

HE EXPECTS AN INCREASE 2

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I'd like to go ahead and continue with the subject that we've been on. Brother Chandler told me last Monday: you could be on this message for weeks. I thought: that would be kind of long. But then on Thursday we basically spent the entire message on one verse so it may be that, in the end. I just pray above everything else that we can see the picture. Praise the Lord.

Just to see the setting again, let's go to First Thessalonians 4. It says here:

1 Thessalonians 4:16
For the Lord himself shall descend

I know I've stopped part-way in, maybe I should have said:

1 Thessalonians 4:16
For the Lord himself shall descend from heaven

If we just read it like that, we can picture the Lord Jesus Christ coming down in bodily form. But as we continue to read, he says here:

1 Thessalonians 4:16
with a shout,

Then he says:

1 Thessalonians 4:16
with the voice of the archangel,

Well we know that the Lord is not an angel. Then he says:

1 Thessalonians 4:16
and with the trump of God: and the dead in Christ shall rise first.

Praise the Lord.

So the part we're focusing on is *the voice of the archangel*.

Now we know what that *shout* is.

You can go to the Branham movement and they can tell you what that *shout* is, as it relates, of course, to the ministry of Brother Branham. You can go to the Jackson followers and they can tell you the same. But as we're moving forward in time, it's *the voice of the archangel* that is the *next part* ahead of what the Lord is doing right now.

Paul does not tell us here in this phrase what it contains. He just says: *the voice of the archangel*. [1Thessalonians 4:16]

Now let's go to the book of Revelation.

Revelation 10:1

And I saw another mighty angel come down from heaven,

We just read where Paul said that *the Lord will descend from heaven*, right? [1Thessalonians 4:16] That's the part I almost skipped. And then he says: *with the voice of the archangel*.

Now here John says that *he saw a mighty angel come down* which would be *an archangel*.

Let's go ahead and jump down to verse 3 for now. It says:

Revelation 10:3

And cried with a loud voice,

Who? This *mighty angel that came down*, right? So here we have *the voice of the archangel*.

As we were looking at that yesterday with the Chandlers, I began to notice how this is written very similar to Hosea 6:2.

When we look at Hosea 6:2 it says: *after two days He will revive us*. Amen. But it doesn't really tell us what the contents of those *two days* are, or exactly what they consist of. It just says: *after two days He will revive them*.

Here it says:

Revelation 10:3

and when he had cried, seven thunders uttered their voices.

We have been looking forward to these *seven thunders* for a long time. We know this comes *after* this angel *cries with a loud voice*. [Revelation 10:3] Amen. But it still doesn't tell us what the content of that voice is.

Now as we read from Revelation 10 verse 1 down through to verse 3, this gives us a picture to help us understand what the Lord is going to be doing here on the earth.

Let's go back to verse 1. He says:

Revelation 10:1

And I saw another mighty angel come down from heaven,

So we're in that time period of *the voice of the archangel*. [1Thessalonians 4:16]

Revelation 10:1

clothed with a cloud:

We know in the book of Acts it says: *when the Lord went away, a cloud covered him*, right? [Acts 1:9] And the two men who were standing by said: *he's going to return in the same manner*. [Acts 1:11]

Revelation 10:1

and a rainbow was upon his head,

In the Spanish Bible it says: *and the rainbow was upon his head*.

If we read Revelation chapter 4, it gives us the heavenly scene *after* we come to the end of the church ages when *a throne was set* and John saw *a rainbow about the throne*. [Revelation 4:2-3]

And of course we know that the one sitting on the throne is none other than the Lord Jesus Christ.

So it says here:

Revelation 10:1

and his face was as it were the sun, and his feet as pillars of fire:

Revelation 10:2

And he had in his hand a little book open:

That's the same little book that we read about in Revelation 5. Remember: the one worthy to open the book was the Lord Jesus Christ. It was not the angel. So what we can understand as we are reading through this is: this angel comes down *representing* Jesus Christ. Praise the Lord.

Revelation 10:2

and he set his right foot upon the sea, and his left foot on the earth.

So in this scene that John sees, the angel is not remaining in heaven but he comes all the way down, and it says: *he sets his right foot on the sea and his left foot on the land.*

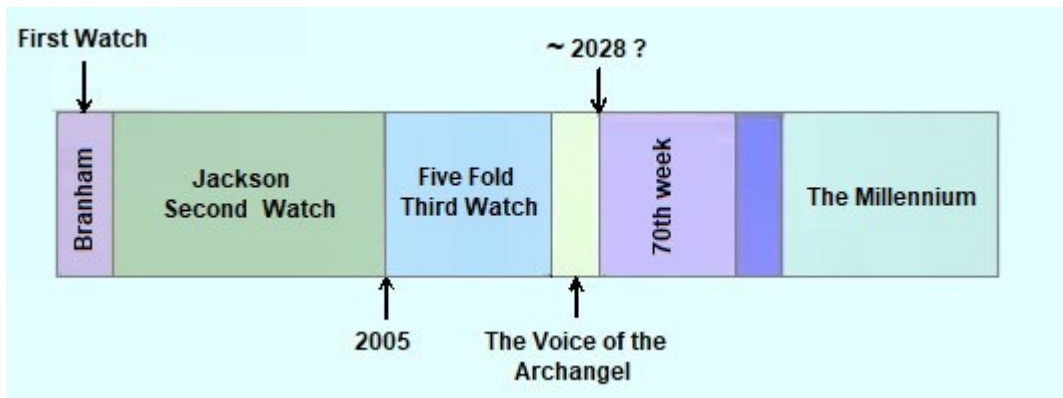
Again, what did Paul say? *The Lord himself shall descend.* [1Thessalonians 4:16]

We know we will *meet the Lord in the air* [1Thessalonians 4:17] but here this angel comes all the way down to *land and sea*, right? So what he will have to do is going to be with *the living*, with those of us who are *here on the earth.*

Now let me also say: this is John's vision. This is what John saw, which helps us understand how the Lord is going to move and use this angel once we move into this *time*. The key here or at least one of the keys as far as the time is: *he had a little book open.* [Revelation 10:2]

We read about that *book* in Revelation 5. Of course we know it's not really a *book*, that's just an incorrect translation, but it's actually a *scroll* that is *sealed with seven seals.* [Revelation 5:1]

You and I know that *six* of those have already been opened. Amen. But there is one, *the seventh*, that is still there. So when we see that this book is *open*, that lets us know *the seventh seal has been opened.* Once that *seventh seal is opened*, that's what pushes us into this *time factor.* [Revelation 8:1]



At the end of the *third watch* we will go into this time frame, I'm calling it The Voice of the Archangel but actually we call it The Seventh Seal Time Factor because *the voice of the archangel* does not occupy this entire time.

In fact, it *begins* of course with *the opening of the seal*, it *ends* with *the rapture*, and *all* of Revelation 10 is in this *time factor.*

We just read that *after the voice*, there will be *seven thunders*. [Revelation 10:3] That's how God is going to anoint seven men and give an even closer understanding of where we are *in time* in relation to the coming of the Lord and our final preparation for his coming.

I've mentioned before the dream I had about the rapture. How it got to the point that we came to *know that tomorrow is the rapture*.

You may say: well Brother, the Lord said *nobody knows the day or the hour*, and I say: amen, *nobody does*. [Mark 13:32]

But we know there will be *a time* when we will *know* the day. If nothing else, we will know *the day that it occurs*. Amen. We will *know* then!

As we get closer, we're going to move into a time when we're going to *know* things that aren't even written in the Word. John *was about to write and he was told not to*. [Revelation 10:4]

Don't take that as though I'm saying: oh we're going to be given a date and we're just going to be waiting for that date. Again, in that dream it was told to us: *it's going to be tomorrow*, so it wasn't like we were waiting for a date, like July 20th or something like that.

Let's go ahead and read verse 3 once again.

Revelation 10:3
And cried with a loud voice,

So we still have the question: what's the *content of the voice*?

We have a little bit of a key here:

Revelation 10:3
as when a lion roareth:

You and I know: the Lord Jesus Christ is referred to as *the Lion of the Tribe of Judah*, right?

When it was spoken of the seals, that there was *none found worthy to open the book* [Revelation 5:3] it was told to John: *don't weep, behold, the Lion of the tribe of Judah hath prevailed and is worthy to open the book*. [Revelation 5:5]

That is none other than the Lord Jesus Christ.

We also know that when a lion roars, that is *not* mercy, right? We do *not* announce mercy by a lion roaring. That shows a transition to *judgement*.

Mercy was the Lamb, right? In fact, when John looked as he was told *behold the Lion of the tribe of Judah*, he looked but he still did not see the Lion. He saw *the Lamb*, the one who gave his life so we could obtain mercy. [Revelation 5:6] Praise the Lord.

There is going to come a time when he will no longer be operating in the capacity of *mercy* to the Gentiles, but it will move to *judgement*.

We can also see that in heaven when we go to Revelation 4.

Let's go ahead and go there.

Revelation 4:1
After this I looked,

After what? Well if we read Revelation chapters 2 and 3, we see the message to the *seven churches* which are the Seven Church Ages. So this would be *after that last age*.

It says:

Revelation 4:1
I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me;

When did he hear that? That was back in Revelation 1:10. We know this was the Lord Jesus Christ.

Revelation 4:1
which said, Come up hither, and I will show thee things which must be hereafter.

After what? After those Church Ages come to their conclusion.

Revelation 4:2
And immediately I was in the spirit: and, behold, a throne was set in heaven,

Now, this is *not* the mercy seat.

It says here:

Revelation 4:2
a throne was set

Revelation 4:2
and one sat on the throne.

You say: why doesn't he just say that it's the Lord Jesus Christ?

We know it *has to be* the Lord Jesus who is sitting on that throne.

Let's go ahead and keep reading.

It says:

Revelation 4:2
one sat upon the throne.

Revelation 4:3
And he that sat was to look upon like a jasper and a sardine stone:

We could actually go back to Exodus and see *the breastplate*, it had *twelve stones* and the *first* was the *sardine* and the *last* was *jasper*. [Exodus 28:17-20]

And we know that Jesus is known as *the Alpha and the Omega, the first and the last*. [Revelation 1:11] Amen.

He says:

Revelation 4:3
and there was a rainbow round about the throne, in sight like unto an emerald.

So what is John seeing here? He's seeing the Glory of God about the throne.

John probably felt like: this has to be the Lord Jesus Christ, but because of the brightness of the manifestation, he can't see the individual facial characteristics. And John doesn't want to make a mistake as he's writing this. He doesn't want to just write: well I think it's *this* or I think it's *that*, so he's just describing what he saw.

Here we have a little artist's rendition.



We can hardly even see that there is somebody seated on the throne! Now John could see that there *was* somebody seated on the throne.

So let's go ahead and keep reading.

Revelation 4:4

And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment;

It's very interesting, we read in Revelation 19 about the bride *clothed in fine linen, clean and white*. [Revelation 19:8] But in chapter 7 and also in other places, we see those who are *clothed in white robes*. [Revelation 7:9]

We understand that these *four and twenty elders* are the twelve patriarchs together with the twelve apostles.

The twelve apostles, those are *Bride Saints*, right? They are clothed in *linen*. The twelve patriarchs are *Old Testament Saints*, they're clothed in *white robes*.

Here it says *white raiment*. *Both* would be *white raiment*. So that actually covers all twenty-four.

Revelation 4:4
and they had on their heads crowns of gold.

Now he does not mention here any of the rest of the bride. I know the picture that I showed had all these people around. They have kind of mixed in what they read later. But to this point in Revelation 4:4, so far all we see are these *twenty four elders*.

We are going to see more explained as we read.

But here's my point: when we read the vision that Brother Branham had, Beyond the Curtain of Time, he went up into the *bride realm* that we would call *the third heaven*. [2Corinthians 12:2] There he was told: *when the judgement time comes, you will be called up*. So the throne of God, which is where Jesus Christ will be sitting, is *above* that.

It says here:

Revelation 4:5
And out of the throne proceeded lightnings and thunderings and voices:

Now again, when we read *lightnings and thunderings*, that's *not* indicating mercy.

Do we remember when the presence of God came down on the mountain, when Moses brought the children of Israel out to the mountain? It says *there were lightnings and thunderings and the voice of God, and they feared greatly*. [Exodus 19:16] That was indicating *judgement*. That was *not* mercy, right?

This is also indicating in heaven that we have entered into a *time of judgement*. This is *not* the mercy seat. But the office of the Lord has changed: from High Priest, he is now *Judge*.

During the time of that Seventh Seal Time Factor, we know there are also going to be *the seven thunders*. Amen. And it says they *uttered their voices*, right? [Revelation 10:4]

We know that the Lord Jesus Christ who is in heaven is still the one who is watching over and moving what happens down here on earth as well. So it says that *they proceeded from the throne* but then the *effect* of the *seven thunders* and what they *speak*, that's *down here after the judgement*.

He says here:

Revelation 4:5
and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

Now we know that God is only *one* Spirit, right? But there are different manifestations of His Spirit as He works on the earth.

Here again we have the throne in heaven.



I think the ones sitting in the front row on each side are probably the twenty-four elders. Those who are behind them, let's remove them from our thinking for now.

This scene is what will be happening *in heaven* [Revelation 4:2-5] and then we read about *the archangel here on the earth*. [Revelation 10]

We understand that this has to happen *before the rapture*, but it's *after the breaking of the seventh seal*.

So somewhere in the Word, the Lord has to have written the answer to this question: what is this *voice*? [1Thessalonians 4:16] [Revelation 10:3]

We read a couple Sundays ago what Paul wrote in Second Timothy 4:1 that the Lord is going to *judge the quick and the dead*.

Peter also said *he is ready to judge the quick and the dead.* [1Peter 4:5]

But Paul said *he will judge them at his appearing and his kingdom.* [2Timothy 4:1]

So that begins to open the door. And now when we go to Luke 19, what we begin to see with this parable opens it up even more.

Even though we haven't yet come to the end of the parable, I'm sure we've read it. At the end of this parable *the wicked servant is judged.* [Luke 19:22]

In times past, we may have felt that the judging of the bride would take place *after* the rapture. The judging of the wicked servant, if it happens *after* the rapture, that wicked servant would have to be transformed and taken up in the rapture, and then he would have to be thrown out of heaven. You and I know that's just *not* the way God works.

When we are changed, we will have an *immortal body.* [1Corinthians 15:53] Is God going to give the wicked servant immortality and then take away the immortality? That's *not* the way He works. Then it would not have been immortality to begin with. Amen.

Let's go ahead to the book of Luke and we'll read through this.

Luke 19:12

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

Now our governments don't work that way today, but Jesus was using something that they could understand at that time as they were under the Roman Empire.

Remember: Pilate ruled over the Judean region. [Luke 3:1] Do you think that the Jews had elected Pilate to be king or to be governor, like today we have elections? That is not what happened. But he was *given that governorship* by Caesar. And that came from Rome, *a far country.*

When Pilate died, now I don't know the history, if somebody wants to say that's not exactly what happened, that's fine. But very likely, there was a governor who helped Pilate. So when Pilate died and Caesar found out, then Caesar summoned that man and there was some kind of a ceremony to declare: you are now authorized to rule over that land, you are governor of that region. And then he would return.

Now we know the Lord Jesus Christ went away and *he's going to receive a kingdom.* That's still in the future.

Luke 19:13

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

We spoke of what that *occupying* is. It's really how we allow the Spirit of God to continue to lead us in truth.

When God took Brother Branham, there was no man here to just tell us: well now it's time to follow Brother Jackson's ministry. But those who were here had to be *led by the Holy Ghost* to see where the Word continued to be ministered so they could *gain*, and *grow*, and *obtain more divine revelation*.

So he says:

Luke 19:13

Occupy till I come.

Luke 19:14

But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

Or in other words: *we do not want this man to reign over us*. That's how it's written in Spanish.

Last Sunday I just mentioned a scripture but I want to go ahead and read it. Let's go to the book of First Samuel.

1 Samuel 8:1

And it came to pass, when Samuel was old, that he made his sons judges over Israel.

1 Samuel 8:2

Now the name of his firstborn was Joel; and the name of his second, Abiah: they were judges in Beersheba.

1 Samuel 8:3

And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

1 Samuel 8:4

Then all the elders of Israel gathered themselves together,

I'm just going to throw this in here: they had a ministers meeting.

1 Samuel 8:4

and came to Samuel unto Ramah,

1 Samuel 8:5

And said unto him, Behold, thou art old, and thy sons walk not in thy ways:

Well they were right up to that point, right?

1 Samuel 8:5

now make us a king to judge us like all the nations.

That was their error.

1 Samuel 8:6

But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

1 Samuel 8:7

And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

Amen.

What do we read here in Luke 19?

It says:

Luke 19:14

We will not have this man to reign over us.

Amen.

Now *in word*, did they honour God? Did they want God to lead them? Yes.

They still went to Samuel so that they could supposedly have the will of the Lord. They didn't tell Samuel: we're going to go run after the pagan gods.

In word, they were looking to the Lord, but the Lord told Samuel: *they do not want Me to reign over them, so they rejected you.*

They knew this was not Samuel's will. But they felt: if we *all* come, we can put some pressure. He's old, we'll remind him of that and of what his sons are doing, and maybe we can *persuade him*.

On earth, they rejected Samuel, right? That's what we see with our natural eyes. In their mind, they knew what Samuel wanted but they were going to *pressure him*: now we want a king. We want to put you to the side, we want a king.

So they rejected Samuel.

Now we go to Luke 19. We spoke about this last Sunday.

When Brother Branham was here, as long as he preached that God can save the lost and as long as there were great miracles and blessings, the religious system, oh they loved him. But as soon as he began to go into the deeper things of the Word from about 1961 on, then they said: can't you preach something a little less controversial?

I once went down to a town in Mexico. As it was the first time I was invited, I preached on salvation. They loved it. I went down a second time and continued, and I know I baptized one person, I believe maybe even two or three.

Then I went down a third time. Now these were people who were Branham followers. I thought: well I'm going to connect with where we are, starting with the Seventy Weeks.

But then as we were eating lunch with the pastor and his wife, she began to tell me: we really need to not be touching those controversial things. And I was waiting for the husband to say something, supposedly he was the pastor, but he just stayed quiet. Well then I knew how things were going there. I gave a little explanation and the husband still didn't say anything like: let him preach how the Lord leads him. So that was the last time I went.

I haven't gone back. It's not that I'm angry but I don't see that the time is of worth. I can't be subject to something like that.

Brother Branham had the exact pressure, I shouldn't say *exact*, it was *far greater* pressure. They would say: stop preaching on these controversial things. And the crowds began to get smaller and smaller.

What was it? Were they *rejecting* Brother Branham? I have to say: the Lord Jesus Christ was using that man, right?

Then we came into the time of Brother Jackson. Yes I know the Lord had other ministers and has other ministers, but *he was the one in the forefront* that the Lord was using.

And really the entire Branham movement should have been able to walk right into that and say: Praise God, He still has someone here to lead us in the Word. But all you could hear was: Brother Jackson doesn't believe the message, he's a black bird, and things like that.

Now we come to *our day*, and it's just another repeat.

From what was the Jackson movement, there are still ministers here today who sat under Brother Jackson's ministry, and *they were faithful*. Praise the Lord.

I once heard Brother Jackson say about one of them: I have absolutely 100% confidence in this man. I never heard him say that about anybody else. Now I'm *not* saying that he didn't have confidence in anybody else, I just never heard him say that about anybody else.

But I would say: if we had the Holy Ghost, it wasn't just *those words*, it was the *teaching*. It was beautiful and it continues to be.

I covered this on Sunday, how they'll say: *we do not want this man to lead us*. [Luke 19:14] Now there is a brother about whom I've specifically heard it said: we don't want him leading.

This is what I was speaking on last Sunday: how again, like Samuel, from the natural point we see them rejecting the minister but we have to remember *it's the Lord Jesus* who has *his ministry* on earth. They're not really rejecting the man or the men, but they are *rejecting the Lord*.

To my amazement after I got home last Sunday, I heard a man say: I do not want a lead apostle showing us the way.

I would have to say: whether or not you think this is what the Lord is doing today, how can we come out of fifty years under Brother Jackson's ministry, that was *beautiful*, and now make the statement: I do not want a lead apostle showing us the way?

It lines up *exactly* with what I was preaching about the same day! And *that* was preached the same day. That should help us see something.

This Word is *alive*. Praise the Lord. We're not just throwing words out to the air. But that is *exactly* what was said and then, of course, it was justified as always: I'm not going to follow any man, I want to follow the Lord. I'm following the Lord Jesus. Well from the very beginning the Lord Jesus *has chosen men* that he uses. Praise the Lord.

Now let's read this verse again.

Luke 19:14
But his citizens hated him,

What did Paul say to the Gentiles? He said *you have become fellow citizens*. [Ephesians 2:19] Right?

These are the ones who *should* want the Lord to reign over them. They *should* be happy: look what the Lord is doing! Look what He's showing us in His Word! Praise the Lord, He hasn't left us alone but we are *still receiving fresh meat from heaven!* Praise the Lord.

Luke 19:15

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

Again, that's where before we may have thought: well now he's setting up his millennial kingdom. But it says *received the kingdom*, it doesn't say: it's been set up yet.

What is that? It's the same as that governor who goes to Rome, and Caesar *authorizes him*. On his way back, he has already *received the kingdom*.

We actually see that in Revelation 5. Let's go there. It says:

Revelation 5:8

And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints.

Revelation 5:9

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

Revelation 5:10

And hast made us unto our God kings and priests: and we shall reign on the earth.

Revelation 5:11

And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

Revelation 5:12

Saying with a loud voice,

Remember: these are the angels and the twenty-four elders. This is *in heaven* around the throne of God.

Revelation 5:12

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

Now notice, it says: *he's worthy to receive power*, right?

What did we read in Luke?

He *has received the kingdom*. [Luke 19:15]

Now we go to verse 13.

Revelation 5:13
And every creature

Look what it says:

Revelation 5:13
which is in heaven,

When we read that word *creature*, I don't know about you but my memories of the word *creature*, it was always some kind of scary snake or something.

First of all, it says *in heaven*. We know there are no snakes or what we may think of as *creatures* in heaven. What this is really looking at, remember: I believe it was Paul who said *if any man be in Christ, he is a new creature*. [2Corinthians 5:17]

This is not talking about the animal kingdom, this is talking about *the new creatures in Christ*. The bride element being the ones who have truly obtained the full redemption, or because their body hasn't been redeemed yet, I'll just say: the full *spiritual* redemption.

Let's go ahead and keep reading. It says here:

Revelation 5:13
And every creature which is in heaven, and on the earth,

That would be the *living element*.

Revelation 5:13
and under the earth,

That would be the body. In other words: it's not that the body can do that but that's looking at *those who have died*.

Revelation 5:13
and such as are in the sea,

So those who have *died in the sea* as well.

Revelation 5:13

and all that are in them, heard I saying, Blessing, and honour, and glory and power, be

Now it doesn't say *he's worthy*, it says *let this be*. Amen.

It's not saying he's just worthy to receive it, but now it's being said: *receive it, take it*.

Revelation 5:13

be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

And we know it's *not* that there is one sitting on the throne and he receives it, and then there's the Lamb and he receives it. It's the *same one*, but it's just looking at both positions that he held. Now he is *Judge* but he gave his life as the *Lamb*.

Here we have a little diagram of this verse.



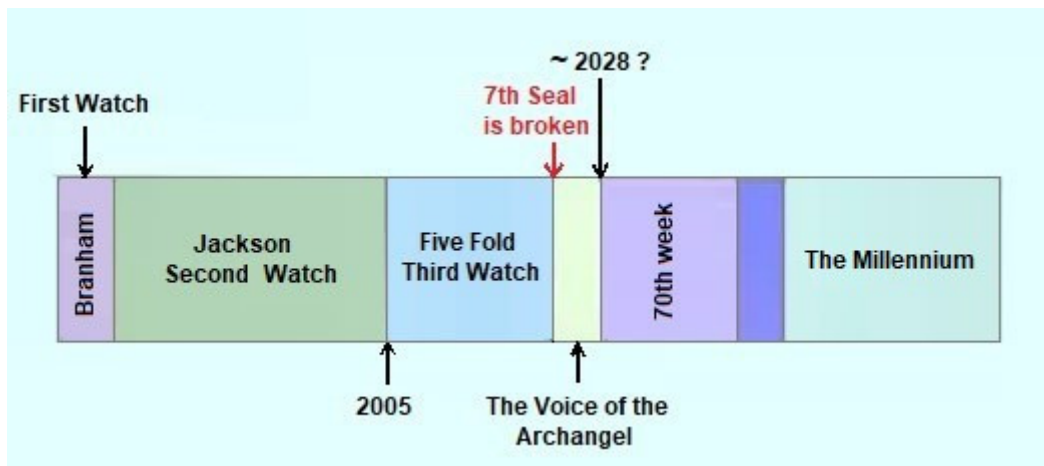
It says *those who are in heaven*, that contains the souls of the ones who have passed. *The ones who are on earth*, those are the ones who are still alive: they have their soul and body together. And then *those who are under the earth or in the sea*, those are the bodies of the ones whose souls are in heaven.

Once that *seventh seal* is broken, then Jesus Christ receives the *authority* for the kingdom.

Now we can go back to Luke 19. It says:

Luke 19:15

And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.



The breaking of the *seventh seal* will happen at the beginning of the Seventh Seal Time Factor. The Bride will then say: *you're worthy to receive the kingdom*, and then the judgement will begin.

What did Paul say? *He will judge the quick and the dead.* [2Timothy 4:1]

In heaven the actual Lord Jesus Christ will call those dead saints. He will call *their souls up* and he will judge them.

Here on earth that archangel will be present and he will *judge the living*. And even though, yes it is an archangel, when we come before him, we *won't* be coming up: well here I am standing before the archangel. But everything about his presence and what we will see: it will be the Lord Jesus Christ.

Let me give a little example.



Who is that?

We all know who this is. It's Brother Branham, right? We all say it's Brother Branham.

Really, that's *not* Brother Branham. That's a wall, right? And there's some light reflecting off the wall. Some areas are a little brighter, other areas are a little darker.

But the way the light enters our eyes, we have an understanding of what this is portraying. We know this is *an image* of Brother Branham. And I could just as well put a video.

When that archangel comes, it's going to be better than a video. It's going to be three dimensional. But you're *not* going to say: I'm standing before the archangel. You're going to say: the *Lord Jesus Christ* is calling me for judgement. Yes we will have the *understanding* of *how* he's doing that.

It's just like people have said: I had a dream and the Lord Jesus came to me. Paul said: *who are you, Lord?* He said *I'm the Lord Jesus.* [Acts 9:5] Amen.

Did the Lord Jesus come down from heaven just to speak to Paul? No, he did *not* but he gave him *a vision.* [Acts 26:19] Very likely there was an angel involved in that. But Paul could say: *he said, I'm the Lord Jesus.* [Acts 22:8] [Acts 26:15]

This is *how* the Lord Jesus is going to carry out this judgement to see *what we have gained in divine revelation.* [Luke 19:15]

And I'm running out of time.

Somebody may think that it's *the fruit.* Well we definitely are to produce fruit but we read that the fruit will be *a hundredfold, sixtyfold and thirtyfold,* right? [Matthew 13:23] That is *not fivefold* [Luke 19:18] or *tenfold* [Luke 19:16] but as far as how it's related it's *thirty, sixty, or a hundred.* So this is *not* looking at the fruit.

Again, will that be a part of what we have obtained and produced? Sure it will. But the number one thing the Lord wants to look at is: where are we *in His Word?*

I know I ended that kind of quickly but we'll come back to it next time. Let's go ahead and stand.