

# WE SHALL ALL STAND BEFORE THE JUDGEMENT SEAT 2

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I'd like to continue with this same message tonight. First I'd like to say that in every part of the service, for example when we are listening to the songs especially in the day we are living in, if we are not careful we might think how beautiful the song is, or isn't [laughs]. But that's really not the primary thing to look at. It's the *words* of the song. There is a message in the songs and we should be following that. And whatever beauty there is on top of that from a musical standpoint, praise the Lord. Amen.

I think I've mentioned this before: I once went to the concert of a Christian trumpet player. He started one song and I'll never forget I felt like I was in heaven. He hadn't even begun playing the trumpet at the beginning. The sound was just something incomparable. It started out with this chord of strings: violin, cello, it was all electronic, it was a synthesizer. He also had acoustic instruments with it. That sound was so beautiful and then he began to sing with a beautiful voice. He started singing *Holy Holy Holy*. We all know what that song is about. There is not an ounce of revelation in that song. I mean yes God is holy but the point of the song is the Trinity.

I have to say that doctrine of the Trinity is one of the greatest threats to true understanding of the Word of God. That song does nothing to help anyone grow in the knowledge of the Lord Jesus Christ. How many can understand what I'm saying? I hope you understand my point. Obviously we don't sing that song here. Musically I was in awe but the message of it was wrong.

I thank God we sing and hear songs that have the right message and they are still beautiful. My point is let's not focus too much on the music but let's focus on the message. Amen.

The same with the Word of God: I really pray that we don't ever leave and just say: oh praise God, the preacher was so anointed and he was all fired up. But when it comes to: did we learn anything and do we remember the point, we only know that he was on fire. Well praise the Lord but I hope there was a *message* that we can be chewing on tomorrow and the next day. Amen.

I'd like us to go to Second Timothy. We read this last time and there is a second verse I think I didn't read. Either way, there are two verses I want to read.

2 Timothy 4:1

*I charge thee therefore before God, and the Lord Jesus Christ,*

Now who is this that's speaking? It's Paul. Someone was mentioning a bible study. We are definitely going to be studying tonight. Maybe some other time we'll also have a more traditional bible study. I know I've certainly enjoyed the times when we've had them.

Here Paul is the one speaking and he's admonishing Timothy, a young minister. When I say a young minister, he was maybe 25 ~ 30 years old, maybe 35. But we know Paul was definitely aged and he says here:

2 Timothy 4:1

*who shall judge the quick and the dead*

Notice the last one he mentioned was the Lord Jesus Christ.

2 Timothy 4:1

*at his appearing and his kingdom;*

There are two parts here: his appearing *and* his kingdom.

Now what does he admonish Timothy to do? Number one:

2 Timothy 4:2

*Preach the Word;*

Praise the Lord. We have to understand something about the *Word*. I mean there are people preaching the Word all around the world today. In the Baptist Church, in the Methodist Church, and in the Catholic Church people are preaching the Word, but *what* are they *not* preaching?

There are aspects of the Word that they won't touch because they don't believe the revelation of that Word. They have their own comfortable area in the Word.

Really the question is: what is *He* shining the light on in the Word *today*. That's the question. If we are really led by the Spirit of God, if a ministry is led by the Spirit of God, they are going to be *in that Word*. Paul is saying: Timothy, you are going to be judged by that. Praise the Lord.

Now let's jump down to verse eight. Paul knew here that his time to depart was soon. He says:

2 Timothy 4:8

*Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge,*

Now he didn't say which the Lord has given me, do we see that? He says:

2 Timothy 4:8

*which the Lord, the righteous judge, shall give me at that day:*

The traditional way of thinking about this probably was: oh when Paul died he received that crown. We sing a song: *When the battle's over we shall wear a crown*. Amen. It's not only the battle of this life because he says *Jesus the righteous judge* will give it to him, right? Amen.

When is he going to judge? We read that in verse one: *at his appearing* and *at his kingdom* [2Timothy 4:1] *not* when Paul died. He said *at that day*. That day is the appearing, so he says here:

2 Timothy 4:8

*and not to me only, but unto all them also that love his appearing.*

Praise the Lord. I see a people on the face of this earth tonight who are desiring, looking for, and preparing for the coming of the Lord Jesus Christ. Praise the Lord.

But I am also seeing others: people who I thought were just as desirous of the coming of the Lord. I'm not putting words in people's mouths but out of their own mouths and of their own admission they now say: why focus on that when there are problems today. They say we need to be praying for one another, lifting each other up in prayer, and loving one another.

I agree with all of that but when the argument becomes that it doesn't leave any time to look into the coming of the Lord and to get ready for his soon return, I have to say: Brother, I love you but you are wrong. Amen. I'm not talking about anyone here in Phoenix but that's not the right way to look at it.

Paul said that there is going to be a crown of righteousness for *those that love his appearing*. Praise the Lord. I believe I'm standing in front of a people tonight, whether here or online, that love the appearing of the Lord Jesus Christ. Amen.

As I said the last time, there had been a thought in my mind, it wasn't anything I ever looked into strongly but the question was: when exactly will the judgement take place?

We know there will be the *white throne judgment* [Revelation 20:11] but that will be for the *wicked*. That will be for those who never obtained salvation, the lost.

Paul wrote *we shall all stand before the judgment seat of Christ*. [Romans 14:10] He was speaking there of the *righteous*. So when will that happen?

It has to happen at least at the beginning of the Millennium because that's when we will start ruling and reigning, and part of the judgement will be determining our position in that kingdom.

But it feels strange that we would participate in the wedding supper and after that, each would come individually to be judged before the one whom the church has already spiritually married. Doesn't that seem a little backwards? Amen.

What about when we will be in heaven? This scenario would still be after the wedding supper because I think it's clear that the wedding supper will begin when we will be raptured. Amen. So the question remains: when will this happen?

Notice it's an interesting word Paul uses in verse one:

2 Timothy 4:1  
*who shall judge the quick and the dead at his appearing*

He doesn't exactly say *his coming*. Amen. He says *his appearing*. That's a slightly different word.

Now I would like us to go to the book of Revelation. There is something here that is key for us to see.

Revelation 10:3  
*And he cried with a loud voice,*

Who is this? This is the angel who is *portraying* Jesus Christ.

Revelation 10:3  
*as when a lion roareth:*

Why would it mention *as when a lion roareth*? Well let's go to the book of Proverbs. We spoke about this the last time but I would like to add something.

Proverbs 20:2  
*The fear of a king is as the roaring of a lion:*

Is the angel actually trying to portray a lion? I believe we know that he is *not*. But it says that the *sounding* of his cry was *as when a lion roareth*. Amen. What does that tell us? It indicates that Jesus Christ who is the one being portrayed will have received that kingdom authority. Praise the Lord.

He will no longer speak as the lamb but it says *as when a lion roareth*. This shows that he will have received the authority of the kingdom. Praise the Lord.

That's important for us to see because we probably think: Jesus will come back for the Millennium, there will be a war, and we know that he will win that war. Then he will sit as king. As far as taking the throne, yes that will happen at his physical return.

But let's remember: even in the Old Testament certain kings were anointed as king but there were still all these problems, seditions and issues that they needed to deal with *before* they could actually sit on the throne. Yet the prophet had already anointed them *king*. What does that show us? In God's eyes they were *king*. Can we see that?

Now let's go to the book of Luke. We are going to look at our homework.

Luke 19:11

*And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem and because they thought that the kingdom of God should immediately appear.*

Luke 19:12

*He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.*

I don't think we have to be so spiritual to know: who else can this king be that he's speaking of, but himself. In a parable he is speaking of his own kingdom. Notice the way he words it here: he said *this nobleman* which means of royal blood. We know if there ever was anyone born on the face of this earth with royal blood, it was the Lord Jesus Christ. Amen.

He said *he went into a far country to receive a kingdom*, in other words to be made king, *and to return*. If we begin to think about that, we know Jesus Christ went away, he went into heaven. Amen? Now it says *to receive a kingdom, and to return*. That shows he returns *after* having received the kingdom. Can we see that?

When he comes back, he will *already be king*. Praise the Lord. Or we could say he will have been given that authority of king.

Luke 19:12

*to receive for himself a kingdom, and to return.*

Luke 19:13

*And he called his ten servants, and delivered them ten pounds, and said unto them, occupy till I come.*

So he has given each servant *one pound*.

Luke 19:14

*But his citizens hated him,*

Now those are not the servants but the *citizens*.

Luke 19:14

*and sent a messenger after him, saying, we will not have this man to reign over us.*

Notice it's interesting here: they don't say we will not have *you* to reign over us even though that's the point, they hate *him*. But they say: we will not have *this man* to reign over us. Can we see that?

That lets me see, if we can say it like this: there is still somebody that he has left to be in charge, to *represent* him. They say *we will not have this man to reign over us*. It's not really the man that they are looking at, but they hate the one who went to receive the kingdom.

Let's keep reading.

Luke 19:15

*And it came to pass, that when he was returned, having received the kingdom,*

In other words, he has now received the authority of kingship and now he's returning. If we look at the Lord Jesus Christ, we know that he is the one this is speaking of. This is speaking of *our day*, when he's going to return.

So what we are going to read is *not* for the first church age, or the second church age, etcetera. I mean yes of course it has its application. But the age that is standing out, the age that is the focus of what we are about to read is the *seventh church age* because this is the time when he's going to return.

I want us to notice one more time how it says: he returned *having received the kingdom*. I think if we don't slow down and think about it, at least in my mind it had always been: he would return to the earth to set up his millennial kingdom. So he would return and then he would receive the kingdom.

However the way it's worded here: *he returns*, and I'm going to say: this is *before the Millennium*. He will return *already having received the kingdom*.

He will have been given that authority *by God*. In First Corinthians it says: *when the end comes he will turn that kingdom back to God*. [1Corinthians 15:24] So here he receives the authority and at the end he will return it to God.

Now let's keep reading.

Luke 19:16

*Then came the first, saying, Lord, thy pound hath gained ten pounds.*

Luke 19:17

*And he said unto him, Well, thou good servant: because thou has been faithful in a very little, have thou authority over ten cities.*

Luke 19:18

*And the second came, saying, Lord, thy pound hath gained five pounds.*

Luke 19:19

*And he said likewise to him, Be thou also over five cities.*

Luke 19:20

*And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:*

Luke 19:21

*For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.*

Luke 19:22

*And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow.*

Luke 19:23

*Wherefore then gavest not thou my money unto the bank, that at my coming I might have required mine own with usury?*

Luke 19:24

*And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.*

Luke 19:25

*(And they said unto him, Lord, he hath ten pounds.)*

Now the grammar here can seem a little strange. When I first read this, it sounded like they were saying *he has ten pounds*, but we know he only has one.

What's really happening is: they're talking about the one who had an increase and now has ten pounds. If I can paraphrase it, they're saying: Lord he already has ten pounds! Like, why give that to him when he already has ten?

Well let's see the response of the Lord:

Luke 19:26

*For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.*

Luke 19:27

*But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.*

Those are not the servants. Those are the fellow citizens. Amen?

We have to back up and ask ourselves: what does this pound represent? He gave them all equally, right? Amen. Does it represent salvation? I have to say: no it doesn't. You *can't* gain more salvation. Amen. It does not represent salvation.

We might think the pound represents the fruit of the Spirit. But if that was the case, it would mean the Lord gives us all the same measure of the Spirit. And we know that's not the case. Paul said that *the manifestation of the Spirit is given to every man to profit withal*. [1Corinthians 12:7] He speaks in another place of the *measure* of the Spirit that's given *to every man*. [Romans 12:3] So we each have our *measure* of the Spirit that is *given to us*. [Ephesians 4:7]

Yes we do grow in the fruit of the Spirit, producing fruit, but there is already another parable that explains that: for some it will be *thirty*, for some it will be *sixty*, and for some a *hundredfold*, right? [Matthew 13:23] We don't read that one produces sixty and they get another sixty. It's just that depending on the individual and the gift in their life, some will produce thirty, some sixty, and some a hundredfold. Amen. So this pound isn't speaking of the fruit of the Spirit either.

What we have to understand as we read this parable is that it's really speaking of the *Word that has been given*. We have all had the *same access* to the Word. Praise the Lord.

As we look at this last age, we have to be able to see that there were four main stages. But we could say *three*, once there was the *calling out* into the Word.

First, at the beginning of the Laodicean Age they received the Pentecostal experience, the Azusa Street anointing. I have to say: churches stemming from that still exist today. The Pentecostal movement is still here. The most important thing to them is speaking in tongues because they believe this shows that someone has received the Holy Ghost. To them that means someone has eternal life and that's the most important thing as far as they are concerned.

I have to say of course we need eternal life, without that we cannot even begin our walk with the Lord. Amen. But God did not save us just for us to be saved.

He brought us into a family so that we can begin to walk and to grow in the knowledge and admonition of the Lord. Amen. So that He can do a work in us, change our spirit, and bring light to our understanding. Praise the Lord.

Then coming out of the Pentecostal movement, we had the Message movement. We had the prophet messenger and people had the opportunity to sit and to receive that Word of the Lord.

As we read this parable the ministers stand out. Please don't misunderstand me: it's not that they are more important. It's not that God loves them more or that we should treat them better than others. But we can say *the ministry is responsible for the delivery of the Word*.

Each one of us has to make a choice under which ministry we decide to sit. Amen. And we are going to *reflect the ministry leadership* that we believe we are to follow. That's why I say: when we look at the parable, it's easier to look at the ministry because the laity will be in the same place as the ministry that they are following. The laity is going to be of the *same spirit*. Amen.

It says here in verse thirteen:

Luke 19:13  
*Occupy till I come.*

If we look back at Brother Branham's time, everybody received the same portion. Everybody heard the same words. When Brother Branham ministered on the Seven Seals, everyone heard the *same words*, whether it was in person, whether it was on the tape, or whether they read what was printed. Everyone received the *same portion*. Amen. Can we see that?

Jesus Christ was not here physically to say *here's your pound* but he was using that man Brother Branham as the mouthpiece to bring that Word to the people. It was not Brother Branham's word but Brother Branham looked into *this Word*.

We have to recognize that he looked where Jesus Christ was *shining the light* on this Word. That's what Brother Branham brought to the people. Then all the people received the *same portion*.

As far as the depth of new revelation, that came toward the end of his ministry. We can look at 1963 when *The Seals* were revealed. Yes there were other things he brought out but that was the focus and the beginning of what we would call *the third pull*.

The first two pulls were the visible manifestations of the work of the Spirit but the third pull was the pull on the heart of those who loved the truth of God. Those who rejoiced to see God open up and reveal the meaning of His Word.

All these people had received *a portion* and then Brother Branham was taken off the scene. They did not expect that. They expected him to just take them on to glory. Amen. But he was gone.

So what were they to do with what they had received? This is where the Holy Ghost comes in. If they had received *a portion* of the Word of God, it was time for them to ask God to lead them. Using what He had brought, if they truly had the Spirit of God, they would begin to see: this one is saying that and this one is saying something else.

Then it was time for them to get on their knees and say: God, I know what I have received is true. Now I need You to show me how to continue on in Your truth. That's where the work begins. If they were truly led by the Spirit, they began to see a ministry that was consistent with what they had already received and it began to grow that. That's exactly what happened with the ministry of Brother Jackson.

At the same time there were people, if someone said anything that they hadn't heard the prophet say, they said: well Brother I'd be careful about saying that, the prophet didn't say that. Why was that? They were afraid to move on. They didn't really have that foundation. They were not willing to put to work what they had learned.

Really they twisted what Brother Branham said. They said: we just say what he said and he'll respond on that day. I will say: yes he's going to respond for what *he* said on that day. And he's going to have a good judgement because he stuck with the Word.

But for everybody who is expecting that he's going to take their place: forget that, you are going to stand before the judgement seat of Christ *alone* without Brother Branham and this Word declares it. It says *we shall all stand before the judgment seat of Christ.* [Romans 14:10]

No one will stand there and say: well, but Brother Branham... He's going to say: no, *you!* What did *you* do with what I gave *you*? Brother Branham did a wonderful job with what God gave *him*. But after Brother Branham left the scene, what did *you* do with what I gave *you*?

Some will say: well I kept it. I kept it in a napkin. [Luke 19:20] I have my Message books right here, every one of them. I have all the mp3 audios. I listen to him ten minutes before I go to bed every night.

Okay that's your pound, but where's *the increase*? Amen. The Spirit of God will give increase if we are willing to put that subject to the leadership of the Spirit of God. Amen.

I see the clock but let me just finish with this: now we have those of us who sat under Brother Jackson's ministry. We all heard the same words as well. We all read the same Contenders and we listened to the same tapes. Amen.

Now what have we done with it? For some it is absolutely becoming: well we know that he said this and he said that. But if we minister something that Brother Jackson didn't speak about, they say they can't see it, they don't understand it. They also say the spirit is wrong.

I have to say: be careful, that's judging the Spirit. Amen? You better be right if you say something like that. I have to say: where I have seen some say the spirit is wrong, I don't see it being wrong.

I've talked with a Brother who has told me over and over: now don't go saying this just because I said it, or don't try to say it like I said it but *as the Lord shows you*. That's what I've heard from him over and over. Meanwhile others are judging the same Brother saying that he wants to force everybody to say it like he does.

I also have to say: we have to be able to *discern* what is *true*. If someone thinks that God is going to use somebody with the wrong spirit to bring the right revelation, I don't see how He would do that. But even there I would say: take the revelation if it's correct and preach it with the right Spirit, if that's the way you look at it. Can we understand that? But I would need something pretty strong to be able to make the statement: that's the wrong spirit.

Can we see what the increase is? Can we see how God is testing whether we *continue in the revelation of His Word*. I'm going to close.