

# Investigating Judgment #1

February 20, 1983

Heavenly Father, again we want to express our appreciation for Your love and goodness and mercy to us. That you respected us enough and loved us enough, Lord, that You came down and gave us back the price befitting You that we might be purged by Blood. Cleansed enough to be full of the Holy Ghost. Identified to the extent of a unity and we appreciate that very much. We cannot thank You enough. If you saw fit to do it, how much more should we, Lord. Count Thee praise worthy. Honor and glorify Thy Great Name. We do want to express our thanks therefore, Lord, we also call upon Thee further to help us by the study of Your Word, that we might know the things which are ours at this hour. That we might know You, the only true God, of Jesus Christ, now sent, to know the privileges of redemption, we'll be careful to give You the praise in Jesus name. Amen. You may be seated.

Well, I don't know if I was too smart trying to come to church this morning, and not always figure I can feel miserable and maybe not quite as miserable in the house of the house of the Lord as I am at home. But, I thought for a while I was getting a little better now, and I'm beginning to think that was a false hope. But, anyway as I've always said I've got a little theory, a little thesis, little premise; Bro. Branham said, *"Something has to take you out of this world."* And I've often said for years, "diseases come and diseases go, the last one come you go with it." Unless the Lord comes and gets you out of here in spite of your diseases.

1. Now, I want to bring a message this morning to help us to understand the incarnation of God relative to the period of judgment which we are entering into, and have in a way already started by the Holy Spirit being here disincarnate in the form of the Pillar of Fire, clothed of course to the Bride in the Word, waiting for the day when the incarnation would take place. And then He will be that mighty Judge, King of kings and Lord of lords and so on.

Now, the subject then in order to give it a title and help us to sort of put it together as Bro. Branham did, we're call it 'Investigation in Judgment', or 'Investigation Judgment' as Bro. Branham mentioned.

2. And we'll go to Genesis 18:16-22 to begin with.

- (16) And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.
- (17) And the LORD said, Shall I hide from Abraham that thing which I do;
- (18) Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?
- (19) For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.
- (20) And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;
- (21) I will go down now, and see whether they have done altogether according to the cry of it, which is come (into) me; and if not, I will know.

- (22) And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

In Exodus 3:7-10,

- (7) ...the LORD said, I have surely seen the affliction of my people which are in Egypt, (now He's down there with Moses as you know, and He's in the Burning Bush speaking, down there on earth and He says, "I've seen the affliction of my people which are in Egypt,") and have heard their cry by reason of their taskmasters; for I know their sorrows;
- (8) (For) I am come down to deliver them out of the hand of the Egyptians, to bring them up out of that land unto a good land and large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, Jebusites. (and so on.)
- (9) Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians (have) oppress them. (or do oppress them.)
- (10) Come now therefore, and I will send (you to) Pharaoh, thou mayest bring forth my people the children of Israel out of Egypt.

3. All right, we'll go to page 103 of the 'Patmos Vision' and read a couple of paragraphs, beginning at 168. Now, here's more proofs that this doctrine about being the Lord's day. Did you notice He was not a priest during this time, neither was he King, he was Judge.

[Patmos Vision 12-04-60]

- [65] *John went all the way over into the Lord's day and saw Him coming as the Judge. Do you believe He's Judge?*
- [66] *Let's read John 5:22, right quick and see whether He's Judge or not. For the Father judges no man, but has committed all judgment unto the Son:*
- Is that right? He is the Judge, the Supreme Judge. John shows that He wasn't in the day of His prophecy, as a prophet, (now, watch all the language, because it's very important) neither was He plumb out into the days of His kingship, but He was in the day of the Lord as Judge.*

That's right, He was Judge. Page 120, paragraph 253.

- [101] *"The sun shining in its strength..." Oh.*
- [102] *The strength of the Son of God shining in our midst tonight, standing in the middle of the seven golden candlesticks in His sevenfold Personage as Judge: ...the fierceness of God. To the sinner He's a horrible cataract, and a loose soul upon the sea of life. To the church, a sweet savor, anchored in rest, and hearing the brook as you lay and rest perfectly satisfied in Christ. What a time. Shining on us with His warm rays, "Fear not, I am He that was, which is, and shall come. I'm the Almighty; besides Me there's none. (See, besides Me there's none) I'm Alpha and Omega.*

4. And page 121.

[104] *All right, "the Sun of righteousness with healing in His wings..." Now, His countenances. He was a Judge, or another thing to show that he was over into the Lord's day. You believe that? He went over into the Lord's day and saw the Lord as a Judge; not as priest, (notice the language, not as priest,) not as king, but as Judge. He is the Judge. Do you believe that? The Bible says He's Judge. And here He was all dressed as the Judge, showing what He had done, what He was, what He was to the sinner, what He was to the Christian. And here He stands now with the voice of many waters, His countenances was like the sun shining in its strength.*

5. Now, from previous and more detailed reading in the 'Patmos Vision' we noted that the prophet set forth Revelation 1:12-18, which we're reading about standing there, "His countenance," and so on. As the Judge both at the beginning and the end of the Millennium he put the day of the Lord there in that incarnation beginning the Millennium prior to the Millennium, at the end of the Millennium. And page 110, and paragraph 198.

[79] *Someday those brass feet of justice when He comes as Judge, He'll tread the antichrist, and all of His enemies. He'll walk through the earth with a rod of iron in His hand. ...repent, oh sinner while you got a chance. You're trying to put it off and think it's just a little story that won't happen; it will happen. "It just couldn't happen to me." It will happen to you. Feet of brass, tread down His enemies. Because He suffered and tread out the winepress of the fierceness of God to pay for our sins. And then we, guilty, poor, miserable worms as we are, stick our little nose up, and read some kind of a atheistic book, and try to think there's no God, and say there's no nothing like this and judgment won't come. He'll take those brass feet and kick them out enemy. He'll wade over the antichrist. He'll take those apostate churches and sling them into the eternity, somewhere into a consuming fire where She'll be consumed and done away with. And He will reign on earth, and His church forever.*

His

Him

6. Page 105, paragraph 180. That's Daniel 7:9.

[69] *And I beheld until the thrones were cast down, and the Ancient of days did sit, whose garments was white as snow, and the hair of his head was like... pure wool:... (that's the Ancient of days)... his throne was like a fiery flame, and his wheels were burning fire.*

*And fiery streams issued and came forth from before him: thousands... thousands ministered unto him, ten... times ten thousands stood before him: and judgment was set and the books were open.*

[70] *"White hair..." All... Anybody knows that's the old judges in ancient days, like English judges used to wear snow white wigs. How many remembers that? Old ancient judges wore a white wig because they were... (then he quits his thought) And here He is, showing again that John's over in the Lord's day; he saw Him as Judge (Amen.), not as Priest, not as King, not as Prophet, but Judge. The Father, like in Saint John 5:22, committed all judgment to Him. He's Judge now, come to judge the nations.*

So, you can see here in the description he gives, the day of the Lord, and showing that He is that great Judge. He puts him just at the break of the Millennium where He comes back incarnated, (Revelation 19) with the Bride to take over the earth, destroy the apostate churches, kill the antichrist,

tread down the wicked to become ashes under our feet. And then he transposes Him over to the end of the Millennium at the White Throne, Judgment.

7. All right, now there's a special remark made by Bro. Branham, the one I want is paragraph 168, and it's the sentence I read there, the first and last sentence, reading again:

[65] *Now, here's more proof that this doctrine is right about being the Lord's day.  
Did you notice Him? He was not a priest during this time; neither was He  
a king; He was a Judge.*

John went all the way over into the Lord's day and saw Him coming as Judge. And then again a couple of sentences out of paragraph 170.

[66] *That right? He is Judge, the Supreme Judge. And John shows that He  
wasn't in the day of His prophecy, as a prophet, neither was He plumb  
(in) the days of His kingship, but He was in the day of the Lord as Judge.*

Now, 124, paragraph 169. And listen to this sentence.

[110] *Oh, it's breathtaking, friend. See Him standing there in the supreme--the  
supremity of His Deity. (Of His Godhead.) He's the Judge, the Priest, the  
King, the Eagle, the Lamb, the Lion, the Alpha, the Omega, the Father,  
Son, Holy Ghost; He that was, which is, and shall come.*

8. Now, what you're looking at is exactly what Bro. Branham said in the First Seal, "*When this Holy Spirit that we have, becomes incarnated to us, the One that's in our midst now in the form of the Holy Ghost becomes incarnate to us (or incarnated to us) in the Person of Jesus Christ, we will crown Him King of kings, and Lord of lords.*"

So, what you see here is the incarnation (or the reincarnation) of Almighty God back into the body. And if you don't understand this what I am saying, you will peg Bro. Branham as Jesus Only, and you will very foolishly think I'm preaching two gods. Now, I'm branded around the country as preaching two gods. And this is ridiculous, because if you can't see this, you can't see anything. This is God taking on the body that He took in order to become mediator and sacrifice.

9. But, as Bro. Branham said, and I read it to you:

[Hebrews Chapter Seven 09-15-57]

[11] *Now, Jesus was made liken unto Him.*

Actually, Jesus was not made like unto God, He was actually (in stronger terminology) a copy. The word 'image' means 'a copy'. And it's even stronger than that, because it's the very out-ricing of God that forms the copy. The same as 'life must have a manifestation'.

*Now, the reason that there's a difference between God and Jesus, (It's not,  
did the prophet say it, or did he say it.)*

Now, I want you to smarten up here, because, look, we don't waste time. We don't have a vain theology and foolish ideas. There's a difference between Jesus and God. Yet, when this same Jesus becomes a receptacle, (the temple of Almighty God) you're not simply seeing Jesus. You are seeing Father, Son, Holy Ghost, King of kings, Lord of lords, Lily of the Valley, The Rose of Sharon, the Almighty, the Alpha and Omega, all of It. Do you understand what I'm saying? If you don't, you'd be Jesus Only, or you preach two gods.

10. Now, I have brought the Word and brought It together. Bro. Branham said, *"John looked down the corridors of time, and in this revelation he saw Him standing there as Judge."* And he said, *"He wasn't a Priest, He wasn't King, He was Judge."* He said, *"He wasn't Prophet, He wasn't King, He was Judge."* See?

Now, he said, "When this One becomes incarnated to us, the One that's in our midst now patently is disincarnated." (Right?) Then he said, *"When that One is our midst becomes incarnated to us, we'll crown Him King of kings and Lord of lords."* If you don't understand this, I'd say you're...you got to start sometime to begin understanding. Because, the mystery isn't that tremendous. It is tremendous, but it's just not that tremendous. The tremendous part of the thing is, how He got His beginning back there.

11. Now, let us note also, that when the seven mighty Angels came to Bro. Branham forming the Cloud twenty six miles up and thirty miles across; and you saw the picture which Bro. Vandenberg of Chicago blew up, (Alan blew up) you hold It on a horizontal rather than the vertical, you will see the face of Jesus. And in there the wig is formed by the Angels. And Bro. Branham pointed out the very place where he was caught up and showed us other things in the picture.

Now, he said the Angels formed a wig, showing that ringed by the Angels disincarnated, He was already Judge. And moving into the full thralldom, or a position of judge, which would come shortly. Bro. Branham also said, *"The Revelation 10:1, was Revelation 1:12."* The mighty One that came down, feet on land and sea, in the days of the Seventh Church messenger was the same One that was seen by John. Naturally, It was the same One.

He mentioned Revelation 5:1, as the same One in Revelation 10:1. The One that sat upon the Throne where the Lamb came and took the Book. So, you have Revelation 1:12, Revelation 5:1, Revelation 10:1, is the same Person, and He is the Judge. So, you can see that Bro. Branham is beginning to...perhaps not knowingly to the people, but knowing within himself; that he was beginning to declare to the exegesis of the Word. The manifest revelation of the Judge in our midst.

12. Now, watch carefully, that mighty One of Revelation 10:1; which we are told is Revelation 5:1; which we are told is Revelation 1:12. That mighty One is here on earth at the same time of Revelation 10:7, which is the prophet.

Now, listen carefully: this fulfills the Words of Bro. Branham. *"You Lutheran's potentially had, but did not have the Holy Ghost. You Wesleyan's potentially had, but did not have of the reality the Holy Ghost. You Pentecostal's, potentially had, but did not have of the reality of the Holy Ghost."* Yet, everybody knows that nobody can be the Bride of Christ without the baptism with the Holy Ghost. So, he was not talking about that. He was talking about **'this'!** Because, He did not come under Pentecost! He did not come under Wesley! He did not come under Luther! He came under William Branham! (Uh? Certainly.) Yet, people still can't see His Presence. (I get annoyed, yeah, that's okay. I guess that's more to do, let God get annoyed instead of me.)

But, only in the days of the Voice of the Seventh Church Age messenger, is the fullness of the Holy Spirit here. It is no longer a potential, it is a reality. Bro. Branham said, and I don't have the quote with me, but I've given you dozens of times, but I'll paraphrase it. He said, *"God, Christ Jesus, Holy Spirit comes down, sets Himself at the Head of the Church in order to raise the dead."* If He was already here for two thousand years, what's He coming down to? Do you follow me? *"Comes down and sets Himself at the Head of the Church in order to raise the dead."*

Okay, you understand what we're talking about now? Incarnation, dis-incarnation, incarnation. We're talking about Judge. We're talking about the full potential of the Judge coming on the scene. Though the full potential of the Holy Spirit is here. The roll is not perfectly manifested.

13. All right, do you follow so far? Then if you do, I'm sure you won't mind if we go at this from another angle, to begin to try to get the clarity of Bro. Branham saying, "*The fullness of the Holy Spirit*," (or Elohim Himself,) *God Himself was a potential.*"

In other words, a great potential of God coming down and heading His Own Church in the form of the Holy Spirit at the end time in order to raise the dead was a potential. A reality which would no longer would be potential, but reality right here and now. As Bro. Branham said, "*One day God said, 'Let there be light, it was just a word, when the light came was no longer word, it was reality'.*" This has become a reality.

14. All right, we're going to look at another angle. We're going to go to Revelation 1, and we're going to see verses 4 and 5 to begin with:

(4) John to the seven churches which are in Asia: Grace unto you, and  
peace, from him which is, and which was, and which is to come;  
and from the seven Spirits which are before his throne;

(5) And from Jesus Christ...

How many gods are there? Now, you can be blind and say, "Well, there's really nobody there but Jesus, because I'm Jesus Only, or the body got sucked up."

Merciful heaven, why fall for the devil's lie, and a bunch of Pentecostal hogwash and tripe, when you can go right to the Word. It tells you God was there and tells you Jesus was there. Right, or am I reading wrong? What if somebody know more than the One who wrote the Bible? No wonder this age is blind, deaf and dumb also. Except when it comes to talk about themselves, they don't know the first thing about God. Which tell you right here:

(4) ...which (is,) which (was) to come, and the seven Spirits before his throne.

(5) And from Jesus Christ, who is the faithful witness, (that word is 'martyr', but it doesn't just mean martyr) the first begotten (from amongst) the dead, the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

(6) And hath made us kings and priests unto God and his Father...

There's two of them there, same as in Revelation 5. One is God and One is the Lamb. But, when you get down a little lower, "I fell as His feet as dead...I'm the first and the last. He that liveth, was dead, I'm alive for evermore, and have the keys of hell and death." [Rev 1:17-18] You're getting into the incarnation.

15. All right, notice in verse 4, the last phraseology, "from the seven Spirits which are before His Throne." Seven Spirits before His Throne. Revelation 5:6.

(6) ...beheld...in the midst of the throne of the four beasts, in the midst of the elders, stood a Lamb had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

All right, he's the witness isn't he? What are those seven Spirits doing? Witnessing to Jesus. Seven Church Ages, seven Spirits.

16. Now, we're going to read just one verse in Revelation 2:1, and then verse 7.

- (1) (Of) the (messenger) of the church (which in) Ephesus; These things saith (that) he that holdeth the seven stars in his right hand, walketh in the midst of the seven golden candlesticks;

Then It says:

- (7) He that hath an ear, let him hear what the Spirit saith unto the churches...

All right, seven messengers; seven messages; seven Spirits; seven witnesses; seven eyes, call it what you will. In seven solid Church Ages there is a pattern that every Age has a messenger. And that messenger evidently has to be the physical representative, or embodiment of one of the seven Spirits before the Throne. Because, It says, "He that hath an ear, let him hear what the Spirit says to the churches." And the only person in each age that is hearing the Spirit is one person, that's a messenger. So, you've got seven Spirits as it were, not that God has seven Spirits, it's what Bro. Branham said, "*seven measures, seven measures of Word*," which will bring about a completion.

And those messengers are entrusted with the Word. They are given what is necessary and what is the witness to Jesus Christ in every single solitary age. But you will notice in the last age, He comes down Himself and said, "Behold, I stand at the door and knock." [knocks on pulpit] There's not just the messenger with the Holy Ghost, Elohim Himself is there. Right? Absolutely, Revelation 3:20. We're not dealing with ideas, we're dealing with truth.

17. Now, the Seven Ages are meant to bring us to Ephesians 4:12-16.

- (12) For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:
- (13) Till we all come in the unity of the faith, of the knowledge of the Son of God, unto a (full grown) man, unto the measure of the stature of Christ:
- (14) That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;
- (15) But (holding) the truth in love, may grow up into him in all things, which is the head, even Christ:
- (16) From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. (Now, that's a mouthful right there. We'll try to go into it as time goes on.)

All right, ever so carefully we read verse 15 again.

- (15) But (holding, or) speaking the truth in love, may grow up (not into him, but (unto) him in all things, which is the head, even Christ:

The words we note are the Head, even Christ. Now, the question comes: who is Christ? That's what we've got to find out. Who is Christ, or what is Christ? That's the key.

18. Well, let's read It. Ephesians 4:7-10.

- (7) But unto every one of us is given grace according to the measure of the gift of Christ.
- (8) Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.
- (9) (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?
- (10) He that descended is the same also that ascended up far above all heavens, that he might fill all things.)
- (11) And gave some, apostles...(and so on.)

Now, we understand what that is. "He that ascended is the One that first descended, and led captivity captive." Then It said, "He came down again."

Now, who's he talking about? Christ! Who's he talking about? The Holy Spirit! So, It tells you, It is the Holy Spirit. That's Who Christ is. Not Jesus the Lamb. Not Jesus the Lamb. That's a One member body, this is talking about the many membered body.

All right, It is absolutely Who Christ is, the Holy Spirit, so the Head, the Holy Spirit Christ is pouring Himself into the Seven Church Ages where we go right up unto the Holy Spirit, the Person Himself, which is Christ, which is the Head, what we're talking about.

Now, I'll show you that: "from whom the whole head." What's he talking about? The body. What body? The body of Christ. Who's the Head of the body? Christ! Who's Christ? Holy Spirit!

Okay, [Ephesians 4:]

- (16) From whom the whole body fitly joined together and compacted by that which every joint supplieth...

Who's doing the supplying? The Head, Christ is doing the supplying. Seven joints, seven Church Ages, seven Spirits, seven members, seven messengers, seven measures of Word. Christ the Word. "In the beginning was the Word, the Word was with God, and the Word was God." [Jn 1:1] The 'kenosis', pouring Himself into the Church. And It's poured in until you come right up to Him. Now, I know that this isn't the way you've been taught over all the years you heard the Bible. Don't worry, I didn't teach you this way until I heard Bro. Branham. Let's get this flat. I'm out of Pentecost. I'm out of the Baptist. I was called a burnt-out Baptist by a very illustrious person. Whatever it is, is perfectly fine. Thank God I got burnt-out. [laughter] Thank God the Baptist got burnt-out of me. This is not Baptist theology, this is theology you will find nowhere, but under William Branham. I've got the books, I read the books. At least a lot of them.

19. Now, the kenosis, they understand that, but not according to this. Now:

- (16) ...according to the effectual working in the measure of every part,...

Everyone has a measure of what? Christ Himself, Holy Spirit, Word, until there's nothing left. And when there's no more you come face to face with the Head, if the Head wants to face you. If He doesn't want to face you, that's a different story.

All right, verse 16, God pouring out, which makes verses 12-15,



- (12) For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:
- (13) Till we all come in the unity of the faith, of the knowledge of the Son of God, unto perfect man, unto the measure of the stature of the fulness of Christ:
- (14) ...henceforth be no more children, tossed to and fro, carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;
- (15) But speaking the truth in love...

That's over there in Malachi, "they that feared the Lord and thought upon His Name, spoke often one to another, and the Lord hearkened unto them." [Mal 3:16] They weren't talking to God, they were talking to each other.

- (15) ...grow up into him in all things, which is the head, even Christ:  
(Now, that gets poured in there.)

20. Now, when that is done, there is a perfect Word body without a head. (Yeah) This is why everybody goes to organization. "Make us a head. Make us a king. Make us a priest. Make us a big guy." And if the people don't want it, somebody comes along and says, "Well, I should be the big guy. After all, I knew Bro. Branham, I slept with him, ate with him, I fished, I did this and that." (Phfft!)

You know, God could have drowned Bro. Branham just as well as taking his life on the road in a car accident. Wasn't it all but out fishing sometime in the Colorado River up there in that...(what's that river called, that river of death or something, that river rampage?) What if they'd been in a raft, they all, six or eight people would have drowned. What would it have been then to fish with him, and eat with him? No, everybody wants to be a big-shot. The body, the body wants to produce a head. The body doesn't produce a head. The body is headless.

Now, can you feature the Holy Ghost pouring Himself into a body, then leaving it headless? I can't. I can't feature it. I can't feature a monstrosity, because that's what it would be. All that which made the body came from the Head, but is not the head itself. The body is not the head. (See?) And does not have its head (the body doesn't have a head) until a certain time. The only Headship the body has ever had is men that God ordained through the baptism with the Holy Ghost and placing in certain ministries, as messengers. Which made Him continually the Head, which of course He is. (Um?)

21. All right, now follow me: it has to be in the days of the Seven Church Age messenger's voice, that's the potential in the Church gives way to the absolute. The Holy Spirit Himself, it's got to be, because what I read here. "Holding the truth in love," whatever they had, and they could join churches, anything else, (way back there during those ages) but you come up here, they're holding the truth, and a growth which has taken place almost imperceptible, now flourishes at the end-time and It says, "unto Him."

So, the Church comes 'unto', and it's in the Seventh Age that It comes 'unto'. So, there'll be a union of the Holy Spirit Himself and the Church. That's why Luther only had a potential. That's why Wesley had the potential. That's why each one had a potential. But, they didn't have the great 'Potentializer'. (That's a new word, I got to coin something.) They didn't have the Holy Ghost Himself. They didn't have the Head. (See?)

22. That is exactly Revelation 10:1-7.

- (1) ...I saw another mighty (messenger) come down from heaven, clothed with a cloud: and a rainbow was upon his head...

Now, who in the world's got the rainbow outside of God Himself? The Bible has got to run in continuity. He's His Own covenant Messenger. Who came down in a Pillar of Fire to Moses? God did! "I Am that I Am." [Ex 3:14] What was He doing? Revealing Himself, conclusively revealing a Name unto deliverance; under the time of Moses. He said, "I was not known by my Name Jehovah." [Ex 6:3] He certainly was, but He wasn't know collectively. Israel before their evacuation began as a body to know God. All right, you got the same thing here.

- (1) ...a rainbow (on) his head and his face as it were the sun, and his feet as pillars of fire:
- (2) And he had in his hand a little book open: and he set his right foot upon the sea, his left foot on earth,
- (3) And cried with a loud voice, as when a lion roareth: he had cried, seven thunders uttered their voices.
- (4) And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.
- (5) And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,
- (6) And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:
- (7) But in the days of the voice of the seventh (church) angel, (because, that's exactly who it is) when (he'll) begin to sound, the mystery of God should be finished, (that's perfected) as (God) hath declared (the good news of the gospel) his servants the prophets.

The close out of the Gentiles, Seven Church Ages, at the close of the Gospel the great Potentializer, the great Potential Himself, Holy Ghost comes down; at the same time that man's own angel is there. And Bro. Branham saw seven didn't he? And he said, "Oh, that seven to one, that's the one that meant everything to me." That was His Own. (Yep!) But, who was in the midst? Christ, seen as a Judge. Who came down? This mighty Messenger came down. What did the Seals reveal? Him! Not William Branham, It revealed Jesus. He was the Seals. See?

23. All right, you begin to understand and see now. That is exactly Revelation 3:20, at no other place does he say It. He just talks about Himself in 3:20.

- (20) Behold, I stand at the door, and knock:...

What door? He's down here knocking at a door trying to get in. He's been put out.

- (20) ...and (I'll) sup with him, and he with me.

That's the story of Melechisedec, the priest after the heat of the battle. Communion with God in this hour. We're not talking with a part anymore, we're talking with the fullness. God Himself where the body is still up there, you begin getting mixed up about the body and the Blood and all. Listen, just leave those things alone, they'll take care of themselves. You get your own theology lined up.

24. Okay, let's read 'Patmos Vision', 116. [Patmos Vision 12-04-60]

[92] *"A sharp two-edged sword." What was going from the mouth of this Person? The Word of God. It's a sharp two-edged sword. What was it doing? Discerning the thoughts of the heart, the intents; goes even deeper than the meat, the flesh, the blood cells, into the bone, down into the marrow of the bone, plumb on beyond that, even to the Discerner of the thoughts and intents of the heart. That's what the Word of God does. "And the Word was made flesh and dwelled among us." (Now watch:) And now the Word's made flesh in His church, (That's a cap, now the Word is made, the Word, capital W-o-r-d, that's that One, "In the beginning was the Word," is made flesh in His Church,) dwelling among us: His angels in His hand, minister.*

Now, those ministers are those messengers, and He's being made flesh in the Church.

*God is depending upon His church. God is relying on us of this age to bring this Gospel Light to a dying, demon-bound, traditional world. God's laying the burden on me and you. Woe unto us if the heathen dies without knowing it. Oh, they carried reading, writing, arithmetic, and religious pamphlets, and they've made no more than a bunch of proselytes. I mean the Gospel. The Gospel is not the Word only. Paul said so.*

[93] *Paul said the Gospel didn't come to us through Word only, but the Word made manifest. When the Word, by the Holy Ghost, is...planted in your hearts you've got the Holy Ghost that produces what the Word says. And the Word can discern the thoughts of the heart.*

Now, he's talking about his own ministry. You noticed, the discerning from the Book of Hebrews 4:12. Now, he said...what I'm looking at here more than anything else. *"And the Word was made flesh and dwelt among us."*

And now the Word is made flesh in His Church dwelling among us. His angels in His hand minister. Okay, that was made flesh. First. Then as the Word is brought, It is made flesh in the individuals.

25. Okay, we're going to go to 1 John 4:1-3.

- (1) Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.
- (2) Here (and) know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:
- (3) And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof (you've) heard that it should come; and even now already is it in the world.

Now, you see It denies first of all seven Spirits before the Throne. Seven messengers, seven embodiments. Seven made flesh, seven Word in flesh. Poured out in every Age. And then the members of the Bride start coming in building around that.

Now, everybody knows that the church got off track, but nowhere does It say a single member of the Bride fails to appear, or every gets lost. After the death of the church, she's started to come back. Justification, sanctification, baptism, restored gifts. Now, those messengers were there, it said, "Destroy not the oil and wine." [Rev 6:6b] God kept His hand on it. It didn't look like much, but it worked. Seven

Ages, seven messengers, seven measures of Spirits of the Word bringing the sheep in, no one ever got lost, but the Church like Christ died, went to the ground, started to come back, justification, sanctification, baptism, restored gifts, restoration of Word.

26. Now, that's all that was needed. Once you've got to the restoration of the baptism and gifts was the restored Word. And that is Revelation 10:7, under Revelation 10:1. For the fullness of the Spirit is here.

Now, the full Word is here. That is therefore 1 Corinthians 13:9.

(9) For we know in part, and we prophesy in part.

All right, exactly right. What did they have in the old church, Old Testament? Prophets! Seven major Ages Bro. Branham said, Church Ages. He never did take us through them. But, he said they're there. (He might have been, I might have missed them, but I don't remember.)

Now, they knew in part, they prophesied in part. So did the Seven Church Ages under the seven messengers. It came in parts, but when there are no more parts, then that which is perfect is come, and does come. In other words, the fullness of the Head which He poured into the Church to give them exactly what they wanted, that same One is not diminished just because He pours Himself in, He is not diminished. He will still come and stand there:

(10) ...when that which is perfect is come, then that which is in part is done away. (And exactly right, is done away.)

Now why? Because in those days the understanding was as a child. "They thought as children, but there comes a time when they come to manhood." [1 Cor 13:11] And that's exactly what It says in Ephesians, they're to come there. And when they do, they've come right up unto the very Head. That the only thing left is the Head, and He comes down and joins the body, setting Himself at the Head of the Church in order to raise the dead. (You follow me?) He doesn't join Himself after the dead are raised. That's when we meet Him in the skies. This is Elohim, Holy Spirit coming on down.

27. Now: "I saw through a glass, darkly; but then face to face." [1 Cor 13:12] You're coming right to the place of immortality. You're coming to the place where all the loose ends are brought together. Where the mysteries which have sort of frizzled out, no one could understand are brought to where people see them. That's manhood. That's the ending. That happened under the Seventh Church Age messenger, that All in all visits the Bride and sets Himself at the Head of the entire body. Which is a spiritual body, which is come down from God out of Heaven.

Now, *"God has visited His people to take out a Bride from amongst them. And the Pillar of Fire is here."* as Bro. Branham said, *"to lead us into the Millennium."* As Bro. Branham said, *"Christ comes down, setting Himself at the Head of His Church and raises the dead."*

28. All right, now, that we have gone into the message thus far, trusting that you see what we've brought to this point, we can go back to the beginning of the message that we started on, which was the Judge and the Judgment, or the Investigating, the Investigation and the Judgment.

Now, Revelation 1:12-18. He saw Him at the end of the time as the incarnated One, the mighty Judge. But, Revelation 5:1 and Revelation 10:1, is a dis-incarnated God, the One in the midst of the angels. The fullness of Himself is not in flesh, but He is here none the less. It is in His Spirit form. (Now, you understand what I'm saying?) But, Bro. Branham saw Him as Judge, not incarnated in flesh, but none the less as Judge.

29. Now, that is exactly John 5:22 and 27.

(22) For the Father judgeth no man, but hath committed all judgment unto the Son:

(27) And hath given him authority to execute judgment, because he is the Son of man.

Because He is the Son of man, He is Judge. If He were not the Son of man, He would not be Judge. Now, Son of man is prophet.

All right, this is based exactly on Luke 17:30.

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

Now remember, God manifest in offices. Some of those offices are 'Sonship'. Son of man, Son of God, Son of David.

30. But, let's read Luke 17 again, beginning at verse 20.

(20) ...he was demanded of the Pharisees, when the kingdom of God should come, (and) he said (in answering), The kingdom of God (comes without) observation: (So, you won't even see It when It's here.)

"So, don't run around looking for It. If It comes, I'll come like it is now right in the middle of you. And if You can't see It, it's your tough luck."

30. Now, you say, "You make Jesus sound pretty nasty." Those are my words, not His. And they're not meant to sound nasty, they're meant to give you the full impact to what I'm trying to get across to you. It can be right under your nose and miss It. And like a bunch of Pentecostal's run from church to church, and church to church, and church to church, run here and run there, and never get anything. Because, they're always switching religion.

I had a guy phone me just the other day (Norman wasn't there for this goodie) and my wife could tell right away that I just said, "Oh yes..." And she knew that something was happening. He was listening to people who he was seeing lights and green lights, and his wife was seeing green lights, and this guy's wife was seeing green lights, and this guy was seeing this and that. And they were discerning this and discerning that, and I just said, "Yeah, ah, that's nice, wonderful, wonderful." I just walked right out of the picture. Why? Because Bro. Branham said, "*False anointed*."

See, he'll run from church to church and pillar to post. He go and go, and one day he'll fall down, it'll be too late, he'll never get up again.

Now, that's what It says right here. The Head comes to the body. (Right?) In the days of the last Church Age messenger, in the last hour, the Kingdom comes into observation.

31. All right, and He said to His disciples:

(22) The days will come, when (you) desire to see one of the days the Son of man (you) shall not see It.

Now, He's predicting the recurrence of the days of the Son of man, which cannot be, unless the Son of man is there.

And they'll say, "See here, go there."

"Don't do it."

He tells you how It comes,

- (24) ...as lightning, (lights) out of the one part...(shines) the other...  
so shall the Son of man be in his day.

In other words, It's coming, and It's illumination, Holy Spirit, illumination of the Word, because, He is the Word.

- (25) But first he suffer(s) many things, and be rejected...

Then, It tells you when those days appear again, just before the days of Noah. Just before the days of Sodom. Those days will appear. What days? The days of the Son of man. They'll repeat. So therefore, It is Son of man, Son of God, Son of man, Son of David. Because, there's a repeat.

32. Now, as Son of David, which is according to the flesh, He will be the same One Who is Judge and King, and Son of David as we read over in the 'Patmos Vision' on page 124, 269.

- [110] *See Him standing there in the supreme, supremacy of His Deity. He's the Judge, the Priest, the King, the Eagle, the Lamb, the Lion, the Alpha, the Omega, the Father, Son, Holy Ghost; (David, Son of David, He'll all of It.) (See?)*

Now, just before He is that, He is Son of man to the Gentiles. Because, both Noah and Sodom have nothing to do with Hebrews. The Hebrew nation wasn't in existence. Abraham didn't even have a son. This goes to the Gentiles categorically.

All right, now remember, Elohim means 'One Who becomes'. Not One Who changes, One Who becomes. In other words, continuing His great role. He becomes more and more to the Church.

33. So, from John 5:22,27, the prophet in this hour, He is becoming more and more into flesh and will soon be incarnated Judge. (See?) He's coming more and more.

Now remember, He had to be Son of man before He could be Judge. That's why Bro. Branham said, "*He's categorically had to do for the Gentiles, what He did for Israel.*" He has to appear to the Gentiles in the Spirit, and do for them what He did to Israel in the flesh. He had to do it, or He could not be Judge. (See?) There's no way. So now, He's coming more and more into flesh. Now people say, "Well, I don't know if that's very fair." Well, He never manifested Himself to Israel unto the end of their day. He never manifested as Son of man until the end of their day. So, what's unfair about manifesting to the Gentiles, the end of their day? Nothing at all. The same premise. It's the same Alpha, the same Omega. (See?) He is coming more and more into the flesh to be incarnated as Judge, and also then King, and so on.

34. All right, now notice in the meantime, Luke 17:28-30.

- (28) Likewise also as it was in the days of Lot; they (ate), they drank,  
they bought, they sold, they planted, they builded;
- (29) ...same day Lot went out of Sodom it rained fire and brimstone  
from heaven, and destroyed them all.

All right, we go back to the original reading. Go back to Genesis 18:21, and he said:

- (21) I will go down now, and see whether they have done altogether  
according to the cry of it, which is come unto me; and if not, I will  
know.

Verse 23:

- (23) And Abraham drew near...(will you) destroy the righteous with the wicked?
- (24) Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?
- (25) That be far from thee to do after this manner, to slay the righteous with the wicked: that the righteous should be as the wicked, (far be) that from thee: Shall not the Judge of all the earth do right?

Now, what was He? The Great One Who came down to investigate. The Great One Who was His Own Prophet. God was always His Own Prophet. Bro. Branham categorically said, that's categorically correct. He come on down.

Now notice, He stands there as the Judge. We see instantly that He is truly Judge by His Presence amongst us, but not yet incarnated when He will judge with terrible judgment in the Great Tribulation.

35. Now, watch Genesis 18:21.

- (21) I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

Now, we go to Exodus 3:7-9.

- (7) ...I have seen the affliction of my people which are in Egypt, (He had already come on down) and have heard their cry by reason of their taskmasters; I know their sorrows;
- (8) ...I am come down to deliver them out of the hand of the Egyptians, (I'm come down to take a nation out of a nation. Just like He's here to take a Bride out of a church.) to bring them (into a) land (a good land,) a large, (that flows) with milk and honey; (to) the place (I'm going to cleanse) of the (wicked people, and give it to them...)
- (9) (Because I have seen their) oppression, (and it's time for the oppression to end. Now, there it is.)

We are presently in the period of what Bro. Branham called, "*Investigation Judgment*." That's what it is. God Himself in mercy and grace personally investigating and giving opportunity to bypass judgment, but men turned aside from Him. They sure do.

36. The righteousness of the righteous One has been revealed amongst us. Every mystery has been opened to us. The Tree of Life has been exposed, no longer forbidden by cherubim sword. All things are ready for the Wedding Supper. He came down to investigate. He came down to investigate a Bride, (as He sure did.) Came down to call her out. Came down to dress her. Came down to get her ready. Came down to give her perfection, to take away her spot and wrinkles. To restore her. He came down to investigate to see who would believe. He is here to gather a Bride. He came seeking to save, and He's doing it. He stands at the door and knocks, and He categorically says, "If you'll open the door we'll sup with each other, we'll have Communion, absolutely talk with each other. Bro. Branham said, "*Communion was speaking back and forth*."

And then He said, speaking to us the Word that is fulfilled in Heaven that One says, "I am set on my Father's Throne," (because Bro. Branham said, "He ripped the Seals off the Book, climbed on the Throne.") Now, He said, "I'm going to let you sit in My Throne, as I have set down with My Father in His Throne."

Now, you notice in there, the Son is speaking, and telling us what would happened when Jesus (which is disincarnated) comes down, we will also then be with Him in the incarnation, because there'll be no dis-incarnation, it's going to be all incarnation.

He Appeared amongst us in His very Presence and judges us. At present, it is still the investigating judgment. The Judge not ready to set and thunder forth His judgment. But, in His chamber with His judicial robes on, (behind closed doors as it were) he sits, and those that listen to Him and sup with Him He views each case. And if there is Blood there and the Life of the Blood is there, there is only one verdict. "The righteous will not perish with the wicked, but the wicked and the unbelieving will perish."

37. Now, that's as far as I want to take you today. But, I wanted you to get the picture and understand that we are fast forming and fast going into an incarnation. That's exactly where the living righteous are heading themselves. They're just waiting to be re-incarnated in their physical bodies which are glorified.

Now, this One that came down is here in the form of a Judge. Moving more and more toward that moment when the dead come out of the ground. (See?) Now remember, to judge it is to discern it, and also to separate. So, here I look at Him come down amongst the Bride, the Judge behind the doors. Remember, you cannot even get into court unless you have a case. It's got to be reviewed whether there's a case or not.

A man says, "We'll I think I'll take this thing to court."

And a lawyer says, "Well, you better check and see if you got a case, because if you haven't got a case, you can't get in court."

38. And so, here's the Judge and he's sitting behind his doors, in his judicial robes, and the Bride is now forming around Him and passing before Him, and He looks that Bride over, the Blood is scattered every bit of sin; there's not one trace... evidence of sin. The Holy Spirit is there giving her His righteousness, sealing her in as each member of the Bride has all been sealed in individually. And now He is standing here to seal the whole thing in, the last members. And there's not a case against the Bride.

And so the case comes up: will now at this time because of the situation of the church and the hour in which it lives what is going to happen? Will the righteous be destroyed with the wicked? And the Judge stands right there in His full judicial privilege and He said, "No, the righteous will not be destroyed with the wicked."

And that's the time, "when she that is righteous is righteous still, and filthy, filthy still." [Rev 22:11] The dead come out of the grave. Bro. Branham said, *"that Rapture takes place, and forever it is sealed, the righteous are righteous, the filthy are filthy, because they are even separated."*

39. So, that's the picture I want to give this morning, that's all the time I wanted to take, but to let you know and understand, that He is Present with us in the form of the Holy Spirit, and He is soon going to re-incarnate Himself. But, He is not going to do it until the hour that He takes us up off the earth, where the Bride begins to go up in series, ranks, one, two, three, four, five, six, seven. He preceding her, taking her up, because that's exactly what He does. He does all three in descending, which means He comes down and the ascension is, when He takes a Bride up.

And that's when Jesus leaves the Mercy Seat, and that's when the Throne room is left for the Gentile Bride. But remember, the Blood still stays there for Israel, when the temple has not yet filled with smoke.



This is the Gentile Wedding Supper. And when we're caught up then, He re-incarnates Himself into the Body of the Lord Jesus Christ and He becomes Mighty God, everlasting Father, King of kings, Prince of peace, Father, Son, Holy Ghost, Alpha, Omega, everything.

40. Now, during the Wedding Supper period, then He leaves the Bride in the palace and He makes Himself known to the brethren. The 144,000 are sealed in. And it's that time the temple is filled with smoke. It is that time that there is no blood anywhere. Because, that is to say it's not that there is no blood, it's over. There's nobody else. There just isn't anybody else. The work of redemption completely gone and finished.

But, you see here, I just want to get it across to you and cause you to help you understand to see His Presence and to understand the place of a Judge in His Presence. He is not full Judge yet, but He is. But He is, because God can't change. And He never was part judge, He's all Judge. He never was part savior, He'll all Savior. He never was part spirit, He's all Spirit. He never was part life, He's all Life. But you see, He becomes. And in this process now here, He is becoming Judge.

That's why the judgments of God are already in the earth. It's already started. That's why Alaska almost sank. And I think Bro. Branham mentioned that was the opening of the Sixth Seal. I also believe that he did mention too that the Sixth Seal goes, I think even back a little further. But that might be the complete official opening of the Sixth Seal to the world what happened.

So you see, the judgments of God are in the earth. And the Great Judge is here. But, when you get out of here (and He is incarnated) that's when immediately all nature, all goes into cataclysm. The earth is going to be purged. The church is going to be purged. Israel purged. The whole thing there, because... why? For the simple reason, that as King, because the same One incarnated we crown Him King of kings. Because you see, He's not our Judge any longer. We're sitting with Him to Judge. We crown Him King, the whole authority and power of God begins to go into effect to bring the judgments upon the earth; bringing us back with Him to (as we say) confront, eye ball the antichrist in the force of this world to tread them as "ashes under our feet," [Mal 4:3] and to take over the Kingdom that God wants us to have.

All right, let's rise at this time.

Heavenly Father, we're grateful to have been here at this time, Lord, to be with Your people, to study Your Word, to talk about those things that are surely ours in this moment, this closing hour, of the day. And we see, Lord, and are grateful to see how that everything dovetails; that there wasn't one thing left out that the prophet brought us. There wasn't one thing we need to add too, we can just stand here and view the goodness of God, the works of God which we very gratefully do appreciate.

Now, Father, we just pray again for the sick amongst us. We know there's a lot of folks sick, and also we know, Lord, that some possibly fallen upon hard times in these hours of lack of work. We pray for them, Lord, that they may have abundance supply in order to be more out in Your fellowship with Your people, Lord. Because, we know that You have commanded it, and so we believe, Lord, Your commands are Your enablement's. We believe therefore, Lord, You'll supply those who need of supply, and it shall be theirs, Lord. We thank You for it, and for those who need help, like so many of us here are not well. Even some here in the building, we just ask You, Lord, to continue to help us, to bless us at that end. Not that we are too worried about sickness, or anything like that. We know that these things come, but we're so happy You've come. That make anything else, it doesn't even much matter anymore.

You're here, Lord, that's what counts. We're to the place, Lord, sort of where the girls were in Bethany that day, said, "Well, if You'd have been here, he hadn't died. But, now that You are here, well it's great, something's good is going to happen anyway." And maybe a lot of us do get sick, and we do get this, and do get that, so well what's the difference. You're here, Lord, and that's what counts and we praise You for it.

So, give journeying mercies we pray, Lord, and the blessing of God upon each one the joy of the Lord. Illuminate hearts, Lord, and begin to stir us as we've never been stirred before, and we carefully give You the praise and the glory in Jesus' Name. Amen. 'The Lord bless you.