*. But at the same time, I still had the feeling: *I have to see it in the Word*.

And that was the beautiful thing: he would use the Word and he would show that *it did line-up with the Word*. It was such a beautiful time because there was *an assurance*: it was *solid*, it was *structurally sound*.

Structurally, how? How it *sat upon the Word*. Praise the Lord.

I believe a good point for us to look at – Peter spoke of *stirring up our remembrance* [2Peter 3:1] – and I believe there are some things we should study for our remembrance.

So I want to start this morning with *the great multitude* of Revelation 7. [Revelation 7:9] And I'll ask this morning – you don't need to raise your hand but this is just something you can ask yourself – do we really know *who the great multitude is*?

I'll say this: the religious world has a lot of ideas. I was reading last night, they have all kind of different ideas, many of which are blatantly contradictory to other scriptures.

I thank God that in the late 1990s, God dealt with Brother Jackson. He said the Lord was keeping him up at night: he couldn't sleep and the Lord was showing him things. These were even things Brother Jackson had previously looked at from a certain traditional standpoint. But *now the Lord was showing him*.

There was also a minister at that time who began to talk to me in a very questioning way. He said: you know, Brother Jackson preaches about how we have to be in unity.

And yes, we have to be *in unity*. We have to be *looking at the same picture*.

The minister said: but with what Brother Jackson is preaching about the white robes, he said: I don't really know. And the way people are reacting to it.

I thought to myself at the time: well, if you actually believed what he's preaching, then you could be a help to the people who have questions. But the way he spoke to me, I could see: he didn't really believe it himself.

And now he's running all over the world – maybe I shouldn't say it quite like that – but there are different ministers, plural, who are preaching a very contrary message. Yet they are *not able* to go into the Word to prove their point.

Yes of course, they'll take a scripture here or there, and *this fits with this*, according to their idea. But Brother Branham preached a message on *true revelation* and he said: if you have a true revelation, it will agree with Scripture from the first verse of Genesis to the last verse of Revelation. Praise the Lord.

Let's go ahead now and go to Revelation 7.

There are two groups of people in this chapter. We're actually *not* going to start with *the great multitude* but I'm going to start with the first group in verse 1.

John says here:

Revelation 7:1

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth,

We know in the natural – we have our meteorologist here with us – we have the *north wind*, the *south wind*, the *east wind*, and the *west wind*. The hard thing for me to remember when they say *north wind* is that the wind is not blowing to the North but *it's coming from the North*, so it's actually blowing to the South.

Biblically, this is looking at where North, South, East, and West *all meet*.

Somebody could be at any point on the earth, for example: from where we are right now, that way is *north*, that way is *south*, that way is *west* and that way is *east*. Somebody could be standing over there and point my way and say: that's *south*.

But the focal point in the Bible is *Jerusalem*. Praise the Lord. If you're north of Jerusalem, you're *north*. If you're south of Jerusalem, you're *south*.

So he says:

Revelation 7:1

that the wind should not blow on the earth, nor on the sea, nor on any tree.

And that's going beyond just natural winds but that's – we can say – *social unrest in the world*.

Revelation 7:2

And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

Revelation 7:3

Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

We know that there is *one seal*, and that is: *the seal of the Holy Ghost*. And when we are sealed with the Holy Ghost, we have eternal life. Amen.

So let's see who he's speaking of.

He says:

Revelation 7:4

And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

That is very clear. And we could go on to read how *twelve thousand from each tribe were sealed*. [Revelation 7:5-8]

Now, we didn't really get to this point yet, but I will ask: where did the gospel begin? Well we know *it began in Jerusalem*. Amen. *On the day of Pentecost, three thousand were saved*. [Acts 2:41]

And every day after that, for some time, there were others added to the Church. Once we get to Acts 9, I forget whether there were six thousand or nine thousand, but the Church had at least doubled in size.

If we study the history of the Church, we see how, over time, the Spirit of God basically moved *westward*. Just as the sun rises out of the East and goes to the West, the gospel came out of Jerusalem and over years, decades, and centuries, the gospel moved *west*.

And I'm not saying: oh, it followed exactly *this path*, but it has *approximately moved westward*.

We know finally the gospel came to the United States. Then there were missionaries who went to China, Vietnam, and places like that. We know there have been missionaries in Africa, India, and it's going back: God completing His work with the Gentiles.

As we read in Revelation 11, once God finishes His work with the Gentiles, just as the sun makes a complete revolution, *the gospel is going to come back to Jerusalem*. But once it does, then it's going to be *complete for the Gentiles*. [Revelation 11:2]

That's something very important for us to understand if we're going to understand correctly *who this great multitude is*. Praise the Lord.

This here [Revelation 7:4] is *not* the great multitude. I'm going to get to that. But these are the 144 000. And yes, *they are Jews*. Praise the Lord.

How do we know that? Well first of all, John says they are. But there are people today who want to spiritualize that and they want to say that this is the Bride. I have to say: there are so many reasons why we can understand that *this is not the Bride*.

First of all, if it was the Bride, why would John write: there are 12 000 from *this tribe*, and 12 000 from *that tribe*. He literally names *every tribe*. [Revelation 7:5-8] How can we spiritualize that with the Bride? And since when has the Bride been divided into twelve? It never has.

Also, the preface of this brings us to the beginning of the 70th Week because it speaks of *holding back the judgement until they are sealed*. [Revelation 7:1-3] The Bride is *not* all going to be saved *five years* before the 70th Week, but this has been going on for *two thousand years*.

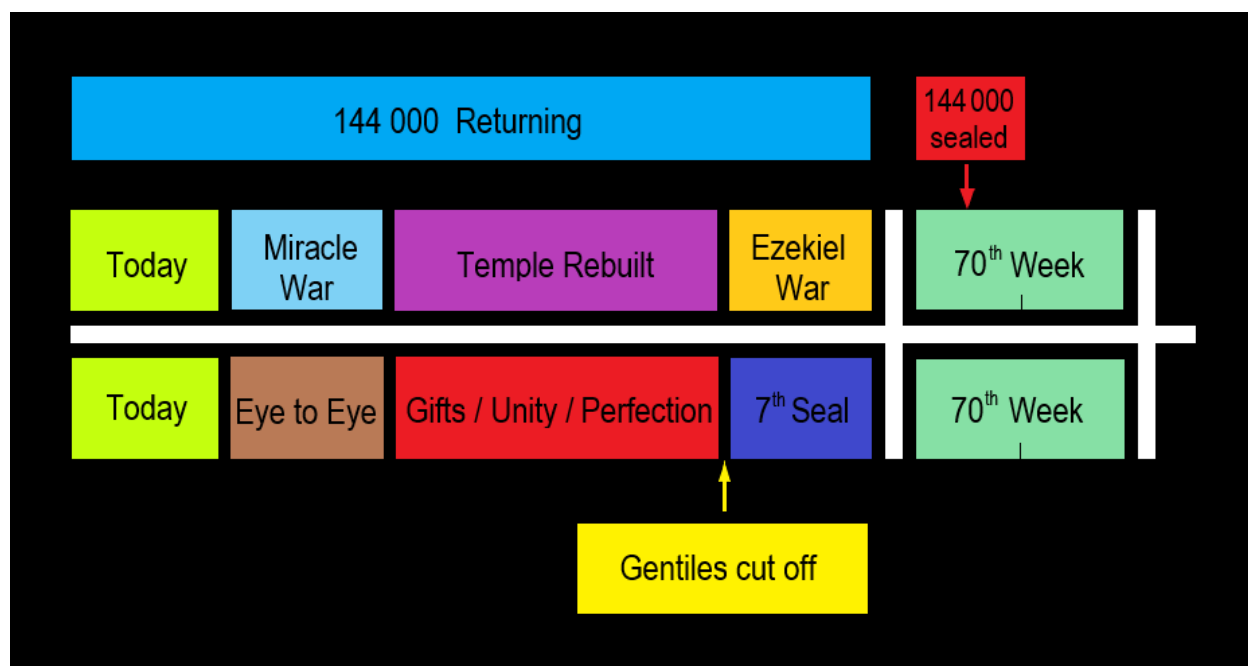
And above all, we have Paul's writing. He says: *after the fulness of the Gentiles is come in, all Israel shall be saved*. [Romans 11:25-26] Amen.

We know in the days of Jesus Christ, really only the *two southern tribes* were in the land of Israel. Those who did receive his message were, for the great majority, of those *two southern tribes*. But we know Paul said: *all Israel will be saved*. That's *all twelve*.

Here [Revelation 7:4] John saw that.

So we have to have established that *these are Jews*.

And when will this happen?



This will happen in the *first half* of the 70th Week, what we have read in the first part of chapter 7.

Let's go now to verse 9. He says:

Revelation 7:9

After this I beheld, and, lo, a great multitude, which no man could number,

The fact that he just saw 144 000 and then he says: *I saw a great multitude*, first of all, that tells me: this multitude goes beyond 144 000. Because for him to say: *it's a great multitude nobody could number* when he had just seen 144 000 means: this goes *above and beyond* 144 000.

He says:

Revelation 7:9

of all nations, and kindreds, and people, and tongues,

Well right there, that lets us know: *these are Gentiles*. Amen. They have to be *Gentiles*. They're not all from Israel and he already saw *those who were*. So we know: *these are Gentiles*.

And because of that, there are people who believe that this is the Bride of Christ.

You say: Brother, I thought you said there are people who believe the 144 000 are the Bride of Christ. Yes, *there are*. That just shows us: there are people out there who really *don't know what's going on*.

And when I say that, I'm not insulting their intelligence. They may be very much smarter than me. That's one thing for which I thank God: we don't make it into heaven because of how smart we are. We don't make it into the Bride because of how smart we are. If that were the case, I would be out. I thank God *it's not that*.

But the question is: *do we have the Holy Ghost?*

The Holy Ghost is going to lead us into all truth. [John 16:13]

People who are much smarter than us in the natural, God does not allow them to see. He does not allow them to make the connection. Because at the end of the day, people *think* and they *believe according to the spirit that's motivating them*.

Praise the Lord.

He says:

Revelation 7:9

[they] stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

Now, when we read about the Bride, it does not mention *white robes*.

Let's go real quickly to Revelation 19 and verse 7. It says here:

Revelation 19:7

Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

Revelation 19:8

And to her was granted that she should be arrayed in fine linen, clean and white:

In Spanish it says: *clean and shining*. It doesn't even use the word *white*, even though, of course, we have to know: *it's white*.

Revelation 19:8

for the fine linen is the righteousness of saints.

Praise the Lord.

Now, *fine linen* and *white robe* are two different things as far as *the quality of material*. They are *both white*. That *whiteness* representing that we are made clean by the blood of the Lamb. We don't have the stain of sin on our life.

But when comparing *fine linen* to, like today we could use *cotton*, there is a great difference in the quality of the material. And really, the *fine linen* is representing spiritually that *they have grown in the Lord*.

So coming back to chapter 7, when we get to the end of verse 9, it says: *they had palms in their hands*. We don't see the Bride also having palms in her hands.

And above all of this, *the great multitude* is actually viewed as a multitude of people: *individuals*.

Is the Bride made of individuals? *Yes she is*. But she is viewed as *a singular Bride*. It says: *his wife hath made herself ready*. [Revelation 19:7] Amen. It's not: a great multitude has made itself ready, but there is *a unity in the Bride* that she is viewed as *one*. Whereas *the great multitude*, it's *a multitude of people*.

Revelation 7:10

And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

Now, it's *not* that God nor the Lamb need salvation. But in Spanish it says: *salvation belongs to them*. In other words: *that's where it comes from*.

So they are *exalting God and the Lord Jesus Christ, praising them*.

At the same time, the focus here is: *salvation*. We don't see anything here about: they're going to rule and reign. We don't see anything here about: this is the Lamb's wife. But the focus here is: *salvation*.

Revelation 7:11

And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

Revelation 7:12

Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

God is a just God. Sometimes people die and their relatives will say: well, they recognized *this* or *that* before they died. And you can see: they have – naturally – they have a question: was their loved-one saved?

And just by listening and being told that somebody did *this* and *that*, I can't know and tell them: they're saved or they're not saved. That's *not* in my hands.

But what I can tell you is: God is a just God. He knows the heart. He knows what went on between that individual and Him. He knows if they accepted the Lord Jesus Christ. You and I may never see that.

I'll say this morning: a person can be in a car accident. They can be unconscious and they can have an experience, like a dream, *in that unconscious state*. I know that because I was knocked out once and I had a dream. They can have an experience and *they can accept the Lord in that experience*. Later, they may die. And you and I may never know what happened. But in their mind, in their soul, they were very clear to accept the Lord.

There are other people, they can be fully awake, they can know that they only have thirty seconds left to live, yet they have no desire at all to accept the Lord.

So God is a just God.

These angels are *worshipping Him and praising Him* because He is perfect and worthy of all praise. [Revelation 7:11-12] Praise the Lord.

Now, let's keep reading.

Revelation 7:13

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

Of course, this is an artist's depiction but John saw something like this:



And when we read the details, we know there's more going on. But the question is: *who are these people?* [Revelation 7:9]

John could recognize the Jews that we read about earlier in this chapter. He said: *there were 12 000 from this tribe, 12 000 from that tribe, on and on throughout the twelve tribes.* [Revelation 7:4-8]

Now he sees this great people. *Who is this?* [Revelation 7:13]

He says:

Revelation 7:14

I said unto him, Sir, thou knowest.

I'll say it like this: he did not recognize the people. He couldn't recognize them and say: oh, I see a lot of Bride Saints, that's the Bride!

Do we not think that John knew many of the Bride Saints? He was there on the day of Pentecost. He lived throughout the entire First Church Age. He knew many of the saints, thousands of them, probably by name.

But when he looked at this group, *he didn't know who they were.*

And also for those who would say that this is the Bride, I'll say: the Bride is *not* and *never* has been a *great multitude*.

What did Jesus say? He said: *strait is the gate and narrow is the way, and few there be that find it.* [Matthew 7:13] So how could that turn out to be a *great multitude* in the end?

But this is a *great multitude*. [Revelation 7:9]

John said:

Revelation 7:14

Sir, thou knowest. And he said to me, These are they which came out of great tribulation,

Those words – *great tribulation* – have tripped up people because theologians have taken that phrase and they have applied it to a specific time.



When we look at the 70th Week, we know in the *second half* there will be *the vials* [Revelation 16] *the trumpets* [Revelation 9] and all kinds of *judgements*. There will be oppression from the Antichrist and the Beast System. It will be a time when nobody is going to want to be alive here on earth.

That time, scholars have called it: *the great tribulation*.

But if we actually read what John is saying here, he's not specifically talking about *time*. It says: *these are they that have come out of great tribulation*. [Revelation 7:14] That doesn't tell us anything about *time*.



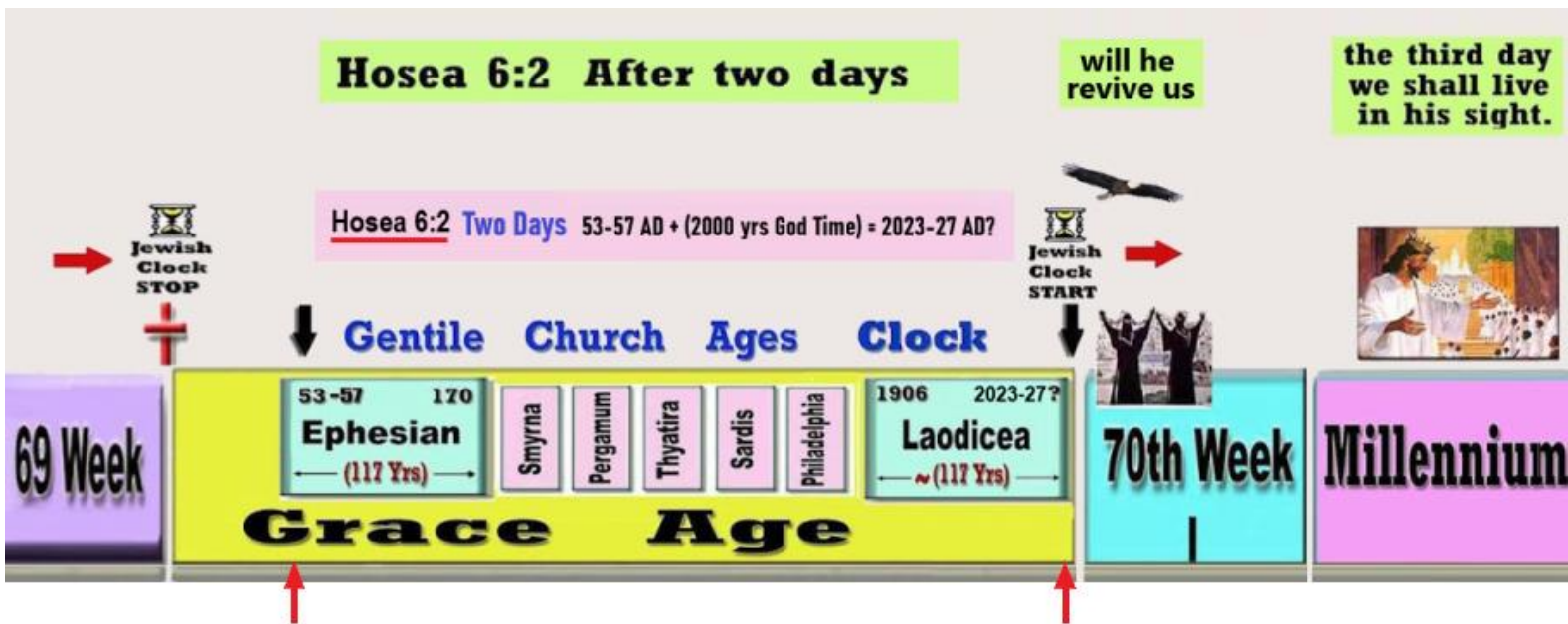
The fact that Bible scholars have called *this time: the great tribulation* is the reason why people automatically feel: this will happen in the *second half* of the Week of Daniel. And *that*, I will say, is a natural way to read it.

But one of the things the Lord helped Brother Jackson to see is that it *didn't* say: *out of the great tribulation* – I'm speaking of the version he read – but it said: *out of great tribulation*.

Even if we want to add the word '*the*' because it is there in Spanish and there are other versions that include it, and also others that *don't*, but at the end of the day, it's the Bible scholars who have designated *this time* as *the great tribulation*. It *wasn't* John.

When we look at it right in the light of Scripture, we have to see: we *cannot* apply this [Revelation 7:9] to the second part of the Week of Daniel.

One of the most common modern interpretations is: these are all the people who will come to the Lord, all the Gentiles around the world who will come to the Lord and give their life to the Lord, again, in what they call: *the great tribulation*.



Well, we have to understand: the Gentiles have *their time*. And that is: from the beginning of the Ephesian Church Age to the end of Laodicea. Gentiles will *not* be coming to the Lord in the 70th Week of Daniel. The Gospel message is *not* going to be preached in the 70th Week.

Somebody may think: oh Brother, what about *the Everlasting Gospel*? [Revelation 14:6-7] Yes, that will be a good-news message but read what they preach: they will *not* be preaching Jesus Christ. It will be a different message.

We have to understand: when God stopped His work with the Jews and He went to the Gentiles, He *did not continue bringing in the Jews*.

We read about that in Romans 11. Paul said: *they've been cut-off*. [Romans 11:19] I'm sure it hurt Paul to say that. He said: *I love them. I wish I could be accursed from Christ so that my brethren could come in*. [Romans 9:3] I have to say: that's great love.

Once the Jews were cut-off, then God worked with the Gentiles. And He's been working with the Gentiles ever since. But you and I can see: the convicting power of the Holy Ghost is getting less and less. The Holy Ghost is the same but the work of bringing people in, the Lord is closing that down.

It's not closed yet: salvation is still available to the Gentiles. But we can't look ahead five or ten years, whenever the Week of Daniel starts, and say: there's going to be a worldwide revival where a great multitude of people of all nations are going to be saved, they're going to accept the Lord.

I have to say: what kind of picture is that? But that's what they're saying.

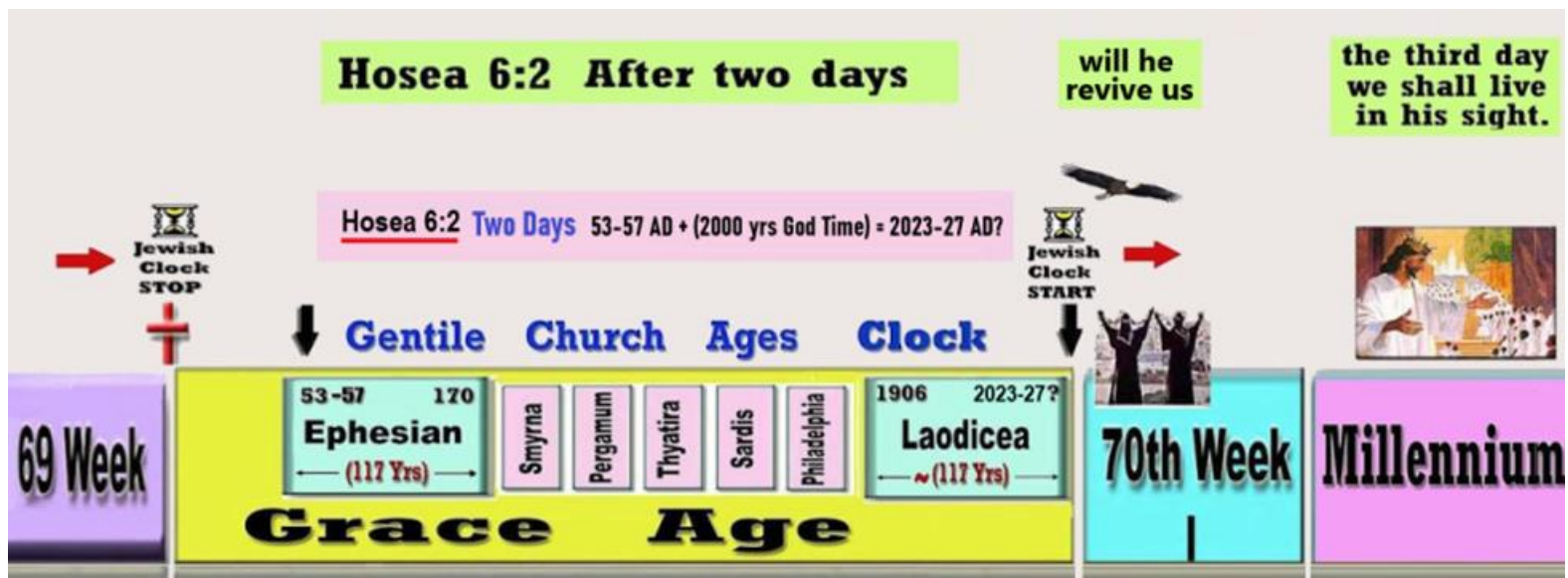
If somebody is a Gentile, *now is the time to accept the Lord*. Because God is going to *lift that pull*. And when *He lifts that pull, nobody will come*. Even now, *nobody comes except the Father draws them*. [John 6:44]

You say: well Brother, do you have Scripture for that? Of course we do.

Let's go to Romans 11.

We've read this chapter many times and throughout this chapter, Paul is speaking of *how the Jews have been cut off*. And how *the purpose was for the bringing in of the Gentiles*.

In other words, God has a Law: He doesn't work with the Jews and the Gentiles at the same time. That's His decision. And we have to see: that's what He does.



Again, when we know the whole 70th Week of Daniel will be *God dealing with the Jews*, how could we get through the *first half*, and then in the *second half* have a worldwide Gentile revival? *That doesn't line up*.

But let's jump down to verse 25.

This is where he brings the conclusion.

He says here:

Romans 11:25

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits;

And that is *a spirit* that *has* come upon the Gentiles: He came to *us*! He called *us* out. We know more than the Jews. We can go teach the Jews.

Well, whatever we do know, it's by the Grace of God.

He says here: *be not arrogant*.

Romans 11:25

that blindness in part is happened to Israel,

There are a lot of ways we can apply that. We know, first of all, that there was *a part* that *did accept*. Amen. So it wasn't all of them that rejected it. But also, it was only the *two southern tribes* that were really responsible because the *ten northern tribes* had already been scattered, they weren't even in the land.

More Jews may have had an opportunity to accept the gospel after the Church was born as they began to evangelize, but for the most part, the *ten northern tribes* were not really even introduced to the gospel. So how can we say that *they were hardened* when they were not even introduced to it?

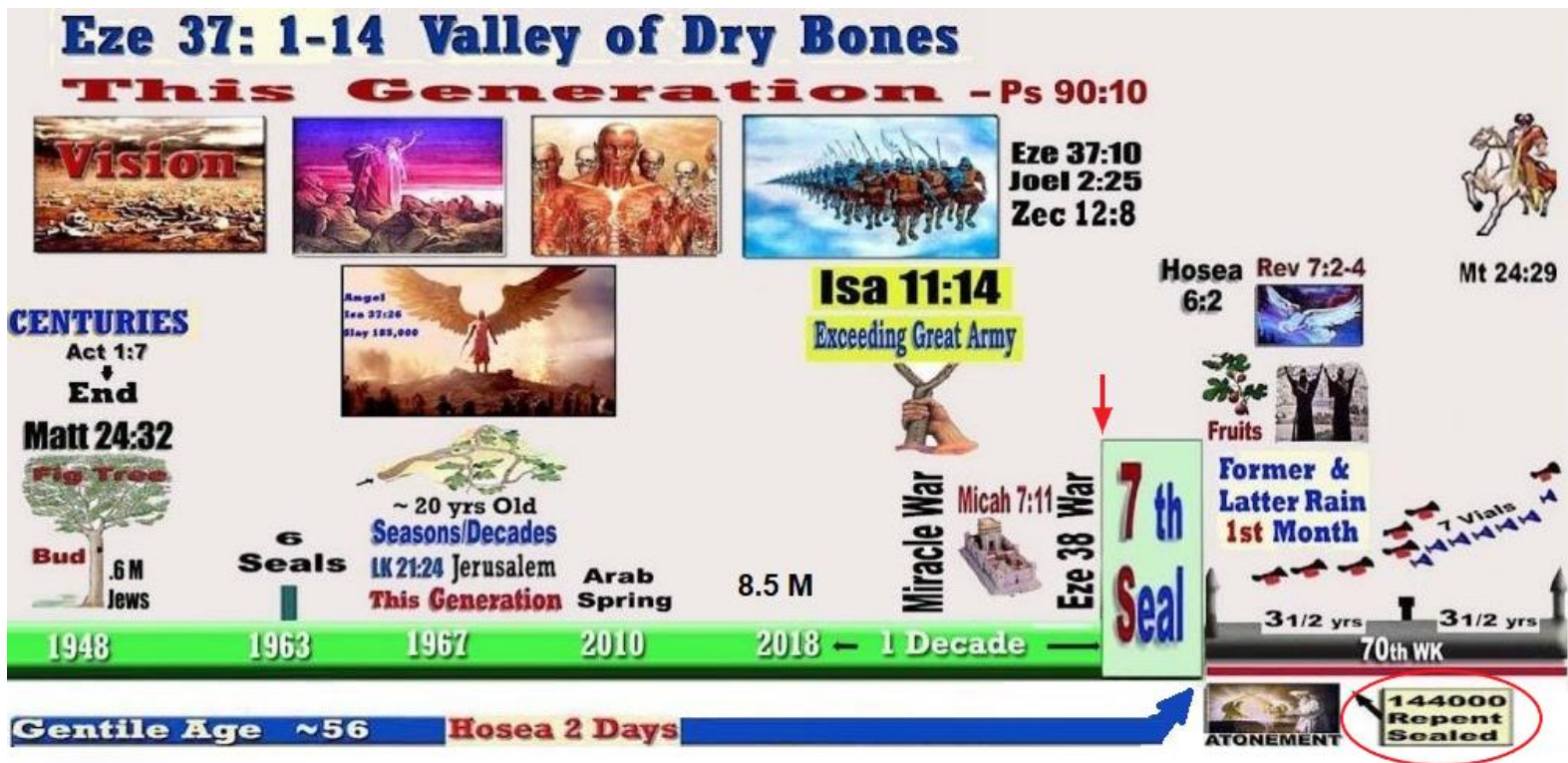
And there is more that we could say even with respect to what they *did believe*, but my point is: Paul hit the nail on the head by saying: *in part*.

Romans 11:25

blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

So when the last Gentile soul is saved, *then* God can begin to transition over to the Jews.

Now Paul said here: *then all Israel* – not just the two southern tribes, amen – *all Israel shall be saved*. [Romans 11:26] That's what we read at the beginning of Revelation 7, *Israel is going to have a revival*.



Here it says: 144 000 repent and sealed. When will that be? In the *first half of the Week*.

Once every Gentile has come in – that's at the beginning of the 7th Seal Time Factor – and *after* the 7th Seal Time Factor, *then the 144 000 will be sealed*. [Revelation 7:4]

So to think that there's going to be another Gentile revival, I have to say: that is completely contrary.

I'll say this morning – we don't have a lot of time left, I'm probably only halfway through – but we have to understand: there are saints today who are *not Bride Saints*. Amen. And really, there have been *two categories* throughout the Gentile Age.

Now again, I'm fighting with the clock and I don't want to lose the fight, so let me just say it like this: when you and I were baptized and when we received the gift of the Holy Ghost, *you were not a Bride Saint and neither was I*. Potentially yes, but if I had died one day after being filled with the Holy Ghost, I would *not* be part of the Bride.

Would I be saved? Of course. Salvation is *by Grace*. When we believe on the Lord Jesus Christ, we apply his blood to our life and we are saved *because of the work he did* in suffering and dying on the cross.

Throughout all church history, there have been *Christians who have not lived long enough* to be part of the Bride. For a great majority of them, their death was a very difficult death. *God still saved their soul* but they didn't have the opportunity to become Bride.

We're kind of just beginning this message but I'll leave us with that this morning. Let's go ahead and pray.