

#35 Am I discerning or just being critical

1 Hebrews 4: 12 For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. 13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

Prayer

Hebrews 4 tells us that the Word of God is a discerner of the thoughts and intentions of the heart and I would like to focus our thinking on these thoughts as we read from Christ Revealed in His Own Word. 66 Now, notice. And there is not any error in the Scriptures. Jesus, the Word of God, perceives the thought that's in the heart. The Word of God is stronger, sharper, Hebrews 4:12: "The Word of God is sharper, more powerful than a two-edged sword, even a Discerner of the thoughts and intents of the mind." See? Goes way down into the mind, and pulls out, and discerns. What is "discern"? "Make known, reveal out." And that's what the Word of God does. Today we say, "The Catholic church is the Word of God, the Baptists, the Methodists, the Pentecostal, the tabernacle." That's wrong. The Word is the revelation, God revealed by the Word.

2 We find in looking at the Word of God that we are told that God's Word is a discerner, And this word discerner comes from a Greek word, Kritikos which sounds like our English equivalent critical. The word Kritikos means "relating to judging, fit for judging and skilled in judging." This word as applied in this scripture tells us that "the Word of God is quick in discriminating and passing judgment on the thoughts and feelings."

3 Now, just because a person may be critical in their nature doesn't mean the same thing as what we are looking at here. Because with this word "Kriticos", or critical not only means a judging, but it also means "fit for and skilled at judging." Now, I've met people over the years who've been very critical in their nature of just about everyone and everything. But that form of criticism is far from Discernment.

4 What those people show is they are aware of details that differ from their own thinking and how they feel every detail should be. In other words, they have their own absolute and they are it. But with this word kritikos speaks of a discerning that is fit to judge and a discerning that is skilled at judging. And the reason for this is because the absolute is the One which God Himself set forth as our standard. And that is His own Word.

5 Therefore we are not looking at something that is a great mysterious thing, here. But we are simply looking at God's Own Words, (which are His Thoughts expressed) and this Word is our standard. Then anything that would run contrary to this Absolute, we are commanded to assess and properly assigned it's origin. And to make things even simpler, God has told us that anything that is contrary to His thoughts and His Words has it's source from the devil himself.

6 In 1 John 4:1 we are commanded to test the spirits. 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.

7 This word "try" that's used here is a word which means to "prove or discern, to examine and scrutinize to see whether a thing is genuine or not. And then after examination, if it passes the test, then we are to receive it as genuine and we are to approve it and deem it as worthy. And so we find that this trying of the spirits is a complete process that we must go through in order to come to this conclusion. We find this process is not just to make a determination as to authenticity and genuineness of the spirit, but we are to come to this decision with a purpose in mind, and that purpose is to separate out whatever is not of God from those things which are from God., Then we are to not only accept what is from God, but going beyond mere acceptance, we are also to deem it worthy which means to judge it as valuable to us for our use.

8 Now what are these spirits that we are to discern and judge? The word is Pneuma and that is the word which is used of the three fold man. We speak of His Body, Soul and Spirit, and when we speak of his spirit we are speaking of His pneuma. The spirit is the influence by which we are governed in our soul. Brother Branham taught us that in our spirit we have five inner senses.

- 1) Memory = the ability to retain or revive in the mind past thoughts, images. ideas
- 2) Imagination = the power to form a mental image of what is not actually present.
- 3) Reasoning = The ability to draw conclusions or inference from assumed facts.
- 4) Conscience = The moral sense. Knowledge from within. Inner thoughts and feelings.
- 5) Affection = The emotional state or disposition. The prevailing aspect of our nature.

9 We have found that these five inner senses make up our spirit and control and influence our being. And it is this influence that we are told to try, to put to the test, and examine and scrutinize with the purpose of finding out from what source it originates. Basically to see whether it is from God or from the devil and then to deal with it accordingly. If it is of the devil, then we are to flee from that influence. But, if it is from God then we are to receive it and accept it and make use of it as we would something that is of value to us.

10 Notice that this scripture begins by telling us, no, commanding us not to believe everything we are told, but we are first told to examine from where this influence is coming from, then we are to either receive it as from God, or we are to reject it as from the devil. In other words, if the person does not have their source in God we are not to believe anything they may tell us.

You might say, "Yes, but I thought we are to believe all things, and hope for all things like the scripture tells us in Corinthians." Because then we will have love. Well, let's just see what the scripture does tell us, for after all, don't take my word for it, you must have Bible, God's Word for what we accept and put into practice.

11 1 John 4: 4-6 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. 5 They are of the world: therefore speak they of the world, and the world heareth them. 6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

12 Notice that the world will hear them but not those who are of God. And the world will not hear God's seed either. But I want you to pay close attention to verse 6. John is telling us that those who are of God will hear those who are from God. And in discerning who is from God and who is not from God you will know also the difference between truth and error.

13 1 John 4: 1 - 2 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 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

14 Now does this mean that everyone who uses the words Jesus Christ has come in the flesh is born of God? If it did then it would be speaking of every denominational person who claims to be a Christian. But this is not what this scripture is telling us at all. If you read carefully what this verse tells us, it says, "Hereby know ye the Spirit of God:" And this is what we want to know, right? What is the Spirit of God and what is not? Then he tells us how to tell the difference.

15 He says, "He that confesseth" and that word confesseth was translated from the Greek word, Homologeō which comes from two Greek words, the first being the Greek word Homo which simply means the same, and the second word Logos which means "The Word" or the expressed thoughts. And so this scripture tells us that "he that says the same things as what the Father has said about Jesus Christ coming into flesh, It is He that has the Spirit of God. In other words, the echo must be the same words with the same inflection of spirit.

16 Now, there are those in this message who try to place the Fullness of the Godhead in the Bride and by doing so they are not saying what God has said, and what His Son has said, now what the Apostle Paul has said. Nor God has revealed to us through the Shout which is the Revelation of Jesus Christ which is what we are to confess or say the same thing that He said about Himself. And this is how you identify who is of God and who is not. "By what they are saying". As Brother Branham said, "You give them the Word test."

17 In the First Church Age the people gave the false apostles the word test and found them to be liars. And so in getting back to what John told us let's again turn back to 1 John 4: and let's read verse 3. And every spirit that confesses not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

18 Now, notice what he is telling us here. If a man teaches the coming into flesh of our Lord Jesus Christ in any other way than what we are taught by God Himself, then that man proves himself to be anti Christ. Therefore those spirits who would make themselves to be the Living Word of the Living God, telling the people that the fullness of the Godhead is in the Bride as though it is in them, are antichrist unless they are backed up and vindicated by God Himself. And in this case these men have no more vindication than Jannes and Jambres had. And that spirit who would pervert the Godhead to make it two spirits, one a feminish spirit and the other a masculine spirit, is also an anti Christ spirit as well.

19 But as you full well know that these things were spoken of to come in this hour.

20 1 Timothy 4: 1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; 2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

21 Notice they speak these things knowing full well they are teaching wrong, but notice also their consciences are seared. You can't tell them they're wrong. They'll do what they want and that's all there is to it.

22 1 John 4: 4-6 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. 5 They are of the world: therefore speak they of the world, and the world heareth them. 6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

23 Notice that the world will hear them but not those who are of God. And the world will not hear God's seed either. But I want you to pay close attention to verse 6. John is telling us that those who are of God will hear those who are from God. And in discerning who is from God and who is not from God you will know also the difference between truth and error.

24 Now we know that at this end time Appearing of our Lord Jesus Christ, we are to see Him and in seeing Him as He really is we will take on the same nature as He. This we find in many scriptures including, Colossians 3:4, 2 Corinthians 3:18, 1 John 3: 2-3, 1 Corinthians 13: 12 etc.

25 Colossians 3:4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory. We will appear with him in the same doxa, the same values, opinions and judgments.

26 2 Corinthians 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

27 1 John 3: 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 3 And every man that hath this hope in him purifieth himself, even as he is pure.

28 1 Corinthians 13: 12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

29 Now what attribute is there that will be the predominant attribute of Christ in this hour? In what manner did He show Himself when the Fullness of the Revelation was made known to us? What manifestation did God use to show us this attribute? What did the Prophet do that manifested this attribute? The first sign was in the hand and then what? The very thoughts would be exposed. Which is Hebrews 4, the Word of God is a discerner of the thoughts and intents of the heart. Right?

30 So what was the last attribute of Himself that He made known in this hour? In order to know this we must look at what happened in other times in the Bible that were types of this hour. And so we ask the question, what did Jesus tell us Himself would happen at the end-time.

31 Luke 17:30 Even thus shall it be in the day when the Son of man is revealed.

32 Brother Branham referred to this scripture more than others because of its significance to the setting. The setting in the days of Lot was this. God Himself came down to earth with two angels. He met with Abraham while the other two went to Sodom. To make Himself known to Abraham, God did a certain thing which was that He showed forth discernment to Sarah while He had His back to her, and she was in the tent behind Him. He caught her very thoughts and told these to Abraham showing that The Word of God is a Discerner of the Thoughts and intents of the heart. Abraham called Him the Judge and said, "Shall not the Judge of all the earth do right?"

33 From pp. 202 [Identified Christ of all ages], 64-0617 brother Branham said, "The Presence of Jesus Christ, which ought to illuminate the church, to know that in these last days where creeds and denominations and isms and everything has got the Word all smothered out, and Jesus the Word on the outside of the church, [Rev 3: 20, James 5: 7-9, John 12: 48, 2 Thes 1: 7-10, Matt 16:27,] and to see Him come right back among the people and identify Himself as He promised, "in the last days when the Son of man is being re-vealed." He was revealed in the baptism; He was revealed in Divine healing; here He is in His last attribute. Remember, that was the last thing that Abraham saw before the fire fell and Judged the Gentile world, and before the promised son came on the scene, Isaac. This is the last thing that the Christian church will see, in the sign of miracle, until the appearing of Jesus Christ. If God has given me favor before you, believe me in the Name of the Lord, there is nothing else left in the Bible to be done but take on the mark of the beast; and you have the Seal of God. And What did Abraham call him? He said, Shall not the Judge of the earth do right?"

34

So we see that the Judge has once again come down in the Form of The Word to judge amongst the Living and the dead. For if He must bring forth a resurrection, then He must have already chosen who will come forth and He is here to execute this Judgment. This is why in his Message [Perfect Faith] he could say we are "standing before the White Throne, now."

35 Again we notice brother Branham's gift of discernment. And what is discernment but a judging. And Who Judges but a Judge. And this is why brother Branham made such a point in showing the people the Picture in [Life Magazine] of the Cloud of angels which made up God's White Wig, which he called the "Supreme Judge". Unless the people can see that the Judge is here, they won't understand the last attribute that God is manifesting to them before we are caught up to meet Jesus His Son in the air. This we shall study this more in the chapter on the Glory [Doxa] of Christ.

36 Revelations 3:14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; 15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. 16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. 17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: 18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and

that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. 19 As many as I love, I rebuke and chasten: be zealous therefore, and repent. 20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. 21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

37 James 5: 7-9 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. 8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. 9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

38 John 12: 48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

39 Matthew 3: 12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

40 Matthew 7: 15-23 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them. 21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

41 Matthew 13: 24-30 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25 But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

42 Matthew 13:36-43 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. 37 He answered and said unto them, He that soweth the good seed is the Son of man; 38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; 39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. 40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 41 The Son of man shall send forth his angels, and they shall gather out of his

kingdom all things that offend, and them which do iniquity; 42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

43 Matthew 13:47-49 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. 49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

44 Matthew 25: 1-11 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2 And five of them were wise, and five were foolish. 3 They that were foolish took their lamps, and took no oil with them: 4 But the wise took oil in their vessels with their lamps. 5 While the bridegroom tarried, they all slumbered and slept. 6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 7 Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

45 2 Thessalonians 1: 7-10 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.